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To The Hon'ble Sir James Scorgie Meston,
K.C.S.I., LL.D., V.D.,

LIEUTENANT-GOVERNOR OF THE UNITED PROVINCES OF
AGRA AND OUDH,

IS RESPECTFULLY DEDICATED THIS TRANSLATION OF THE SACRED MATSYA PURANAM
WITH HIS HONOUR'S KIND PERMISSION
AS A TOKEN OF THE TRANSLATOR'S SINCERE ADMIRATION OF HIS HONOUR
WHO BY HIS UNRIVALLED SYMPATHY
FOR THE PEOPLE OF THESE PROVINCES
WHOM PROVIDENCE HAS CALLED HIM TO RULE
HAS ACQUIRED THEIR EVERLASTING GRATITUDE AND AFFECTION
AND WHOSE BENEFICIAL ADMINISTRATION
THEY WILL ALWAYS COMMEMORATE
BY THE FOLLOWING SONG--

इयं सौधे लम्बा जनहृदयमग्राद्रुमदलैः,
समंतादार्कःश्याकानितरुचिपूर्णा सुसरणिः ॥
अये ज्येष्ठे म्यस्तन् स्वदिह गमननन्दगिरितो,
गन्तन्ती शोमाना सरिदिष वदन्ती विजयते ॥

FOREWORD

* Modern Sanskrit scholars have not bestowed that amount of attention on the study of the Purāṇas which they have done on that of the Vedas. This neglect of the study of the Purāṇas proceeds from more causes than one. Every one of the Purāṇas is a real *Encyclopedia Indica* and so a very comprehensive knowledge of the whole range of Sanskrit literature is necessary to understand them. There are very few scholars who possess such a knowledge.

The present translation of the Matsya Purāṇa has been done by an esteemed Talukdār of Oudh—well known for his scholarly attainments in Sanskrit and English.

The introduction has been written by Pandit Lalit Mohan Kar, who obtained the diploma of *Kāvyaśūtra* from the Sanskrit College, the degree of M. A. in Sanskrit and Pali from the University of Calcutta and is professor of Sanskrit in the Ripon College.

Most of the appendices are from the pen of my brother, Rai Bahadur Śrīśa Chandra Vidyārnava, whose profound knowledge of Sanskrit has enabled him to rightly interpret many difficult passages in this Purāṇa. It is hoped that the notes and appendices may be of use to scholars interested in the study of the Purāṇas.

The greater part of the present volume is taken up with a description of Vratas or fasts, followed by feasts and gifts to the Brāhmanas. They are of interest only to the Hindu public. To the non-Hindus they are of very slight importance.

According to its own statement in Chapter 53, this Purāṇa is 16th, in the order of precedence. This is according to the northern rescension, where the Brahma Purāṇa stands first. According to the southern rescension, the Matsya Purāṇa heads the list, showing thereby that this is *par excellence* the Purāṇa of the southern people. It probably owes its origin to the south.

To complete the dynastic records of the kings of the Kali age, the matter has been somewhat anticipated, and Chapters 271, 272 and 273 have been inserted in this volume. This part is complete in itself, and its second part, which will appear in future, will not break the continuity of the book.

EDITOR .

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INTRODUCTION.

The date of the Mahābhārata War

*The present war between the European Powers, the royal representatives of which, in many cases, stand to each other in the relation of cousins, brings forth, in the brightest colours to the Indian mind, the long past glories of another great field where cousins had met to measure, their swords. The date of that war is still an open question like many other great events of the Indian tradition. Many, indeed, there have been who deny it the name of an historical event and like to look upon it, as merely a part of the fairy tales which the Sanskrit Purāṇas, in their opinion, abound with. The details of that war are so familiar to every one of us that we have never questioned its occurrence, but as to its probable date we are merely content with believing it to be very very ancient. Many European scholars, in their over-eagerness to prove Indian civilization to be of a late growth, have assigned to the war a date not far beyond the birth of the Christian era. Leaving this tug of war regarding Indian dates to take care of itself, let us try to find out what internal evidence the Purāṇas can supply us to prove our case.

Custom, it is said, becomes law, when it is recognised by the state; and tradition, we may say on the same analogy, is accepted as history when borne out by evidence recognisable by critical and scientific intellects. Thanks to the indefatigable labours of scholars like Mr Pargiter, who started on a study of the Purāṇas with some faith in the realities of their accounts—with the requisite amount of *Śraddhā* which the Vedāntins enjoin—we are in a position to take the Mahābhārata War from a realistic point of view.

Of late Bābū Rāmaprāna Gupta in the Āsvin issue of the *Pravasi* of the last year (Vol XV Pt I, 6th issue, pp 740 *et seq*), has made an attempt to fix the date of the Mahābhārata War, and has referred to two different theories, viz (1) the 6th century B C, founded on astronomical observations and (2) 2450 B C, based on the Rājatarṅgiṇī. He holds a third view, namely, that the War took place a thousand and a half years before Christ, and says that many great scholars, Indian and European, have accepted the same view.

NOTE.—Here I beg leave to point out an oversight of Bābū Rāmaprāna Gupta. He says, at p 741 [first column, towards the bottom] (of which I give the translation) It is written in the 34th Śloka Chap 24, Part IV, of the *Viṣṇu* that Parikṣit was anointed King 1200

years after the commencement of Kali, etc. And he finds it difficult to reconcile this passage with what follows in the Viṣṇu.

But evidently this interpretation is faulty. The verse of the Viṣṇu in question is :—

ते तु परीक्षिते काले मयास्वासन् द्विजोत्तम ।

तदा प्रवृत्तश्च कलिः द्वादशाब्दशतात्मकः ॥

Viṣṇu IV, 24. 34.

The meaning of the second line is :—

“At that time (the time of Parikṣit) began the *Kaliyuga*, which comprises of 1,200 (divine) years.” Op the lines following in the Viṣṇu.

What Babu Rāmāprānā says, appears like an alternative theory, and may mislead readers. This arises, probably, out of the worthless vernacular translations, published by Indian press, bristling with mistakes, although purposed to have been done by the great Pandits.

Let us examine this view a little.

This theory has been built upon the interval of time that elapsed between the birth of Parikṣit and the inauguration of Mahāpadma Nanda. The words of the different Puranas are quoted below :—

(1) Brahmānda—

महानन्दाभिषेकांतं जन्म यावत् परीक्षितः ।

एतद्वर्षसहस्रन्तु श्रेयं पञ्चाशदुत्तरम् ॥

III—LXXIV.—227.

(2) Viṣṇu—

यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम् ।

एतद्वर्षसहस्रन्तु श्रेयं पञ्चदशोत्तरम् ॥

IV—XXIV.—32.

(3) Bhāgavata—

आरभ्य भवतो जन्म यावन्नन्दाभिषेचनम् ।

एतद्वर्षसहस्रन्तु शतं पञ्चदशोत्तरम् ॥

XII, II.—26.

(4) Vāyu—

महादेवाभिषेकात्तु जन्म यावत् परीक्षितः ।

एतद्वर्षसहस्रन्तु श्रेयं पञ्चाशदुत्तरम् ॥

Vol. II, Chap. XXXVII—409.

All the Purāṇas have given the names of the Dynasties which ruled in India during this period. They are the Bārhadratha, the Pradyota and the Sisunāga, which last was overthrown by Mahāpadma Nanda. The Matsya, the Vāyu, and the Brahmānda mention the respective reigns of each king, while the others give only the names and the sum total of the differ-

According to the first set of Purānās, the kings and the duration of their rules (as suggested by a critical perusal of the different Purānās and their different versions) are as follows,—

I—22 Bārhadrathas —

(1) Somādhi	58 years
(2) Erutasaravas	67 "
(3) Ayutāyus	36 "
(4) Niramitra	40 "
(5) Saksatra	56 "
(6) Bṛhatkarman	23 "
(7) Senajit	50 "
(8) Srutanjaya	40 "
(9) Vibhu	28 "
(10) Suchi	58 "
(11) Ksema	28 "
(12) Suvratas	64 "
(13) Sunetra I	35 "
(14) Nirvṛti	58 "
(15) Suśramasya	38 "
(16) Dṛdhasena	48 "
(17) Mahinētra or (Sumati)	33 "
(18) Suchala	32 "
(19) Sunetra II	40 "
(20) Satyajit	83 "
(21) Visvajit	55 "
(22) Ripunjaya	50 "
Total	1 000 years *

Regarding this list, it is to be noticed, that wherever a parallel reading has been given by Mr Pargiter, there has been no difference in the name, except in the three following instances —

(1) Sunētra I and Dharmanētra where the readings regarding the latter are rather confused, and hence less deserving of acceptance

(2) Mahinētra and Sumati, where there would be no difference if the king be regarded as having two names, their period of rule being the same

(3) Trinētra and Suśramasya, where it appears as if both had an equal claim to be accepted as the correct name. But if both were to be accepted, the list would not be of 22 kings, but of 23, but this is impossible as the list is confined to 22 and 22 only †. Now, which name to reject?

* पूर्णं वर्षसहस्रं तेषाम् राज्यं भविष्यति ।

Brahmānda—CXXIV, 121

† द्वाविंशच्च नृपा एते भवितारो बृहद्रथाः ।—

—Brahmānda—

III cxxiv—121

The line devoted to Trinêtra reads as follows:—

अष्टाविंशत् समा राज्यं त्रिनेत्रो भोक्ष्यते ततः ।

which, compared with the line celebrating Sunêtra (II).

चत्वारिंशत् समा राज्यं सुनेत्रो भोक्ष्यते ततः ।

presents a striking similarity (excepting of course in the number of years). This led me to suppose that it would be a repetition of the same thing if we accepted both these lines, and so I preferred to adopt the line for Suśramasya. I find that I am, most fortunately, backed by other readings of the Matsya which actually have Sunêtra for Trinêtra, and the line for Suśramasya can, therefore, be safely accepted for the one for Trinêtra.

It may be here remarked that long reigns, and almost absurdly long ones, are occasionally met with in Indian chronologies. But it is to be remembered that the names are of memorable kings, and often the reigns of predecessors and successors of minor importance and less worthy of a separate remembrance, have been added on to those of these remarkable ones. To give a familiar instance, can anybody, excepting a specialist, remember with correctness the two shorter periods of rule of George IV and William IV, while the long and memorable reigns of George III and of Victoria the Good, are remembered so exactly? If people were to write history after the lapse of a dozen centuries, these two shorter periods would be engulfed in either of the longer ones in the traditions of this long period.

II.—5 Pradyotas:—

(1) Pradyota ..	...	...	23	years.
(2) Poulaka ..	...	...	24	"
(3) Visākṣāyāpa ..	...	...	50	"
(4) Ajaka ..	...	...	21	"
(5) Nandivardhana (the Pradyota) ..	...	...	20	"
Total			138	years

As there are no two opinions regarding the names, the reigns or the total period of these kings, the traditions regarding the been very well preserved.

III.—10 Sisunāgas:—

Sisunāga ..	...	...	50	years
Kākavarna ..	...	...	36	"
Kṣemadharmā ..	...	...	36	"
Kṣatranjā ..	...	...	40	"
Vimbisāra ..	...	...	23	"
Ajātasatru ..	...	...	27	"
Darsaka ..	...	...	25	"
Udāyin ..	...	...	33	"
Nandivardhana (the Sisunāga) ..	...	...	42	"
Mahānandin ..	...	...	43	"
Total			360	"

This is exactly the total number of years as given by Matsya Purânâ. The Viṣṇu gives 362 years as the total period of the Śisunāgas, but does not give the reigns against each king. So it is not verifiable. The above reigns have been taken from the maximum periods given in the Purânas, and this must be the correct reckoning, as it tallies exactly with the total periods given even by those Purânas which do not give the details. How to account for these 2 years of the Viṣṇu?

But a very strange result is obtained by adding together these different totals. They give the grand total of $(1,000 + 138 + 360 =) 1,498$ years, or, according to the Viṣṇu $(1,000 + 138 + 362 =) 1,500$ years, while they declare, as already observed, that the period between Parikṣit's birth and Mahāpadma Nanda's inauguration covered 1015, 1050 or 1115 years.

This discrepancy was observed when working at the Matsya Purāna.

The totalised interval thus coming far above the three different totals as given by the different Purānas, the only possible explanation lay in this—When there are three divergent readings in the Purānas, depending, no doubt on slight variations in the texts, could not there be a fourth and certainly more reasonable reading to say that the period was 1500 years?

Very happily this reading has been actually found, as given by Mr Pargiter, at p 58 of his Dynasties of the Kali Age.

This clears up all doubts regarding the interval between Parikṣit and Mahāpadma Nanda. It was a period of 1500 years.

If a comparative estimate be desired between the totals as given by the different Purānas (viz 1,015, 1050 and 1115 years) and the sum total found out by calculation of the details, the scale must turn in favour of the latter as a corruption or at least a variation, depends on the mutation of two or three letters of the alphabet as is evident from there being those different versions of the total period, while the details are more definite.

It is worthy of note here that this contradiction had struck Śrīdhara Svāmī, the worthy commentator of the Bhāgavata whose critical spirit is noticeable in another portion of his commentary, viz where he discusses the length of the Jambūdvīpa. In his commentary on the 26th verse of the 2nd chapter of the 12th skandha he remarks—

"In fact the interval between Parikṣit and Nanda is less than one and a half thousand years by two years."

* "वस्तुतस्तु परीक्षितस्योत्तरं ब्रह्म्यां न्यूनं वर्षाणि सार्द्धं सहस्रं भवति ।"

The 2 years added to 360 by the Viṣṇu seems to have proceeded from the desire of making the sum total of the durations of the three dynasties (viz, $1,000 + 138 + 360$) come exactly to 1,500 years

Now, Parikṣit was a posthumous son of Abhimanyu, who died in the War, so that many months did not elapse between the War and his birth, which preceded Mahāpadma Nanda's inauguration by 1,500 years

Mahāpadma Nanda ascended the throne in 422 B C, as we come to know from Indian History So from a retrospective calculation we arrive at 1922 B C as the date of the Great War fought on the field of the Kurus

The astronomical data supplied by some of the Puranas seem to go against this date The Viṣṇu and the Bhāgavata state that the Great Bear was in the Maghā in Parikṣit's time When it will go to Pūrvāśādhā, it will be the time of Nanda, and the Kali age will begin to attain maturity (There is no mention of the speed of the seven R̥sis)

The Vāyu adds the seven R̥sis dwell in a Nakṣatra for a century

So, as Pūrvāśādhā is the 10th from Maghā the interval between the days of Parikṣit and Nanda comes to ten centuries

The Brahmāṇḍa corroborates this But the Matsya says 'The seven R̥sis were then (on a line) with the towering, blazing Agni^o, and that being the presiding deity of the Kṛttikā, we conclude that in Parikṣit's time the seven R̥sis (the Ursa Major or the Great Bear) were in the constellation Kṛttikā From Kṛttikā to Pūrvāśādhā are 19 Nakṣatras, and so, from Parikṣit to Mahāpadma Nanda, there elapsed a period of 1900 years

The statement in the other Purāṇas may be easily explained In their anxiety to be consistent with the statement of 1015, 1050 or 1115 years—(and regardless of the totalised number of years)—they fixed on the tenth star from Pūrvāśādhā (about which there are no two opinions) by backward calculation

As the Matsya claims a superior place among the Purāṇas, the data it gives verified by calculations which the other Purāṇas supply as well, and corroborated by backward and forward references are throughout consistent, and hence the date arrived at from them are well worth accepting

We are thus in a position to say that the Kuruksetra War took place as many years on that side of the birth of the Giver of Peace as the present war has occurred on this side of it.

ALLAHABAD :

13th June, 1916.

Lalit Mohan Kar.

PREFACE

THE Purānas are indispensable to students of comparative mythology, sociology, Folklore, and religions. But these being so many *Encyclopedias Indica*, not only a thorough knowledge of Sanskrit is necessary to understand them, but an acquaintance with several branches of human knowledge such as Astronomy, Botany, Zoology, Engineering, &c, is necessary for one who wishes to critically study them. Very few possess such knowledge. It is, therefore, that the study of the Purānas has been neglected by Sanskrit scholars.

The translation of the first part of the Matsya Purāna published by Pāṇini Office has been very favorably received by renowned Sanskrit scholars. It is hoped that the present part also will meet with their approval. It would have been better to have added to this part Appendices on Paurāṇik Astronomy, Botany, Zoology, Engineering and other subjects, but alas the scholar whose desire it was to do so and who was competent to have performed that task satisfactorily is stricken down with paralysis brought on by overwork. My brother, Rai Bahadur Śrīsa Chandra Vidyārnava, not only studied Sanskrit very critically and for which he is well known to Sanskrit scholars all over the world, but has been an earnest student of Mathematics, Astronomy, Zoology, Physical Sciences, Engineering and other useful branches of knowledge. A great mathematician of our time has very truly observed that 'Novel ideas are more apt to spring from an unusual assortment of knowledge not necessarily from vast knowledge but from a thorough conception of the methods and ideas of distinct lines of thought.'

It is this "unusual assortment of knowledge and thorough conception of methods and ideas of distinct lines of thought" which have enabled my brother to form novel ideas on many subjects.

A volume in the series of the Sacred Books of the Hindus will be soon published dealing with the Devas or Gods and Goddesses of the Hindu Pantheon and other topics of interest to students of Hindu mythology, epics and classics. This is from the pen of a distinguished Sanskrit scholar of versatile talents. This volume will also serve to a great extent as an Appendix to the Purānas.

The importance of the Matsya Purāna to students of Indian Architecture is evident from the extract given below from one of the essays of the late Rājā Rājendra Lal Mitra—

The Purāṇas afford directions regarding the seasons and stellar conjunctions most favorable for commencing the building of temples and houses, and the ceremonies to be observed on such occasions. Thus the Matsya Purāṇa 'The man who commences a building in the month of Chaitra earns ill health, he who does so in Vaisākha gains wealth and jewels but in Jauṣṭha he encounters death. Should he begin it in the month of Āśāḍha he will obtain slaves, jewels, cattle and a good complexion. In Śrāvana he will secure friends, and in Bhādra lose them. A house begun in Āsvina brings on the death of one's wife in Kārtika, the gain of wealth and corn in Mārgasīra abundance of food, and in Pauṣa the fear of thieves. It is ordained that the month of Mēgha ensures gain and learning, but it also brings on fire, while Phālguna gives offspring and gold. Such are the effects of seasons *.

Of lunar constellations the following are described as the most appropriate viz., *Asvini Rohini, Māla Uttara Āśāḍha Uttara Bhādrapada, Uttara Phalguni, Mṛga-sīra, Svātī Hastā, and Anurādhā*†. Of the days of the week Sundays and Tuesdays are injurious the rest are appropriate‡. Much weight is also laid on particular conjunctions, but as these cannot be made intelligible to European readers without entering into tedious details I shall not quote them here. The *Hayasīra Pancharatra* a Tantra of the Vaisnavite class has also some rules on the subject, but they are scarcely worth noticing. According to it the rainy season is the most inappropriate, and no building should be commenced in it. The first ten days of the wane the second five days of the waxing moon the 4th the 9th and the 14th of both, the wane and the waxing moon, are also said to be reprehensible§. It differs from the last authority, however, in rejecting only Sunday and not also Tuesday, and approving of some of the Naksatras which the former condemns.

The Matsya Purāṇa affords detailed instructions for the selection and examination of the ground for building. Earth is divided by it into four classes according to its colour, the white is called *Brāhmaṇa* it is said to have a sweet taste, the red is *Kṣatriya* and it produces an astringent taste in the mouth the yellow is *Vaiśya* it is hot and astringent to the taste, and the black is *Sūdra*, it is also astringent and hot. The merits of these different kinds of earth as substrata for buildings or as materials for brick making are reckoned according to their caste, the *Brāhmaṇa* being the best, and the *Sūdra* the worst.

Before commencing a building, the proper course is to dig a hole measuring in every direction an *aratni*, or a cubit from the elbow to the end of the little finger. This being afterwards carefully plastered with mud an unbaked saucer is to be filled with ghee provided with four wicks on four sides, and placed on the bottom of the hole. The wicks

- * क्षेत्रे व्याधिमवाप्नोति यो गृह कारयेन्नर ।
 वैशाखे धनरत्नानि ज्येष्ठे मृत्युं तथैव च ॥
 भाद्रपदे भृत्यरत्नानि पशुवर्णमवाप्नुयात् ।
 श्रावणे मित्रजन्मं तु दानि भाद्रपदे तथा ॥
 पत्नीमारा चाश्वयुगे कान्तिके धनधान्यक ।
 मार्गशीर्षे तथा भक्त पीपे तत्करज भयं ॥
 लाभन्तु बहुशो विद्यादमि माघे विनिर्दिशेत् ।
 कात्यायने पुनानिति कालबल स्मृतं ॥

† अश्विनी रोहिणी मूलमुषास्रप्रथमैन्दवं ॥
 स्वाती हस्तपुषा च गृहार्थमे प्रशस्यते ।

‡ चादिहर्षास्रज्यं च सप्तमे पाता शुभावडा ॥

§ वास्तुकर्म न चास्य वर्षाशक्ते विज्ञानता ।

दृष्टव्ये प्रमाणान्ते शुक्रपादे द्वितीयके ॥

चतुर्थी त्वमी कान्ता निधिविधि चतुर्दशी ।

being now lighted, if they burn uniformly and brightly, the ground is fit for building; otherwise it is bad. Another and more practical and intelligible method is to press into the hole the earth excavated from it; if the earth should fill up the hole and leave a surplus, the ground is good; if it should barely fill it up, but leave no surplus, the ground is indifferent; but if it should prove insufficient, the ground is positively bad.*

The translation of the Matsya Purāṇa by the learned Taluqdar of Oudh is not quite literal but close to the original. While it is necessary to have literal translations of the Vedas, Smṛitis, Upanisads and Darśānas, it is not so of the Purāṇas. The present translation is readable and will enable its readers to understand the contents of this important Purāṇa.

Professor Lalit Mohan Kar, Kāvyatīrtha, M.A., B.L., of Ripon College Calcutta, and Mr. Kāmeśvar Prasād Bhārgava have been good enough to prepare the analytical Table of Contents placed at the end of this volume.

EDITOR.

- ० पूर्व भूमिं परीक्षेत पश्चात् वास्तुं प्रकल्पयेत् ।
 रवेता रक्ता तथा पीता कृष्णा चैवानुपूर्वराः ॥
 विप्रादेः शस्यते भूमिरतः कार्यं परीक्षणं ।
 विप्राणां मयुरास्वादा कपाया क्षत्रियस्य च ॥
 कपाये कटुता तद्वद्दृश्यशूद्रेषु शस्यते ।
 श्रमिमात्रे वै गते स्वनुलिप्ते च सर्वतः ॥
 घृतमामयरावस्थं कृत्वा वर्त्तिचतुष्टयं ।
 ज्वालापेद्भूपरीक्षणं पूर्णं तत् सर्वदिङ्मुखं ॥
 दीप्ता पृथ्वादि गृहीयाद्वर्णानामनुपूर्वराः ।
 वास्तुः समुद्दिष्टो नाम दीप्यते सर्वतस्तु यः ॥
 शुभदः सर्ववर्णानां प्रासादेषु गृहेषु च ।
 श्रमिमात्रकं गते परीक्ष्य खातपुरणे ॥
 अधिके श्रियमाप्नोति न्यूने हानिं समे समं ।
 इति मात्स्ये ।

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8 —Treats of the anointment for kingship. Then Brahma, in the sovereignty of the earth, made Chandraṁśa the lord of medicinal herbs, sacrifices, fasts and penances; stars, planets, Brahmanas, trees, thickets and creepers; Varuna of waters; Kubera of wealth; Vāyu of all winds; Fire of all *tasus*, Dakṣa of, *prajapatī*; Indra of wind; Prahlāda of demons; Yama of manes; Śiva of demons and others; the Himalayas of mountains, the Ocean of waters; Chitraratha of *gandharvas* and others; Vasuka of serpents; Takṣaka of other snakes; Airāvata of elephants; the Peacock of birds; Uchaisravā of horses; the Lion of other beasts; the Bull of the cows, and the Trees of the herbs. The devas Śadharma, Śankhapaḍa, Ketumāna and Hiranyaromana were made kings of all four directions, east, south, west and north respectively. They still protect the universe by ruling over the directions by destroying the enemies.

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9 —The description of Manvantara. The order of names of those sons

21 29

10 —The description of Vena family. As Vena, the son of Sunetha, the daughter of Mityu of Anga Prajāpati, was engaged in sinful deeds, the sages in order to bring about law and order approached him, but when the king did not pay heed to their counsel they killed him by their curse and being afraid of anarchy, the sinless Brahmapas churned his body by force. By churning his body the races of Mlecchas, came out of his body black as soot being the portion of evil qualities of his mother; and from the portion of his father appeared the right hand with great difficulty a most brilliant heavenly figure armed with bow and arrow and club of the name of Prithu. Being anointed by the Brahmanas he practised severe austerities and by the blessings of Vishnu became most powerful. Seeing the earth devoid of all righteous deeds Prithu prepared himself to burn her by his anger and who trembling took the form of a cow and began to run. She stopped and asked what to do. The king making Swayambhu Manu as the calf milked the cow with his own hands and the earth gave grass for all the world, moving or fixed. Then the description of how the sages milked the earth using the moon as the calf.

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else threw his semen through her nōstrils. The two Aśvinis were born out of that seed. Vāivasatya Manu had ten powerful sons, Ikṣvāku and others, out of whom Ilā, in order to win the whole earth, visited all the countries and reached the garden of Saṃbhū and was transformed into a woman by the curse of Śiva. Budha, the son of the Moon, looks at her while wandering in the forest and desires to marry. She, too, lived with him for long

22 25

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30-39

13 —The description of the family of Vairāja Pitṛis. In those regions there were a group of three incorporeal and four corporeal beings. The Vairāja disturbed in their Yoga practices attained Saṃātana (old) regions and at the end of Brahma's day will again become Brahmavādins. They having attained Saṃkhyā-Yoga obtained success in which there is no possibility of rebirth. Then follows the account that yogis should be fed by offerers at *śrāddha*. Then follows the narration of the birth of two sons of Menakā and Krauncha of Himalaya born of Manasi daughter of the Pitṛis and of Menā three daughters were born, Umā, Ekāparṇā and Aparṇā, who were devoted to the practices of Yoga and respectively married to Rudra, Śita and Jaiṣṭhaya. Then in the sacrifice of Dakṣa his daughter Sati not finding her husband invited among the hosts of gods asked why her husband was not called, was answered by Dakṣa that he was not considered worthy of being invited in the sacrifice as he is the source of all evil being, the author of destruction. Hearing that, out of anger desirous of destroying the body which she owed to him and cursing him, "You will be the only son of ten Pitṛis and as a Kṣatriya you will obtain destruction at the hand of Rudra in a horse sacrifice." Having recourse to Yogic power she consumed herself through her own fire and Dakṣa approaching her said 'What is this?' "Be pleased O omniscient one You should not leave me. Thus requested by Dakṣa she said, 'What I have begun I must accomplish, you should practise penance near me after your sacrifice is destroyed by Śiva in order to please me you will be born of the ten Prajāpatis and then out of my parts sixty daughters will be born to you. She then said to Dakṣa 'By practising penance near me you will visit the several manifestations—*śrāddha*, *śrāddha*, *śrāddha*, *śrāddha*, *śrāddha*, *śrāddha*, *śrāddha*, *śrāddha*, *śrāddha*, *śrāddha*, etc., and by this you will obtain excellent Yoga. Then follows the 108 names of Gauri

39 43

14 —The description of the family of Agnisvātta Pitṛis. Then the birth of Amāvasya (New Moon). Aśbhodā, the daughter of the Pitṛis practising penance for a thousand divine years saw the Pitṛis come to her for granting her boon being pleased with her penance and being overcome by passion desired Amāvasya. Fallen from her penance by this sinful desire and being ashamed and with her face downcast desired all the Pitṛis. The Pitṛis thus solicited granted her boons in these words "Acting unlike the son of a Pitṛi you will be born in the world of the mortals as the daughter of the King Vasu and marrying Parāśara you will get a son named Bādrīyana. He will divide one Veda into several parts, and bearing two Kṣetrāja sons Chitrāṅgada and Vichitravīrya, to King Sāntanu, a part of the sea and of the family of Puruṣa. You will be known as Prausthapadī āṣṭakī in the Pitṛi loka and Satyavati on earth.

43 44

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44 49

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40 54

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62 63

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25 — Kacha obtains the knowledge of the elixir of life. Kacha goes to Sukra in order to obtain the knowledge of the elixir of life by the order of Indra and others. Out of spite for Kacha and in order to protect themselves the demons killed Kacha who was grazing the cows and gave his corpse to wolves and jackals. Sukra brought him back to life and Kacha told him with a bow that he was killed by the demons. Then again he was killed while gathering flowers and again came to life by tearing the stomach. Kacha learns from Sukra the knowledge of restoring one to life. Narration of the faults of Brāhmanas taking wine

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THE MATSYA PURANAM-

श्री गणेशाय नमः ॥

SALUTATION TO ŚRĪ GANESA

ॐ नमो भगवते वासुदेवाय ॥

SALUTATION TO THE ADORABLE VĀSUDEVA.

Note—The sacred word “Om” is formed by the letters *a, u, m*. Of these, *a* represents Viṣṇu, *u*, Śiva, *m*, Brahmā. Pranava is, therefore, the symbol of the sacred Trinity.

CHAPTER I

May the lotus feet of Bhava, who shook the *diggajas* at the time of His dance, disperse all obstacles—1

Note—Bhava is a name of the God Śiva. Tāṇḍava is a particular kind of dance of which Śiva is very fond. *Diggajas*. It is laid down in the purāṇic allegory that the universe lies balanced on the tusks of ten elephants—each elephant supporting a quarter

May the words of Lord Viṣṇu, embodied in the Vedas and uttered by His Matsya-avatāra, in which incarnation, at the time of His sallying forth from the region of the pātāla, the blow of His tail caused the seven seas to intermingle with the high heavens and then to fall down, spattering the sphere of the earth, steal away all your evil!—2

Note—Brahmāṇḍa, literally means the Egg of the Creator, and the word, as it stands, applies to all the regions—both upper and lower. In the above śloka Brahmāṇḍa is coupled with the word *Urdhva*, which means upper. Here the complete word is *Urdhva Brahmāṇḍa* which means the upper regions. Matsya-avatāra is the incarnation of Lord Viṣṇu in the form of a fish. The Merciful manifests Himself in different forms, whenever He finds it necessary—(1) To educate the world in the performance of its manifold duties which, in spite of their being incorporated in the works of Divine revelation very often remain incomprehensible, (2) To save the world from wilful neglect of duty.

• Compare —

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानं मधर्मस्य तदात्मानं सृजाम्यहम् ॥”

“धर्मं संस्थापनार्थाय सम्मवाप्तिं युगे युगे ॥”

(3) Old order changes, yielding place to new,
God fulfils Himself in many ways

Lest one good custom should corrupt the world.”

To deal with the doubts that are very often raised on the theory of incarnation, it would be necessary to make copious references to Vedānta, Upanisads, and Nyāya, and to add exhaustive commentaries on those dogmatical aphorisms which would swell the bulk of the Purāṇa. I will therefore confine myself to very brief notes on most important items. The necessity of Matsyavatāra will later on become clear by going through this Purāṇa. Śruti means the Vedas, that are regarded by the Hindus to be the words of Divine revelation.

Matsyapurāṇa which is the dispeller of all ignorance, should be read after saluting Nārāyaṇa, Nara, Narottama, Devī Sarasvatī — 3

Note — Nārāyaṇa, Narottama etc., are all analogous expressions and apply to the Supreme Being who is omniscient, omnipotent, omnipresent and omniscient. Words cannot describe Him or His glory.

Compare —

“असितगिरि समं स्यात्कज्जलं सिंधुपात्रे सुरतकवरशाखा लेखनी पद्ममुर्वी ॥

लिखति यदि गृहीत्वा शारदा सर्वकालं तदपि तव गुणानामीश परं न याति ॥”

I salute Lord Brahmā who, though unborn, manifests Himself for the sake of creation, and is known under different epithets, viz — Nārāyaṇa, Triguna — 4

Note — Trigunas are Satva, Rajas and Tamas. Māyā is the resultant of Trigunas. When Māyā combines with any particle of Omnipresent Parabrahma, that particle is known as Brahmā. Triveda means the three Vedas, viz — Rig, Yajus and Sāma. The metre which is prosodical, but cannot be chanted is called Rik and Rig Veda is full of such metres. The metre which is neither prosodical nor can be chanted is called Yajus and Yajurved is full of such metres. The metres that can be chanted are known as Sāma and therefore the Veda containing such metres is called Sāma-Veda. Strictly speaking therefore there are only three Vedas. The sage Vāṛhṣiṣa collected several metres of the above mentioned three Vedas dealing with Ājurveda and Śāntikarma etc., and compiled the Atharva-Veda which now forms the fourth Veda. The Vedas are the works of Divine revelation and are held very sacred by the Hindus. Lord Brahmā is the chief revealer of the sacred Vedas. Now, with the above verse ends the introductory verses, after which the subject matter of the Purāṇa commences. Before proceeding further, some thing must be said about mangalācharana. Mangala is of three kinds viz — (1) Namaskārtmak — mangala is that in which there is salutation to some Deity as in “Śree Ganesāya māh,” and “Om Namo Bhagavate Vāsudevāya” which occur in the very beginning of the Purāṇa. (2) Vastunirdeśātmakamangala is that in which there is some clue to the subject matter of the work, following it. (3) Āsīrvādātmakamangala is that in which some Deity is invoked to shower its blessings on somebody.

The couplet ‘Prachand Tan lavātope’ etc., contains a prayer to Lord Śiva which shows that later on there will be something about the annihilation of the universe. Śiva is Sanhārtkārtā. The stanza Patālidyutpatishwo &c., contains a prayer to Lord Viṣṇu which shows that there will also be a description of the Sthitī. Viṣṇu is Sāntikārtā. The above two stanzas are both Vastunirdeśātmaka and Āsīrvādātmaka. The couplet “ajopi” &c. contains salutations to Lord Vrajabhūṣa i.e. Brahmā which shows that the Purāṇa contains a history of creation also. Brahmā is Sṛstikārtā. This couplet is Namaskārtmak as well as Vastu Nirdeśātmaka.

Gaṇeśa. The Lord of Ganes attendants. It is laid down in Śiva Purāṇa that

Pārvatī would be having her bath. The Goddess did not like this and in order to keep Śiva out at the time of Her bath she once upon a time made a figure of sand clay and put life into it. Afterwards, the goddess located Him at the door of the house directing Him not to let any one enter. A little while after Lord Śiva turned up but the figure at the door drove Him away. Śiva got very angry and sent His attendants to subdue Him, but they were repulsed. Then the Lord sent a large army under the Devās to subdue Him. They were also on the point of being routed. When Śiva Himself appeared on the scene and overpowering Him by His large army, cut His head with His trident. The head was carried away by the nymphs. Afterwards the sage Nārada appeared and related all this to Pārvatī, who got very much vexed and determined to destroy everyone, which caused a great consternation and all the Devās began to pray. The Goddess was pleased with their prayer and devotion, and said that she would not give effect to Her determination provided Her son was recalled to life and allowed the first place in all the ceremonies; which they all promised to do. But when a search for the head was made it was not found. They found the head of an elephant with only one tusk lying somewhere at a distance which they put on the body and then infused life into it. Gāṇēśa thus came to have the head of an elephant on His shoulders. Afterwards He was given the first place in all ceremonies and was made the Lord of Śiva's attendants. Owing to His having the first place in all ceremonies He is always saluted at the beginning of Maṅgalācharaṇa in each work.

We understand from the Maṅgalācharaṇa that Vatsya Purāṇa mainly deals with the history of —

- (1) The creation of the Universe by Brahma the Creator !
- (2) The annihilation of the Universe by Śiva the destroyer !
- (3) The preservation of the Universe from total annihilation by Viṣṇu the saviour.

Brahmā, Viṣṇu and Śiva are the different manifestations of the one and the same Supreme Being.

Once upon a time, the inhabitants of Naimiśāranya, at the close of a long sacrifice, began to relate to one another pious, charming stories from different Purāṇas. The great sage, Sūta, was present in that assembly. Śrīnaka and other sages who were also there on that occasion, after complimenting Sūta on his deep lore, said —

“O sinless one, we wish to hear again the very same nectar like stories of the Purāṇas which have been recited to us by you.”—5⁶

Note — Naimiśāranya is modern Nimkhār-Misrikh in the Sitapur district, Oudh.

“Tell us please, how Brahmā created the Universe, and for what reason Viṣṇu adopted the form of a fish. We are also anxious to know why Śiva took the goblet of human skull, why He is called Purāṇi, and how Bhava, the cause of our prosperity, came to be known as Bhairava? O, Sūta! be gracious enough to relate all this exhaustively, for we never feel satiated with listening to your sweet narrations, as one is not with nectar.”—78

Note — Bhava means the giver of prosperity. This is a synonym of God Śiva.

‘Bhairava’ means terrific or one who causes fear. This term applies to a form of God Śiva.

Kapāli literally means one who carries a human skull. This expression also applies to Śiva.

'Vṛṣābhadhivaja' means one who has a bull for his conveyance. Śiva rides the bull, therefore this term denotes Śiva.

Śūta said — "Hear, now, O, Brāhmanas, the sacred Matsyapurāṇa which was revealed by Lord Viṣṇu in the form of a fish"—9

Note — Now follows the narration of the Purāṇa

In ancient times (Vaiṣvata) Manu, the Merciful, the first king of the Solar dynasty, after making over his kingdom to his son, devoted himself to rigid asceticism. On a summit of the Malaya mountain, the devout austerities of that resolute hero, who was adorned with spiritual knowledge and whose equilibrium of mind was just the same in adversity as in prosperity, were crowned with the attainment of transcendent yoga (that is, union with the Deity)—10 11

Note — Raviṇandana means the Son of the Sun

Vaiṣvata Manu was the offspring of the God Sun from Sāṃśā the daughter of Lord Kavera. He was the founder of the Solar race of Kāśtriyaś.

Note — Malaya is a range of mountains in Southern India abounding in sandal trees. It is to the west of Malabar.

Samaduhkhasukhavira means the hero who is neither overwhelmed by misfortunes nor is carried away by prosperity but remains firm under all circumstances. Such a bent of mind is not common. Only those few who resign themselves to His will and concentrate their minds on the sacred object of their devotion can remain so firm minded. Devotion to God alone leads to such a bliss.

It points out to the soul the pitfalls of life and the mundane unrealities. It takes away the shroud of illusion and places the soul on the pinnacle of celestial glory where eternal peace and contentment reign. Bhakti or Yoga begets such knowledge.

The King Vaiṣvata Manu in spite of his worldly glories was not negligent of the life after death. Like many ancient kings the first item of his duty was to acquire this jñāna and he became Rāja Rishi. It is therefore no wonder that a Rāja Rishi like the king Vaiṣvata Manu should have been so firm.

After a period of a million of years of continued asceticism Lord Brahmā became pleased towards him and told him to ask for a boon—12

Note. Kamalāsana is another name of God Brahmā. It literally means one who has a lotus to sit upon. It is laid down in the purāṇic allegory that at the time of creation a lotus with Brahmā sitting on it springs from the navel of Viṣṇu.

Having been thus addressed (by Brāhman), the king after saluting Him, said 'I ord' I have only one boon to beg of you, which is above all other boons. May I have power sufficient for the protection of the whole creation, moveable and immovable, when the hour of Pralaya will come"—13 14

Note — Pitāmaha means paternal grandfather.

Brahmā is the Creator of the Universe. He is therefore called Pitāmaha.

Note — Pralaya is chiefly of two kinds viz — (1) Khanda pralaya in which there is a partial dissolution and (2) Mahā pralaya in which there is a total dissolution.

In this Purāna there is a mention of Khandapālāya. Mark the boon sought by the illustrious sovereign of the Solar race. This shows how selfless highly virtuous and righteous the kings in ancient times were.

Lord Brahmā, the Soul of the Universe, after granting the prayer of the king (in the following words, "Be it so") disappeared then and there, and the Devas profusely showered a rain of flowers from the ethereal regions—15

Note—Puspavṛṣṭi: The Devas showered flowers on the king to express Their unbounded pleasure and appreciation of his highest righteousness.

One day, in his hermitage, when the king was making a libation of water to the munes of his deceased ancestors, a carp (a small fish) fell into his hands along with the water—16

Note—Tarpana is a libation of water to the manes of the deceased ancestors which a Hindu is in duty bound to perform regularly.

[Consult 'The Daily Practice of the Hindus' by Rāj Bahadur Śrīś Chandra Vidyārṇava.]

Papāta etc. fell from the king's vessel out of which he was pouring out water for libation.

Saphari is a very small variety of fish called carp. It is very tiny and always restless. Eastern poets very often employ it in their similes in their description of the movements of beautiful eyes.

On seeing that tiny fish, the merciful king, out of compassion, wanted to preserve it and put it into his water jar. That tiny fish, in course of a day and night, grew into the form of a large fish, measuring sixteen fingers in length, and (feeling uncomfortable inside the water jar where it was placed by the king), cried for deliverance—17-18

The king took it out of the water jar and put it in a large pitcher but there also, in course of a night, it grew three hands in length. "I am at your mercy, come to my succour." The king, again hearing these cries of the fish took it out of the pitcher and deposited it in a well. Later on, the well also proved insufficient. The king then accommodated it in a tank—19-20

Note—Sahasraśatānāmajā, the son of the son, etc.; king Vātasavataśānu śāhura-Varāna means the Sun.

In the tank, again, the fish grew a *yojana* (eight miles) in length, and again appealed to the king, in a plaintive tone, to help it out of the tank. Then the king put the fish in the Ganges and, finding that it increased there too, he placed it in the ocean. The fish went on increasing and increasing in bulk, until it very nearly filled the vast expanse of the great ocean. The king, seeing this, was awe-stricken and said, "Are you the chief of the Asuras? Or are you Vasudeva, who also has such an extraordinary power to assume such a tremendously big form extending to sixteen hundred miles?"—22-23

Note—"Asura" means a demon. *Isavara*:

I have come to know you, O, Keśava ! You are puzzling me in the form of a fish. I bow down to You, O, Hristkeśi, Jāgannātha, Jagaddhīma " [These are all different names of God]—26.

Being thus addressed, Bhāgavān Janārdana, in the form of a fish, complimented him, and said : " O Spotless One, I have been truly known by you. In a few days time, O King, the Universe shall be deluged with water, along with the mountains and forests. The Devas have made this boat to rescue the creation from such a calamity, placing in it *sredajas*, *andajas*, *udbhijas* and *jāyujas*. O, King ! you take charge of this boat and help the distressed at the time of the impending danger. When you find the boat in danger of being blown away by the strong gusts of wind, tie it to my horn. By rescuing the afflicted from such an awful misfortune, you will be rendering a great paternal service to the creation. And, O, blessed sovereign ! You shall reign for one *Manvantara*, from the beginning of the *Kritayuga*, and shall be venerated by the Devas "—27-33.

Note—'sredaja,' 'literally' means, born of sweat ; therefore insects clinging to one's person, such as bugs, lice, &c.; 'andaja,' animals born of an egg ; Udbhija, things that sprout ; 'Jāyujas,' born of womb, i.e., Mammals.

Note.—Kritayuga is the same as Satyayuga, the age of truth. Manvantara is a period of 6,48,00,000 years.

*Here ends the first Chapter dealing with the conversation between
Manu and Viṣṇu.*

CHAPTER II.

Sūta, continuing his narration, said, that, on hearing such words of the Lord, the king begged Him to reveal to him in how many years the time of destruction was likely to come. The king also entreated the Lord to point out to him the means of saving the creation from such a distress, and to let him know when he would again be fortunate enough to meet Him face to face—1-2.

The fish replied that from that day there would be no rain for a hundred years, and the universe would be overtaken by a dire famine. After that, all the inferior beings of the universe would be scorched to death by the seven ordinary rays of the sun which shall become seven-times more powerful—3-4.

Note—The seven rays of the sun, are :—

(१) सुपुष्प, (२) हरिकेश, (३) विश्वकर्मा, (४) विश्वव्याघ्र, (५) सम्यक्सु,
(६) उदग्बसुः (७) सुराह—

—In addition to all that, the subterranean fire would shoot out, Śeṣa, from his abode in the lower regions, would send forth venomous flames,

from his thousand mouths, and a furious fire would emerge from the third eye of Śiva —5

Note—It is said in the purāṇa allegory that the universe rests on the head of a thousand hooded serpent which is more popularly known as Śeṣa

The fire emitting from the third eye of Śiva. He has a third eye in the forehead which always remains shut. The Lord opens that third eye only on occasions of anger, and necessarily at the time of destruction. As soon as the third eye is opened all objects falling within its range are reduced to ashes as it sends forth a big flash of fire.

Thus the three worlds would be crumbled to ashes by the combined fury of all those various fires. The sky, with all the stars and planets, would also be destroyed by the heat thus originated —6-7

Then the seven destructive clouds viz—Śamvarta, Bhīmanāda, Drona, Chānda, Balaḥka, Vidyut patāka and Sonā, would spring up from the vapours arising out of such a heat, and would rain in torrents till all the seas become united into one great mass. In fact the whole earth would be covered with one vast expanse of water, then get hold of that yonder boat and put the seed of creation and the sacred Vedas in it. After that, fasten the boat to my horn by means of this rope that I give you, and then the contents of the barge will be saved by my glory "O, Pious One! when everything will be destroyed, your good self, the moon the sun myself, Brāhmā, the sacred river Narmadā, the great sage Mārkaṇḍeya, the sacred Vedas the Purāṇas, the God Śiva, the various sciences, will alone be saved, and the reign of King Chakrasaṁ Manu shall terminate with the coming partial dissolution —8-14

At the beginning of the re-creation of the Universe which would follow the period of destruction, I shall propagate the Vedic knowledge "So saying He suddenly vanished away —15

The king, till the time of dissolution, of which intimation was given to him by Lord Viśudeva, engaged himself in the practice of Yoga —16

At the commencement of dissolution, the Lord appeared again in the form of horned fish. At the same time, Śeṣa the Serpent King, appeared before the King Varasvata Manu in the shape of a rope, and the king, through his Yogic power, collected together all living beings and put them in the boat. And after fastening the boat to the horn of the fish, by means of the rope, the king saluted the Lord and got into it —17-19

Śūta said, "O sages! hear the history of creation, &c, which you have asked me to narrate. I shall now proceed to relate it in the words of the Lord which were addressed to the King Varasvata Manu"—20-21

Manu entreated the Lord to relate to him, how the dissolution and the creation of the universe took place, how the generations of mankind came into being, the meaning of Manvantara, the biographies

of eminent men, the expanse of the universe, the ways of charity, the path of duty, the precepts of Śiṣṭha, the divisions of Varṇa and Āśrama, the ways of sacrificial rites, the greatness of the Devas, etc.—22-24

Note—Śrāddha is an act of devotion to the pitris and manes which every Hindu has to perform by means of certain prescribed rites, after which food, etc., is distributed to the Brāhmanas.

'Varṇa' means tribe, caste, 'Āśrama' the four kinds of religious order, viz., (1) Brahmachāryya or the student life, (2) Grāhastha or the householder's life, (3) Vanaprastha or the anchorite's life, (4) Sanyasa or hermit's life

Matsya said that during the period of Great Dissolution the universe was enveloped in darkness and was in a state of trance, as it were, inconceivable, still, and undefinable. In that state of unimaginable and indescribable trance, appeared Lord Svayambhu, who is also known as Nārāyaṇa, owing to His omnipresence in Sthūla-śarīra, made His appearance to create the universe—25-27.

Note—'Sthūla Śarīra, is corporeal body, i.e., what is visible to the naked eye.

Svayambhu, with the desire of creating the universe, first created water and planted the seed of creation in it. The seed of creation, i.e., chaitanya (consciousness) by coming into contact with water, produced a vast egg (i.e., the egg of Brahmā), of golden hue, which, after one thousand years, became ten thousand times more luminous than the sun. After that, Svayambhu merged Himself into that tremendous Brahmānda, and owing to His omnipresence in it He came to be known as Viṣṇu.—28-30

He (Svayambhu) then created the Sun by His glory, which owing to its first place in the creation, is known as Āditya—31.

After dividing the huge Brahmānda into two parts, He (Svayambhu) made the Heaven and Earth, Ākāśa and the quarters. The upper portion of the divided Brahmānda formed the heaven, the lower one the earth. The direction in which the Sun was located was termed, purva i.e., East, the direction on the right hand side of Brahmā was named dakṣiṇa, i.e., South, the direction to His left hand side was styled uttara, i.e., North, and the one falling at His back came to be known as paścima, i.e., West—32.

Note.—Purva means first, and the direction was so named, because prodiya the first object of creation happened to be located that side.

Paścima means behind. This direction was named so, because it fell to the back of the Creator, who was standing faced to the East.

Dakṣiṇa means right. This direction fell to the right of Brahmā.

Uttara means subsequent.

Afterwards, the principal mountains, like the Mēru, clouds,

lightning, embryo, rivers, pitris, Manu and the seven oceans, full of various gems, were created —33 34

Note — 'Pitarah' means manes of the dead Forefathers. The seven oceans are

क्षीरोदः, लवणेदः, दक्षुदः, घृतेदः, सुरोदः, इक्षुदः, स्वादुदः

The above is the ancient division of oceans

Brahmā created the Brahmanas and, owing to His desire of calling the Universe into being, He is also known as Prajapati. Mārtanda came into being by the glory of the Creator —35

Note — Bhūdeva means the mundane Gods, i.e., the Brāhmanas. They were so named because they were inspired with Divine knowledge

Prajapati means the father of progeny, i.e., the Creator

The Sun, owing to its flashing out of the Brāhmāṇḍa at the time of its breaking i.e., being divided into two parts, is known by the name of Mārtanda, and the image of the Creator, Brāhmā, the four-headed Deity, who is full of the element of Rājoguna came to be called as Mahātman —36

Note — Rājoguna is the constituent quality of all the material substances

The Creator Brāhmā has four mouths that are visible and that is why He is called so

Mahātman in the phraseology of Sāṅkhya means Mahātsatva i.e., the attribute of buddhi and when this attribute has more of rājoguna then it is called Brāhmā

The same Common Cause of the Universe who created all the Devas, Demons, and mankind is known by the name of Brāhmā, who is full of Rājoguna and who is also styled Mahāt satva (or Brāhmā) —37

Here ends the second Chapter dealing with the destruction of Brāhmāṇḍa

CHAPTER III

The king asked the Lord, how Brāhmā created the universe and the reason of His having four heads —1

The Lord Fish replied that first of all Brāhmā practised devout austerities, whereby were revealed the sacred Vedas, together with their complements and supplements and the metres. The oldest of all Śāstras was first recollected by Brāhmā—the eternal Brahman—in words, with its ten million elaborations. After that, Brāhmā revealed the sacred Vedas and the sciences of Mīmāṃsa, Nyāya, &c., together with the eightfold proof inspired with the Vedic knowledge, Brāhmā became conscious of His supreme potentiality and through His desire created the ten sages, who are known as the Mānasa sons of the Creator, viz., Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Pracheti, Bhrigu, Vasistha and Nirada.

In addition to the fore-mentioned ten sages, the following came into existence from the various limbs of His body, without having any mother from His right thumb appeared Prajapati Dakṣa, from

His breast Dharma, from His heart Cupid, from His blows Anger, from His lips Greed, from His intellect Delusion, from His egoism Arrogance, from His throat Glee, from His eyes Death, from His hands the sage Bharata These are the nine sons Ō King and the tenth was a gull, called *Āṅgajā* —2 12

Note—‘*Āṅgajā*’ means originating from the body

At this the king *Vaivasvata* *Manu* said —

“Lord I have understood that intellect begot Delusion and egoism begot arrogance, but what is intellect?” —13

The Lord replied that the presence of the three attributes, viz — *Satva*, *Rajas* *Tamas* in equipoise, form the *Prākṛiti*. The same *Prākṛiti* is also known as *Pradhana* *Ayaktā* and *Māya*. The Creation springs from this very *Prākṛiti* and ultimately disappears into it. By a disturbance in these attributes the same one form manifested itself into three as *Brahmā*, *Viṣṇu* and *Maheśvara*. Similarly, the presence of the three attributes in unequal parts begets *Mahatā*, which is also known as intellect. Egoism sprang from the *Mahatā*, and the five organs of perception and other five organs of action originated from Egoism —14 18

These are —The ears, the skin the eyes, the tongue, the nose, the anus, the male and the female organs of generation, the hands, the feet, the speech —19

Note—The first five are the organs of perception and the last five are the organs of action

The five organs of perception produced words, touch, form, flavour, and smell, and the five organs of action brought forth emission happiness taking walking and speech —20

The mind is reckoned to be the eleventh organ as it helps the faculties of intellect and action in their respective operations. The minute molecules of all the organs form the substratum for the individual soul that lies enshrined in it and it is for this reason that the frame within which lies the asylum of the individual soul is known by the name of subtle body. The individual soul by coming in contact with this atomic body is called corporeal. The mind, propelled by desire to create, starts the work of creation. The subtle element of sound brought ether into being. Sound is the only attribute of ether —21 23

Note—Lord *Brahmā* first of all wished to create and then He threw His mind in the achievement of the work of His desire. Helped by His mind He proceeded with the work of creation

By a concussion in ether, came forth wind, possessing the qualities of sound and tangibility, and the subtle element of tangibility

produced brilliancy, which caused water attributed with sound, tangibility and form—24-25

The earth was produced by the potency of the subtle element of liquidity inherent in water, and it has the attributes akin to water and also of the subtle element of fragrance. The Mahâtatva, which is formed by the five subtle and primary elements, is called the Vijñānamaya koṣa by the Vedāntins, *buddhi*, i.e. intellect, is another name for the same. The man possessed of this twenty fifth element enjoys and suffers—26-27

Note—Twenty fifth (element), i.e. (consciousness). God has laid down certain laws for mankind to follow. Any action against the established laws leads to wrong which always causes pain. We have been given the faculty to distinguish between right and wrong and it is our own fault if we choose the latter. A man always reaps the fruits of his actions. He suffers if he deviates from the right path and does wrong and enjoys as long as he continues to follow the right track and does good.

The body therefore comprises the twenty six elements, and the individual soul, which is subordinate to the wishes of the Lord, closes the list of the elements that make up the human body—28

Lord Brahmā created the Universe by the help of the above enumerated elements, and Sankhya which is one of the six systems of Hindu philosophy, is so called by Kapila, etc, because it enumerates these elements—29

Lord Brahmā, after creating His mānasa putras, was not quite satisfied with the work of His creation. He set about devising some plan which would carry on the work of creation and would relieve Him of the task. With this view, He began to invoke Gâyatri. After some time the goddess Gayatri, known under different names, viz. Satarūpā, Sāvitrī, Sarasvatī, Brahminī, &c,—appeared in the form of a girl from the half portion of Brahmā's body who at the first sight mistakenly took Her for His daughter. Afterwards the Creator, seeing that form of exquisite beauty, was fired with love and repeatedly uttered, "What an enchanting form!"—30-33

At this, the Manasa putras of Brahmā, i.e., Vasīṣṭha, &c, taking Sāvitrī for their sister, began to express their feelings of seething indignation and contempt at the attitude of Their Father (Lord Brahmā), but He was so much absorbed in love that He did not heed anything in the least—34

Brahmā continued uttering, "Oh! what an enchanting form! oh! what an enchanting form!" in His love for the goddess Sāvitrī, and the latter, after saluting Him, began to circumambulate Him in reverence. Brahmā fixed his gaze on Sāvitrī and could not distract Himself

from Her As she was circumambulating Him, He felt shy of turning His head each time to Her direction, as His Manasa putras were standing close by He therefore created four heads, each pointed to a direction, in order that He may see Sîvatrî undisturbed, without having to turn His head each time in course of Her circumambulations Seeing Brahmâ in such a condition, Satrûpâ went to heaven with the Mânas sons of the Creator, and as she was travelling towards heaven, Brahmâ put on a fifth head right on top which afterwards He covered with His long matted hair This is how Brahmâ came to have five heads After this, Brahmâ lost his powers that He had acquired by practising aceticism, owing to His not controlling His mind and falling into the snares of Cupid Then Brahmâ dispersed His sons, after directing them to carry on the work of Creation—35 41.

The sons of Brahmâ, in obedience to His instructions, set themselves to complete the work of creation, and afterwards they took leave of Brahmâ with salutations—42

Brahmâ, fired with passion in Her company, married Satrûpâ and began to pass His days in enjoyment inside a lotus He enjoyed the company of Sîvatrî for hundred years, and after a long time Manu was born to them—43 44

Manu, thus born, was Svayambhu Manu, who, owing to his close affinity to Brahma, is also called Âdîpurusa (the first man) The progeny of Svayambhu Manu multiplied considerably and the Vairajas are among them—45 46

Svârochîsa, &c, the seven Manus, and another set of seven Manus, Auttami, &c, altogether the fourteen Manus, belong to the family of Svayambhu Manu "O, King Vairasvatâ Manu," said the Lord, "You are the seventh of the last set of Manus"—47

Here ends the third Chapter dealing with primary creation

CHAPTER IV

The king said, "O, Merciful! I feel awfully grieved to hear that Lord Brahmâ married Ahryâ Prâya, tell me why he was not regarded as having committed a fearful sin by having done so Remove my doubts, O, Master of the Universe! by graciously explaining to me why the offspring of Brahma were allowed to intermarry in their paternal circle without any regard for close-knit kinship" The Lord Fish replied "O King! such doubts only arise in the case of mankind, for men have

atomic bodies and beget children in a different way, while the primeval creation is celestial in which Rajoguna predominates. The Devas not have supersensuous bodies and they beget progeny in quite different ways. The celestial forms come into being in other ways, and it is very difficult for men having sensuous bodies to understand this great secret. Only supernatural intellect causes celestial creation, therefore those alone can understand its great secret who themselves are possessed with such an intellect, just as a serpent alone can trace the footprints of another serpent, and aerial tracks can only be discerned by birds and other beings that fly in the air. O, King! the question of any prescribed order or prohibition does not arise in the deeds of the Devas. Only Their desire is taken into consideration in whatever they do. Other beings reap the fruits of their karma (doings) which the Devas do not. No doubts should therefore be raised regarding the doings of the Devas, nor should the beings having sensuous bodies think of doing the same deed"—1 6

Besides this, as Lord, Brahmā is the governor of the Vedas, so is the goddess Gayatri of the Brahmans (the sacred text, i.e., the Vedas). She is the better half of the Lord, and that is why she appeared from His body. Brahmā and Gayatri are inseparables. Sometimes only one of the two puts on appearance and sometimes both do the same, but all the same both are always together. They never remain apart. As sunshine or light never lives devoid of its shadow, similarly Brahmā never lives apart from Gayatri. Brahmā is the master of the Vedas and Sāvitri (another name for Gayatri), is the governess of the same, Brahmā is therefore also the master of the latter, and consequently He committed no sin by marrying Her—7 10

"In spite of all this, Lord Brahma felt ashamed for not being able to suppress His passion in presence of His manasa sons. He therefore got much vexed with the God of love and cursed Him after the departure of His (mânasa) sons"—11

"The object with which you made me the target of your arrows will ere long lead you to be reduced to ashes by Śiva, when you similarly behave with Him, was the curse that Brahmā pronounced on Cupid"—12

"Hearing this curse of Brahmā, the God of love shuddered with fear and cried out in great dismay, 'O, Lord! You created me with

* Professor Wilson writes —

'The Matsya Parana has a little allegory of its own on the subject of Brahma's intercourse with Satarupā, "for it explains the former to mean the Vedas and the latter, the Sāvitri or holy prayer which is their chief text, and in their co-habitation there is therefore no evil."

the object of captivating the minds of men and women and kindling amorous feelings within them. You never instructed me to make any exception in Your case. I only carried out Your mandate and have committed no sin for which I may be subjected to such a dreadful curse -- 13

Therefore, be pleased with me and by Your clemency save me from the effects of Your curse and grant me the boon of assuming form again' —13-16

"Hearing such entreaties of Cupid, Lord Brahmā melted with compassion, and said 'In the reign of King Vaivasvata, Rāma the destroyer of many Rakasas and my compeer in power and prowess, will be born in the family of King Yadu. When Rāma, the valiant prince, will fix Dwārakā as His headquarters, You will be born as a son of His brother, the God Kṛṣṇa'—17-18

Note—Rāma here means Balarāma, the brother of Kṛṣṇa, and not the king of Ayodhya.

"In that body (as the son of Kṛṣṇa), you will have a series of enjoyments and afterwards you will be born as a son of Vatsa in the family of King Bharata. After this, you will live till the time of dissolution that will close the reign of Vidyadhara, and then you will again come back to me'" —19-20

Note—Vidyādhara is a class of demi-gods.

"The God of love took leave of Brahmā and departed with mingled feelings of joy and sadness—joy on account of the hope given by the Lord and sadness for fear of sufferings, as the effect of His curse —21.

After hearing this, the King Vaivasvata Manu again addressed the Lord thus "Lord! Be gracious enough to satisfy my curiosity by telling me who was King Yadu, in whose family the God of Love took His birth, how Lord Śiva reduced Cupid to ashes, who was King Bharata and how the work of creation continued onwards' —22-23

The Fish-god replied "King! Gāyatrī that appeared from the body of Brahmā possessed of infinite forms and organs begot the following seven children —Svayambhu Manu, Ratī (the wife of Cupid. It also means desire of something) Tapas, Manas (mind) Dik Sambhrama (delusion), and Mahattatva" —24-25

"The Mānasa sons of Brahmā—Marichi, &c—who were born first, began to pass their days in the terrestrial globe in the practice of asceticism. The Creator, marking the indifference of His Mānasa sons with regard to the work of creation, produced Vāmadeva, the wielder of the trident and also Sanatkumar, the first even of the first borns" —26-27

"From the mouth of Lord Vâmadeva came forth the Brâhmanas, from His arms the Kshatriyas from His thighs the Vaisyas, and from His feet the Sûdras"—28

"Afterwards came forth lightning, thunderbolt, clouds, rainbow, metres of various kinds, several varieties of medicines, eightyfour crores of Devâs, known as Sâdhyâ, and who have three eyes and are immortals, without any fear of getting old"—29 30

"Lord Brahmâ, finding Śiva creating such a race of Immortals, said that it was advisable to create only such beings as would reap the fruit of their own karma. Śiva, on hearing this, instantly stopped His propagation"—31 32

Note—Sthânû literally, the trunk of a tree. It means that Śiva instantly stopped the work of creation and became fixed like the trunk of a tree. In other words He did not carry on the work of creation after Brahmâ offered Him His suggestions. From that day He is also known as Sthânû.

"Afterwards, Svayambhu Manu became the husband of Anantî, whom he obtained after great penances. "By this alliance, Svayambhu Manu was blessed with two sons, viz—Pururavata and Uttânarpâda, and of these, the latter was married to Sûnritâ the daughter of Dharma"—33 34

"Uttânarpâda became the father of the following four children, viz—Apasyati, Apasyanti, Kirtimâna, and Dhruva (Pole Star)"—35

"In the bygone ages, Dhruva practised severe penances for a period of three thousand years and obtained from Brahmâ an abode in the eternal celestial regions. The Saptarishis, acknowledging him as their chief clustered themselves round him"—36 37

Note—The seven Rishis (sages) i.e. the Mânasa sons of Brahmâ. It means the constellation known as Ursa Major (the seven stars of which are said to be the seven sages i.e., the Mânasa sons of Brahmâ).

"Dhruva begot a son, Śista from Dhanyâ the daughter of Svayambhu Manu, and Śista had five children, viz—Kripa, Ripunjaya, Vrita, Vrika and Vrikatejasa, from Suchchihâyâ the daughter of Agni. Ripunjaya became the father of Chaksu from Virinî, the grand daughter of Brahmâ. Chaksu became the father of Chaksusa Manu from the daughter of Virinî, and Chaksusa Manu begot on the princess Nadialâ ten valiant and enterprising sons, viz—Urû, Purû, Śatadyumna, Satyavâka, Havi, Agniśtut, Atirâtra, Sudyumna, Aparijita and Abhimanyu,"—38 42

"Urû had the following six sons, viz—Agni, Suman, Khyâtu, Ritu, Ângirâ, and Gayâ, from his consort, Âgneyî—43

"Ângirâ became the father of Vêna, from Sunithâ, the daughter of Pitri. The sages rubbed Vêna to death, owing to his tyranny, and, as

they were rubbing him, King Prithu appeared from his hand. The great King Prithu was the father of Antardhāna and Havirdhāna.—44

"Maichra was the son of Antardhāna from Sikhāndinī, and Havirdhāna had six sons viz—Prāchinvarhisa, Sanga, Yama, Sukra, Vali and Subha, from Dhīma, the daughter of Agni"—45

"Prāchinvarhisa begot many children belonging to the Havirdhāna clan. He had ten stalwart sons, well versed in archery, who are known as Prāchetas, from Savarnā, the daughter of Samudra. They all devoted themselves to asceticism, and the trees that they grew to form a small jungle where they could practise their austerities, in process of time developed into a thick forest of vast latitudes which was ultimately burnt down by the fire at the commands of Indra (the God of Rain)"—46-48

'The ten Prāchetas had Maui, the daughter of Chandramā, for their wife, from whom they begot the Prajapati Dakṣa'—49

"After giving birth to Prajapati Dakṣa the daughter of the moon brought forth the trees, the herbs, and the river Chandravatī"—50

"Now hear the tale of the multiplication of the eighty crores of Dakṣa's sons"—51

"Dakṣa became the progenitor of a most queer race. Among his children some were bipeds, some had more feet, some had long ears and some broad ones, some had features resembling those of the horse, the bear, the lion, the dog, the boar, or the camel. On seeing such a vast multitude of his progeny, Dakṣa created a large number of women'—52-53

'Out of the girls he created, he gave ten to Dhātṛ, thirteen to Kṛtṛ, and twenty-seven to the moon that form a certain galaxy of stars. These very same daughters of Dakṣa produced the further race of Devās, Rākṣasas, mankind and the other beings inhabiting the extensive universe"—54-55

CHAPTER V

The sages, after hearing this, requested the Sage Sūta to relate to them how Devās, Dānvas, Gandharvas, serpents and Rikṣasas were born.—1

Sūta said that in the days gone by, the work of creation was originated by desire, perception and touch. Later on, Dakṣa started the work of creation by the conjunction of men and women.—2

"Hear, O sages! I shall now relate to you how Dakṣa introduced a new system of creation at the injunction of Brahmā"—3

Dakṣa begot thousands of issues from his wife, Pāṇchajānī, when he saw that the Devas, the Rṣis, and the serpents, etc., created from the mind of the Creator, had not the same faculty to help the growth of creation —4

Nārada, on seeing the progress of Dakṣa in the field of creation, said —5

“O, ye Rṣis, who are sons of Dakṣa’ first reconnoitre the extent of the universe and then set yourselves to the work of creation” —6

“On hearing the above words of the Sage Nārada, the sons of Dakṣa started to survey the length and breadth of the universe, and ultimately lost themselves, as the rivers do when they fall into the ocean. They have not returned unto this day” —7

The lost sons of Dakṣa were known by the name of Haryaśva, and the former giving them up for lost, created one thousand Brahmanas known as Śavala —8

On finding the Śavala carrying on the work of creation, the Sage Nārada went to them and said —“First examine the extent of the universe and try to reclaim your lost brothers, then carry on the work of creation” —9 10

‘Taking to the words of the sage, they started to reclaim their lost brothers, but met with the same fate, and it is for this reason that no one dares to repeat the same experiment unto this day’ —11

On losing the latter batch of his sons Dakṣa begot sixty daughters from Pāṇchajānī, the daughter of Virajā. Out of those girls, he gave ten to Dharma, thirteen to Kaśyapa twentyseven to Chandramā and four to Ariṣṭanemi. He also gave two to the son of Bhṛigu another two to Kṛiṣṇāśva, and two to Aṅgira. Their names will be related hereafter —12 14

Marutvatī, Vasu, Yāmi, Lambā, Bhānu, Arundhatī, Satkalpā, Mūhūrtā, Sādhya, Viśvā, who were given to Dharma, were the mothers of the Devas —15 16

Viśvadeva was born of Viśvā, Sādhyaḥ from Sādhya, Marutvantaḥ from Marutvatī, Vāsava from Vasu, Bhānuva from Bhānu, Mūhūrtaka from Mūhūrtā, Ghoṣa from Lambā, Nagiṭhi from Yāmi, the dweller in p tāla from Arundhatī, Satkalpa from Satkalpā —17 19

The most powerful of the Devas that pervade the universe are known by the name of Vasus, who are eight in number, viz —Āpa, Dhruva, Soma, Dhara, Anila, Anila Pratyūṣa and Prabhāsa —20 21

The four sons of Āpa are Sānta, Dandā, Sāmva, and Manivakra. They became the protectors of sacrificial rites —22

Dhruva became the father of Kîla, Som of Vaicha, Dhara of Dravina and Havyavîtha. Dravina and Havyavîtha were born of Kalyânî, and Manoharâ, the daughter of Hari, was the mother of Prîna, Ramana Sîsra —23 24

Anila became the father of the two powerful sons, viz —Manojîva and Avijñatgati from Sîva —25

Anala perchance cast his seed in a heap of reeds, whence sprung up Kumâra, Sakha, Viśākha and Naigameya. They were fostered by the Pleiades, and that is why they are known as Kṛtikêya, and the great Rîsi Devala was begotten by Pratyûsa —26 27

Note —Kṛttika the third of the 27 lunar mansions or asterisms consisting of six stars. The six stars are represented as nymphs acting as nurses to Kartikêya the God of war.

Prabhâsa begot the renowned architect and builder—the great Viśvakarmâ to make mansions, pleasure gardens, statues, ornaments, tanks, wells, etc —28

Vâmadevas, i.e., Rudras, the creators of the Immortals, are eleven in number, viz. Ajakapâda, Ahirbudhnya, Virûpaks, Raivata, Hara, Bîhurûpa, Tryambaka, Sâvitra, Jayanta, Pinaki, Aparijita. The eleven Rudras were created by the mind of Brâhmâ each holding a trident in his hand. An account of their having created a race of Immortals, numbering 84 crores, has been given before. The Rudras pervade and protect the universe and have begotten many children from the womb of Surabhî —29 32

Here ends the fifth Chapter, dealing with the progenies of Vasus and Rudras

CHAPTER VI

Sîta, addressing the sages who were listening to his narrations with wrapt attention at Naimishînanya, said —“O, sages! I shall now enumerate to you the names of Kâśyapa's sons that he had from his 13 wives. Aditi, Diti, Danu, Arishta, Sursâ, Surabhî, Vinatâ, Tâmrâ, Krodhavaśâ, Irî, Kadru, Viśva and Muni were the thirteen wives of Kâśyapa —1 2

Devas called Tusita who flourished in the reign of Châkṣuṣî Manu came to be known as Âdityas (Suns), owing to their having been born as the sons of Devas called glorious Kâśyapa from his wife, Aditi, during the reign of King Vaivasvata Manu. They were twelve in number, viz., Indra, Dhîatâ, Bhîṣṇa, Tvîṣṭî, Mitra, Varuna, Yama, Vivasvat, Savitâ, Push, Ansumâna, and Viśnu. These were the 12 Âdityas—the centre of rays —3 5

The Devaprahârinâs the sons of Kṛiṣṇa Rîṣi, and the twelve Âdityas appear at the beginning of every Manvantara and Kalpa and vanish at their termination. Diti, the second wife of Kâśyapa, gave birth to two sons,

viz, Hiranyakaśipu and Hiranyākṣa. Hiranyakaśipu had four sons, viz. Prahlāda, Anuhlāda, Samhlāda and Hlāda. Prahlāda had the following sons — Ayushmana, Shiva, Biskala, and Virochana. Bāli was the son of Virochana, and the former had one hundred sons, the oldest of whom was Bāna — 6-10.

The notable brothers of Bāna were — Dhritarastra, Sūrya, Chandra, Chandramsūtīpana, Nikumbhanābha, Gurbakṣa, Kuksabhīma, and Vibhīṣana — 11

These were the most notable of Bana's brothers. Bana had one thousand arms, and each arm was bedecked with a different kind of weapon. Vana was an ardent devotee of Lord Śiva, and had won over the latter by his deep devotions. In fact, he was such an earnest devotee that he had almost unified himself with the Lord. His realm was guarded by Śiva Himself, the wielder of the trident — 12-13

Ulūka, Śakuni, Bhūta samtāpāna, and Mahanābha were the sons of Hiranyākṣa. The four sons of Hiranyakṣa begot an invincible band of demons, numbering 77 crores, who had mighty limbs, various kinds of faces, and were most hardy — 14-15

Danu, the third wife of Kaśyapa, brought forth one hundred mighty demons, the principal one of whom was Vipracitti — 16

Dvimūdhā, Śakuni, Śankuśūdhara, Ayomukha, Śambara, Kāpiśa Vāmāna, Marichi, Meghavanā, Hṛī, Garbhāśirā, Vidyābana, Ketu, Ketuvīrya, Śathirida, Indrajit, Saptajit, Vajranābha, Ekachakra, Mahābāhu, Vajrakā, Taraka, Asilomā, Pulomā, Vindu, Bana, Svaibhānu, Vriṣaparvā were chiefly the noteworthy brothers of Vipraciti — 17-20

Svaibhānu gave birth to a daughter, named Prabha. Pulomā gave birth to Śachi, Māyā to Updānavi, Mandodari and Kulū, Vriṣaparvā to Śarmisthā, Sundāni and Chandra, and Vaiṣṭānara to Pulomā and Kālikā — 21-22

Pulomā and Kālikā were married to the demon King, Marichi, who begot another formidable batch of Raksasas, numbering 60 thousand from them — 23

The Paulomas and the Kālikēyas, i.e., the demon progeny of Pulomā and Kālikā, after being made invulnerable even against the Devas, began to live in Hiranyapura. Lord Viṣṇu killed the Paulomas and Kālikēyas, who had become most haughty after they were made invulnerable by Brahmā. Only Vipraciti survived, and he produced another race of thirteen demons, known as Sūthīpkēva from the womb of Sūthīkā the sister of Hiranyakaśipu — 24-25

Note—The Pūṣṭomas and the Kalūkeyas were only made invulnerable by Brahmā and only the minor Gods could not kill them but Lord Viṣṇu is the Supreme God

Vyāmasa Kālpa, Nila Vātīpa Ilvala, Vamuchi, Svasaripa, Ajana Nūka Kālanabhi Sumana Kalūnya Potarana were among the Sūhunkēya class of demons Samhṛada, the son of Hiranyakasipu, produced the race of Nivatkavācha demons —26 28

Note—Potarana the thirteenth demon of the Sāhinkāya class is not mentioned in the text but the number thirteen is laid down in the text To complete the list therefore I have included the name of Potarānā on the authority of Hari Vamsapurāṇa

This class of Nivatkavācha demons that was made invulnerable to the Devas, demons and serpents, was ultimately destroyed by Arjuna—the hero of Mahabharata—by the grace of Śiva —29

Kāśyapa had the following six dāuṭheas, from his wife, Tāmra — Sūki, Śenī Bhāsi, Sugrivi, Grīdhika Śuchi —30

Sūki became the mother of Śula and Ulūka Śenī of Śyena Bhāsi of Kurara, Grīdhī of Gīdhīa and Kapōta Śuchi of Hamsa Śarasa and Vaka, &c —32

Note—Śūka=Parrot. Ulūka=Owl Śyena=Hawk Kurara=Osprey Grīdhīa=Vulture. Kapōta=Pigeon Hamsa=Swan Śārasa=Crane Vaka=Duck

Sugrivi gave birth to goat horse ram camel mule &c

From his wife Vāmra, Kāśyapa begot Garuda the lord of birds the Aruṇa and a daughter named Śudāmini (Lightning) —33 34

Sampatī and Jatayuh were the sons of Aruna and Vāhira and Śighragha were the sons of Sampatī —35

Jatayuh was the father of Karmikara, Śitagāmi Śārasi, Rajjūvala and Bherunda —36

The above mentioned sons of Jatayuh became the ancestors of different species of birds and Śarasī, one of the wives of Kāśyapa, became the mother of serpents —37

Kadrū—a wife of Kāśyapa—gave birth to several thousand hooded serpents, the principal ones of whom are —Śesa Viśulī Karkoṭa Śankha Aruṇa, Kāmbhī Dhananjaya, Mahamā Pādmā Asvatara (mule) Lakṣhika Elipattī Vihīpadma Dhṛitarāstra Balahika Śankhapala Mahāsankha Puṣpadanta Śubhananī, Śūkṣmā Bahulī Vamāna Pāgīna Kāpila Darmukha and Patanjali —38 41

The above named sons of Kadru and Kāśyapa were the fore-fathers of different classes of serpents most of whom were consumed in the great sacrifice of Janamejaya —42

Note—Janamejaya was the son of King Jarikṣita The latter was bitten by a serpent and died in consequence Janamejaya therefore to avenge his father's death performed a great sacrifice to consume all the serpents in which a large number of them was destroyed

From his wife, Krodhvasâ, Kasyapa had a race of Krodhavasâ demons, numbering a million who were ultimately killed by Bhīrāsena—a hero of Mahābhārata—43

Surabhi, one of the wives of Kasyapa, gave birth to the attendants of Rudras, cows, buffaloes, &c—44

Note—Rudras are a group of Gods, eleven in number, supposed to be the manifestations of Śiva, who is said to be the head of the group

Munī and Arisṭa, other two wives of Kasyapā, gave birth to the class of Munis and Apsarās and the race of Kinnaras and Gandharvas, respectively—45

From Irā, Kasyapā begot reeds, trees, creepers, &c, and from his wife Viśvā, he produced a race of numerous Yaksas and demons—46

Diti—a wife of Kasyapa—gave birth to 19 maruts (Gods of wind), who were the beloved of the Devas

Here ends the sixth Chapter dealing with the progeny of Kasyapa

CHAPTER VII

The Rishi said—How did Diti again beget the Maruts and how did the latter become the friends of the Devas?—1

Sūta said—In the days gone by, when Lord Viṣṇu destroyed the offspring of Diti in the great war between the Devas and Asuras, Diti repaired to Syamantapañchaka—a holy place—on the banks of the Sarasvatī, and devoted herself to the worship of her husband and practised severe penances for a considerable length of time—2-3

Note—A true Hindu wife always regards her husband as her supreme Lord. She has the same devotion for her as one has for God. Her salvation lies through her husband

After a little more than a century, Diti, the mother of demons, who had practised hard penances like a Rishi and had become emaciated and aged owing to her living on phalāhāra and regularly keeping up Chāndrayana and other fasts, asked Vasiṣṭha and other sages—4-5

Note—Phalāhāra The Hindus in course of their fasts do not take cooked food. They only take light things and particularly fruits. Phalahara literally means a repast of fruits

* Chāndrayana is a particular fast, the chief feature of which is that one has to regulate his morsels of phalahara to the phases of the moon, i.e., on the new moon day he has to take only one morsel which he goes on increasing one by one each day, for a fortnight, when the fast terminates

* “Sages! Tell me some such *vratā* that would free me from the crushing grief of my son's destruction and make me feel happy in this world as well as in the next.”—6

Note.—*Vrata* means fast Any self imposed religious observance, Restriction Vow, Precept, Penance

In this world as well as in the next The Hindus believe in the transmigration of soul According to this idea there is a life after death until the soul becomes totally united with Brahma, which is Nirvāṇa or final rest The next world here, therefore, refers to the re birth after transmigration of soul

The sage Vasistha advised Diti to observe the Madana Dr̥ḍaśī fast, by keeping which Diti became the mother of the Maruts and was liberated from her pangs of grief —7

The R̥ṣis said —“O, Pious Sage, Sūta! we are very anxious to know something of the Madana Dr̥ḍaśī fast, by the observance of which Diti begot forty-nine sons again (after her progeny was destroyed by Viṣṇu).”—8

Sūta said —“Hear, O R̥ṣis! what the Sage Vasistha said to Diti about the fast in question I shall repeat to you the same in detail’ —9

“The fast begins in the month of Chaitra, on the 12th day of the bright fortnight One who observes this fast should place a jar of gold, silver, copper, brass or earth—according to his means—on an earthen platform, after filling it with different fruits, pieces of sugar cane, and white rice Before placing the jar on the platform, it should also be printed with white sandal and covered with two pieces of white cloth After this, a small plate of copper containing some fruits, gold and raw sugar should be placed on the top of the jar Above it should be placed a plantain leaf, bearing an image of Cupid, and to the left of it should be placed the image of Ratī made of sugar After this, the worship of Cupid and Ratī should be performed in the following manner — The images should first be bathed with incense and water, then white flowers, rice and sesamum should be offered Afterwards, the Aṅgapūj (body worship) should follow, as indicated below —After pronouncing *Om Kāmāya*, worship the feet After pronouncing *Om Saubhāgyadāya*, worship the legs After pronouncing *Om Smarāya*, worship the thighs After pronouncing *Om Manmathāya*, worship the waist After pronouncing *Om Svasthodarāya*, worship the stomach After pronouncing *Om Anahgāya*, worship the breast After pronouncing *Om Padmamukhāya*, worship the mouth After pronouncing *Om Panchaśarāya*, worship the hands After pronouncing *Om Sarvātmane*, worship the head On the completion of this worship, sandal and incense should be offered, and then prayers should be sung accompanied by music In case there be no one to sing prayers and play on the music, then the glories of Kāma and Kేశava

should be narrated and listened to. On the following morning, the jar should be given to a Brahman —10-18

Note—In the text only *Kamaya Saubhāgyadāya* &c, are given. But all those expressions should be prefixed by (Om) and suffixed by (Namah) before being pronounced at the time of worship. *Kānaya* thus prefixed and suffixed becomes *Om Kāmāya namah*, which means I salute Kāma the God of love. Similarly all the expressions are simply meant to convey the salutations of the worshipper to the Lord of love—expressive of the former's devotion and reverence to the latter. All the expressions are only adjectival till ultimately apply to Cupid viz—Kama God of Love Cupid.

Ananga, literally means without a body. Cupid was destroyed by Śiva and became bodiless. He is therefore known as ananga also.

Saubhāgyada literally means the giver of good luck and here applies to the God of Love who brings good luck.

Smara literally, means remembrance. Because Cupid appears and begins to exercise His influence merely by thinking of Him the term itself has become a name of Cupid.

Padmamukha literally, means the mouth of a lotus or (ii) one who has a face as beautiful as a lotus. This expression is often employed by Indian poets to describe a beautiful face. As the face of Cupid is as aromatic as delicate as soft and as healthy looking as a lotus. He is known by this name also.

Pañchasaṛa literally means one who holds five arrows. Cupid is armed with the following five arrows —

अरविंदमशोकं च चूतं च नवमल्लिका । नीलोत्पलं च पंचैते पंचबाणस्य सावकाः ॥

The same five arrows are also differently named as

सन्मोहनेन्मादौ च शोषणस्तायनस्तथा । स्तम्भनश्चेति कामस्य पंचबाणाः प्रकीर्तिताः ॥

He is therefore known as Pañchasaṛa also.

Sarvātman means the whole soul and applies to Cupid.

After making over the jar to a deserving Brahmana, the worshipper should feast a number of Brahmanas with devotion, and afterwards he should have his own meal devoid of salt. Then, the invited Brahmanas should be dismissed with presents, and the following prayer should be uttered before giving them presents —19

“O, Lord Janārdana in the form of Cupid! Who bring bliss to every soul, be pleased with thy devotee”—20

The same routine of worship should be observed each month, on the twelfth day of the bright fortnight, and continued on for a whole year. The worshipper should observe a fast on the 13th day of the bright fortnight and worship Viṣṇu. On the 12th day of every bright fortnight he should live only on fruits and sleep on the floor. (At the beginning of the 13th month he is to finally complete his cycle of fasts by performing worship as mentioned before, and on its completion he should worship the golden image of Cupid. Afterwards, white sesamum, mixed with clarified butter, should be poured into fire and at the time of each sacrificial offering the various names of Cupid, already

mentioned, prefixed with *om* and suffixed with *Svâhâ*, should be pronounced. At the close of the sacrifice, the worshipper should also worship the officiating priest and his consort, and then dismiss all his Brâhmana guests after feasting, garlanding, and giving them presents of clarified butter, cows, decently-arranged beds, clothes, ornaments, sugarcane. The golden image of Cupid should be given to the officiating priest along with other presents mentioned above, according to the means of the worshipper —21-26

One who observes the Madana Dvâdâsi fast in this way, becomes liberated from evils and begets worthy children and, finally, passes away in peace, for Viṣṇu and Śiva are the same —27-28

Note —Liberated from all evils or sins, or vices. In other words Madana-dvâdâsi fast by exercising its influence on the body and mind, improves the man both physically and morally. Later on, by being blessed with children he passes away in peace and attains rest, for he feels that his worthy children would discharge their duties unto God their deceased ancestors, and mankind. It is for the fulfilment of these duties that a Hindu is always so anxious to beget worthy sons.

The worship of Kama fulfils the desires of the worshipper. Hearing the advantages of the Madana Dvâdâsi fast, Diti observed it devoutly —29

Kaśyapa chanced to meet his wife Diti, and through his powers (of asceticism) made her young again. On being questioned by Kaśyapa Diti said that she wanted to be mother of such a progeny as would kill Lord Indra and conquer all the Devas. Kaśyapa promised to beget such a child from her womb when the sage Âpastamba performed a putrestî sacrifice. The sage Âpastamba eventually began to perform the sacrifice —30-34

Note —Putrestî is a special sacrifice which is performed to beget an offspring.

At the time of performing the sacrifice, the sage Âpastamba began to recite *Indra Śatrurbhavasva Svâhâ*, at which the Devas became pleased and the demons were overpowered with grief —35

Note —*Indra Śatrurârdha svâ* and *svâhâ* *Indra Śatrurârdha svâ Svâhâ* mean the same thing but, strictly speaking the latter expression was applied by the sage Âpastamba. It has been put in a modified form to suit the metre. It is a compound word, and can be expounded in two ways: i.e., (the enemy of Indra) and (Indra is whose enemy). Âpastamba through a coincidence, began to pronounce the expression with such accent and emphasis as would admit the latter way of expounding the compound word which entirely reversed the object of Diti and consequently, the Devas were pleased and the demons were overtaken with grief. It is therefore said —

At the conclusion of the sacrifice, Kaśyapa performed the purificatory ceremonies to facilitate conception, and began to counsel his wife, how a pregnant woman should live —36

He advised Diti to remain in that hermitage for a century and not to take any meals in the morning and evening. Continuing his advice he said that a pregnant woman should not often go and sit at the root of a tree, nor should she sit on a broom stick or a pestle. She should not enter or plunge herself in deep waters, and should also avoid living in a solitary house, sitting upon an ant hill, and also depression of mind. She should not write by her nails, charcoal or ashes on the floor, and should avoid much sleeping and labour. She should also abstain from sitting in a place covered with coal, chaff and bones, as well as from quarreling and yawning. She should not keep her hair unkempt, nor her person unclean, nor should she sleep with her head towards the north. She should never doff her garments, and should not allow her mind to be afflicted or her feet to remain wet. She should avoid much laughing and the use of inauspicious words. She should serve her preceptor, do pious deeds, and bathe in lukewarm medicated water. She should take great care of herself in every way, should wear fine ornaments, worship Vāstu (household deity), keep herself pleased, and devotedly serve her husband. She should give alms to the poor and worship Gaurī (the wife of Śiva) on the 3rd day of a bright fortnight. A woman and, particularly one who is in the family way, if she follow such a course, begets amiable, valiant and long lived children, otherwise there is always a danger of miscarriage. 'Therefore O beloved' follow the directions just explained to you. May you be blessed. I am now going to practise penances' —37-48

After this, Kaśyapa vanished then and there, and Diti followed the instructions of her lord to the letter —49

Indra came to know all this, and became fearfully alarmed. In his consternation, he left His kingdom of Heaven and going to Diti began to serve her. He putting on a bright appearance patiently and craftily began to pry into the daily life of Diti in the hope that she might give Him an opportunity of causing an abortion by some way neglecting, or omitting to follow closely the precautions suggested by her husband. —50-51

Diti, not knowing the foul intentions of Indra did not entertain any suspicion, and she went on following the injunctions of her husband very closely, till there remained only three days to complete the century. She was so much surcharged with joy that she failed to observe the precautions, and one day she did not wash her feet, kept her hair unkempt and went to sleep like that —52-53

In her recklessness, she slept in course of the day, with her head towards the north. All those irregularities afforded a good opportunity to Indra to enter into her womb in His subtle body, and by His weapon divided the child in the womb into seven parts. To His great surprise and dismay each part developed into a child. They all began to cry in the womb, then Indra divided each one into seven parts. Indra thus divided the child in the womb into forty-nine parts, but each part became a child, and they all began to cry. On seeing this, He was awfully astonished, and asked them not to cry —54—58

Note —*Mārodita* = 'do not weep or cry,' said Indra to the crying children in the womb; and that is why they were named *Marut* afterwards.

Indra came to know, through His Yogic powers, that it was on account of Diti's observance of the *Dvādasi* fast and worship of *Kāma* that His weapon could not destroy her child in the womb. His own thoughts began to oppress Him. He said to Himself that, instead of one, they multiplied into forty-nine. *Devas* could not destroy them. It would be safer to make them *Devas* —59-61

After this, Indra appeared before Diti and besought her to forgive Him for His base action. He said that He did that, because statesmanship dictates that a wise man should always endeavour to put an end to his enemies. They would, from that day forward, be known as the "*Marut*" and would rank among the *Devas* and would be entitled to a share in the sacrificial offerings, like other *Devas* —62-63

In this way, Indra, after making the "*Maruts*" into *Devas* and, taking Diti with Him in His *vimāna*, returned to Heaven —64

Note —*Vimāna* the conveyance of the *Devas* something like the flying machine of the present times

Since then, the *Maruts* are classed among the *Devas*. They receive their share of sacrificial offerings, and after leaving the demons their kith and kin, they have closely identified themselves with the *Devas* —65

Here ends the seventh Chapter dealing with Madana Dvādasi Vrata.

CHAPTER VIII

The *Riṣis* said —O *Sūta*! We have heard with concentrated attention what you have been pleased to relate to us, now we feel desirous to know the lives of the kings that flourished at each order of creation —1

The Sage *Sūta* said —At the time when King *Prithu* was anointed and made lord of the world, *Chandramā* was made the king of medicinal herbs, sacrifices, fasts, penances, stars, planets, *Brāhmanas*, trees, thickets, creepers, *Varuna* of waters, *Kuvera* of wealth and (other) kings, the *Sun* of the twelve *Ādityas*, *Agni* of *Vasus*, *Dakṣa* of *Prajāpatis*,

Indra of gods; Prahlāda of demons; Yama of pitris; Śiva of demons and Yakṣas; the Himilayas of the mountains; the Ocean of the waters; Chitraratha of Gandharvās and Kūmaras; Vāsuki of powerful serpents; Takṣaka of other snakes, Airāvata of the Diggajas and other elephants; the peacock of birds, Uchaisravā of horses; the lion of the animals living in jungles; the bull of the cows; the trees of the herbs —2-8

Similarly, Lord Brahmā made the Devas Sudharma, Śankhapada, Ketumāna, Hiranyaromā, the kings of East, South, West and North respectively: and They protect the universe by destroying its enemies, unto this day.—9-10

The various kings named above, collected together and took part in the coronation of king Prithu, and recognised him as the sovereign of the world. King Prithu reigned till the end of Chākṣusa Manvantara, when he was succeeded by King Vaisvata Manu of the solar dynasty —11-12

Here ends the eighth Chapter dealing with the coronation of Kings.

CHAPTER IX

The Sage Sūta said "After hearing that, King Manu again requested the Fish God to narrate to him the career of the Manus who flourished in bygone ages".—1

The Fish God said. "O King! listen I shall relate to you briefly the lives of the Manus of yore, and shall give you a short history of Manvantaras and their times —2.

"O Son of Mārtanda, hear attentively In the bygone ages, at the close of the reign of Svâyambhuva Manu there was a group of Devas, known as Yāmas In all Manvantaras classes, such as Marichi, &c, are recorded to have appeared. Svâyambhuva Manu had ten sons, viz — Agnighra, Agnīvāhu, Rīphpha, Savala, Jyotiśmāna, Dyutimāna, Havya, Medhā, Mēdhātithi, Vasu They having established a code of law and morality departed to felicity This has been narrated as the Svâyambhuva Manvantara —3-6

The Svārochīśa-manvantara followed it There were of Svārochīśa Manu four sons, viz, Nabha, Nabhasya, Prasṛiti, Bhāvana Of this Manvantara, the following are recorded as seven Itīs viz, Datta, Nischaya, Vānastamba, Prāna, Kaśyapa, Aurva, and Brihaspati The seven Devas of this Manvantara were sons of Vasistha, known as Tusita, Hastindra, Sukrita, Mūrti, Apa, Jyoti, and Ayasmaya —7-10

In the third or Auttamiya Manvantara, Manu named Auttami had ten sons, viz, "Īśa, Ūrja, Tarja, Śuchi, Śukra, Madhu, Mādhava, Nabhasya, Nabhā, and Saha" (who was most illustrious) The group of Devas in this

Manvantara was known by the name of *havana*. The following were the seven Risis in this Manvantara who were also known by the name of *Ūrja* — *Kaukurundi*, *Dâlbhya*, *Śankha*, *Pravahana*, *Siva*, *Sita*, *Sasmita* —11 14

In the fourth Manvantara, which was called *Tâmasa*, the seven Risis were —*Kavi*, *Prithu*, *Agni*, *Akapi*, *Kapi*, *Jalpa*, and *Dhîmana*, and the group of *Devas* were known by the name of *Sadhya* —15 16

The King *Tâmasa* *Manu* had ten sons, viz. —*Akalmasa*, *Dhanu*, *Tapomûla*, *Tapodhana*, *Taporati*, *Tapasya*, *Tapodyuti*, *Parantapa*, *Tapobhogi* and *Tapoyogi* —17-18

In the [fifth] *Raviat* Manvantara, *Devabâhu*, *Subâhu*, *Parjanya*, *Sompa*, *Hiranya*, *Româ*, *Saptâśva* were the seven Risis, and *Abhûtarajis* was the group of *Devâs*. *Aruna*, *Tatvadarśi*, *Vittavân*, *Havyapa*, *Kapi*, *Yukta*, *Nirûtsuka*, *Satva*, *Nirmoha* and *Prakâśaka* were the ten pious and illustrious sons of *Ravataka* *Manu* —19—22

In the sixth or *Chakṣuṣa* Manvantara, *Bhṛigu*, *Sudhâma*, *Virya*, *Sahisnu*, *Nadi*, *Vivasvâna* and *Atinîma* were the seven Risis. The group of five *Devas* was, *Lekhâs*, *Ribhûs*, *Ribhâs*, *Barimûlas* and *Dinvukasas* in this Manvantara. *Châkṣusa* *Manu* had ten sons such as *Uru* &c, as has been already mentioned by me in the genealogy of "*Svîyambhuva* *Manu* in chapter IV" —23 25

After the *Châkṣuṣa* Manvantara, as narrated by me, shall occur the seventh Manvantara, which is called *Vaivasvata* —26

In the *Vaivasvata* Manvantara, *Atri*, *Vasiṣṭha*, *Gautama*, *Kaśyapa*, *Bharadvaja*, the powerful *Yogi*, *Viśvâmitra*, *Jamdagni*, are the seven Risis. The seven Risis, after establishing a code of law and morality depart to felicity. *Sîdhyas*, *Viśis*, *Rudris*, *Maruts*, *Vasus*, *Aśvinikumârâs*, *Âdityâs* are the classes of *Devas* in *Vaivasvata* Manvantara. The King *Vaivasvata* *Manu* had ten renowned sons, viz. —*Ikṣvâku*, &c. In every Manvantara there are seven Risis who after establishing a code of law and morality, depart to felicity —27-31

Now I shall explain to you something about the *Sîvarnya* Manvantara. *Aśvathâma*, *Śaradvîra*, *Krausika*, *Gûṛva*, *Satânananda*, *Kâśyapa*, *Rîma* are the seven Risis in this Manvantara. *Dhriti*, *Varjyâna*, *Yâtsa*, *Suvarna*, *Viṣṭi*, *Charisnu*, *Idya*, *Sumati*, *Vasu*, *Sukra* are the ten valiant sons of the *Manu* *Sîvarni* —32 33

Rauchya &c, shall be another six *Manus* after *Sîvarni*

From *Prâjâpati* *Ruchi* there shall be *Rauchya* *Manu*, from *Prâjâpati* *Bhûta* there shall be *Bhûtya* *Manu* and from *Brahmî* there shall be *Meruśvarna*, *Rita*, *Ritadhîma*, *Viśvakeśa* *Manus*

' I have explained to you something about the past and future Manus, O, King ' Similarly, commencing from the age of Devas, in the 994th age the afore mentioned fourteen Manus rule in succession In their time they play their part in the creation of the moveable and immoveable objects and afterwards attain final rest with Brāhmā at the end of the age They (the Manus), after 1 000 ages shall be absorbed in Brahma and be joined to Viṣṇu —34

Here ends the ninth Chapter dealing with Manvantaras

CHAPTER X

The sages said that in ancient times the kings came to be called Parthivā on account of their sway all over the land but how did the earth come to be known as Prithvī ? O Suta ' tell us also why the earth came to be called ' Gau ? —1 2

Sūta said that Prajāpati Aṅga in the family of Svayambhūva Manu was born who was married to the vile daughter of Mṛityu named Sunithā the shrew who gave birth to Vena King Vena was valiant but oppressive and sinful The sages seeing the sinful deeds of the king who used to forcibly seize the wealth and the women of others approached him with the object of bringing about law and order by giving him good advice —3 5 But when the king did not listen to the good advice of the sages they killed him by their curse After that being afraid of anarchy the sinless Brahmanas began to churn the dead body of the king from which first came out the races of Mlecchas —6 7

Note—Mlecchas has been defined by Baudhāyana as meaning Non Aryan a foreigner sinner outcast barbarian

Black as soot the barbarian race that came out of Venu was the outcome of the evil qualities of his mother and from the portion of the good qualities of his pious father appeared from the right hand of the dead king a most brilliant figure wearing an armour studded with precious stones and armed with bow and arrow in one hand and holding a club in the other The illustrious figure thus produced after so much difficulty was named Prithu King Prithu was mounted by the Brahmanas but even then he practised severe austerities —8 10

Lord Viṣṇu greatly moved by the profound devotion of the King Prithu showered His blessings upon him The king after being thus blessed by the Lord became most powerful and illustrious On seeing the earth devoid of Vedic rites he was filled with righteous indignation and prepared himself to destroy it with his never failing arrow The earth trembled with fear —11 12

Note—This expresses a beautiful allegory. The righteous king saw that the people had given up the practice of the Vedic rites and were drifting towards sin by leaps and bounds. Yathā Rājā tathā Prajā, no wonder, therefore, that the people should have become so much demoralised during the sway of his predecessor—the wicked Vena. Prithu, the pious, could not possibly tolerate such a chaos, and in his rage he made up his mind to destroy the sinners, when suddenly a thought flashed through his mind that law and order could be evolved even without resorting to such an extreme measure. The land appeared to him like a cow that could give sweet milk, if properly milked. He therefore applied himself to uplift the degenerated and to take good care of the new generation.

Cf —

राजन् दुष्टक्षसि यदि क्षितिधेनुमेतं
तेनाद्य वत्समिव लोकममुं पुपाय ।
तस्मिंदच सम्यगनिशं परितुष्यमाणे
नानाफलैः फलति कल्पलक्षेव भूमिः ॥

Besides this, the cow is the most important of all animals in India. She plays a great part in the agricultural prosperity of the country by bringing forth oxen. She nourishes the nation with her sweet milk and ghee. She is a very docile and harmless creature. Her hide supplies shoes to the people. She takes motherly care of the nation, and that is why she is held so sacred by the Aryans who are the original inhabitants of Bharata varsha. Even now a man, to seek forgiveness or shelter, puts in a blade of grass in his mouth and addresses a real Aryan, 'I am your cow, forgive me or save me.' The moment such a man approaches a true Aryan, he is rendered all possible assistance at every risk and stake by the Aryan.

Similarly, when that thought crossed the mind of Prithu, he compared the land to the cow, and then he could not destroy it.

Thirdly, it is the poetic way of saying that, when the earth became so terribly afraid of the power of the king, it appealed for mercy by appearing before him and telling him that it was his cow.

Fourthly, the sinners, trembling with fear, craved the forgiveness of the sovereign by calling themselves his cow and promising to turn over a new leaf—which will be clear further on.

The earth went on running, and the king continued the chase. After getting overpowered, she stopped and craved forgiveness and asked what to do—13.

Note—The allegory is continued. The king is portrayed as chasing the race of sinners who to save their lives are depicted to be running away and calling themselves cows, so that the king may not shoot his arrow at them. The sinners in their consternation have no courage to face their righteous sovereign, until they are deadbeat and can proceed no further. The sovereign would not let them run away, for he is anxious to reclaim and uplift them. He would therefore simply put his arrow on his bow to guard them from evils and also to stop them from running away to any out-of-the-way place.

A cow, when she runs away like this from her master, is similarly chased by the latter with a stick in hand. The master does not mean to kill the cow with his stick. He carries it with him for his own safety as well as for hers. He also uses his stick in directing

the footsteps of the animal. The bow and the arrow were similarly carried by the king in his pursuit of the earth that was running away from him in the form of a cow.

At this, the king addressed the earth and asked her to quickly minister to the needs of all beings whether moving or fixed. The land promised to obey the behests of the king. Then the king after making Svayambhuva Manu as the calf, milked the earth in the form of the cow with his own hands. The earth then produced the different kinds of grain, which support mankind, after which the sages, using the moon as the calf and Bṛhaspati as the milk man, milked the (earth) cow and extracted the milk of virtue in the pot of the Vedas. Then the Devas, after making the God Indra the calf and the God Mitra as the milkman, milked the (earth) cow. They drew out the milk of elixir of life in the pot of gold. The Pitṛas also milked the same thing in the pot of silver — 14 18 — 14 18.

Note — The allegory goes on. The quality and richness of the milk depend on the care and feeding of the cow. The earth is a cow that will give any kind of milk provided due care is taken of it and people milking it know how to do it.

Then Antakṛ after making the God of death the calf, milked the (earth) cow and took out Śādhā from it. Similarly, the Nāgas after making Takṣaka the calf and Dhṛitarāṣṭra as the milkman, got out poison in a gourd, and the Asuras, making Virochana the calf and Dvimūrdhā as milkman, pressed out Majā into a pot of iron. The Yakṣas pressed out in an earthen pot the knowledge of making themselves invisible after making Kuṇḍina the calf — 19 22.

Note — Vaiśravaṇa is same as Kaveśa, the God of wealth.

The Prets and Rakṣasas making Sumali the calf and Raupya the milkman, drew out the stream of blood. The Gandharvas and Apsaras made Chaitrarath the calf and Vararuchi the milkman and got out on a lotus leaf various kinds of fragrance and the mountains obtained several kinds of precious gems and medicinal herbs which they extracted in the foot of hill ranges, after making the Mount Himalaya the calf and the Mount Sumeru the milkman. The trees also in their turn took out the power of regenerating even after being lopped, in a leaf of Pālśa (Butea frondosa), after making Shula (Shorea robusta) the milkman and the figtree the calf. In the same way every one who milked the earth got the "fruit" he wished for.

In the reign of King Pṛithu people were long lived, wealthy, had peaceful relations with their neighbours. None was wicked, poor or sick. In the glorious reign of Pṛithu there was no phenomenon foreboding evil that would have caused consternation to his subjects. Every one passed his days in perfect peace and contentment without getting overcome by grief or pain. Pṛithu, the Great by the power of his bow,

made many a part of his extensive Empire habitable and culturable. During the time of that valiant monarch, there was no need of a fortress, it was not necessary for the people to arm themselves, the science of political economy was not in vogue. It was simply lying unhonoured. All the people performed their duties and prescribed rites. "I have explained to you, O King! how they milked the earth and got out of it what they wished, from which it must be understood that, at the time of performing sacrificial rites, the thing that each got out of the earth should be offered to him." The learned also call the land Prithvi because it was milked by the old King Prithu, the righteous — 23 35

Note — It is called Gô because it appeared in the form of a cow when Prithu took up his bow and arrow to destroy it.

Here ends the tenth Chapter dealing with the story of Vend

CHAPTER XI

The sages said "O Sûta! be pleased to relate to us the history of the solar and the lunar races."

Sûta said that in the days gone by Kaśyapa begot from his wife Âditi, a progeny named the Sun, and the latter had three wives viz — Samjñā, Rājñī and Prabhā. Rājñī, the daughter of Raviṣṭa, brought forth Revata, Prabhā gave birth to Prabhata and Samjñā, the daughter of Viśvakarmā, became the mother of King (Vaiṣvata) Manu — 2 3

Samjñā also gave birth to Yama and a girl called, Yamunā, who were twins. When Samjñā could not bear the power of the Sun, she produced from her body a lady known as Chhāyā (shadow). Seeing Chhāyā standing face to face, Samjñā directed her to serve her master and also to take motherly care of her progeny. On Chhāyā's agreeing to carry out her injunctions, Samjñā went away somewhere — 4 7

The Sun mistaking Chhāyā for Samjñā begot from her Sivarṇa Manu so called because he is of the same Varna as Vaiṣvata Manu and Sanu and also the two girls, named Tapatī and Vistī. When Chhāyā herself became the mother of these children, she began to devote more attention to her own offspring than to the progeny of Samjñā. Manu did not mind this, but Yama took it seriously, and one day he lifted his right leg to kick Chhāyā. Chhāyā also, getting in a fit of rage, cursed Yama, and said that his leg would be eaten by worms and would always discharge pus and blood — 8-12

Hearing such a dreadful curse, Yama went to his father and told him that he had been cursed for no fault of his by his mother. In childish freak, he lifted up his foot at her, at which in spite of

entreaties of Manu, she pronounced that curse upon him. Yama, continuing, said that such an attitude of Chhâyâ showed that she was not their mother. The Sun said, what could he do. Who does not get into trouble by committing an act of folly? What to say of others, even the omnipotent Lord Śiva had to reap the fruits of His actions. But, in spite of all that, he would give him a cock that would destroy all the worms of his foot and would also remove the blood and pus flowing from it—13 17

On getting no redress from his father, Yama went to Gokarna tirtha, and began to practise severe penances by merely living on fruits, leaves and air. After practising penances for one hundred thousand years, Lord Śiva appeared and asked him to seek a boon—18 19

Yama asked the Lord for the power of protecting the world, the Kingdom of Pitris, and the faculty of distinguishing virtue from vice. The Lord granted him the boon he asked for, and then disappeared—20 21

The Sun, causing fear to Chhâyâ, discovered that Samjñâ, after leaving her behind, had gone to live with her father. At this, he got very angry and went to Kuvera, and asked him to send Samjñâ back along with him. Hearing the above words of the Sun, Viśvakarmâ said that Samjñâ, not being able to bear his power, ran away in the form of a mare after leaving Chhâyâ behind. On reaching home, she was very severely taken to task for running away like that, and was denied admittance into the house—22 25

Note—Vadavârûpa means in the form of a mare—which implies that she ran at a great speed from the house of her Lord, the Sun, so that she might not be overtaken by him in the way.

Consequently, she repaired to Maru desa, where she was roaming about in the form of a mare—26

Note—This implies that even in Maru desa Samjñâ was running about here and there at a tremendous pace, in order to find out for herself a good shelter where she could hide herself.

Viśvakarmâ, continuing his speech, said that under the circumstances, he would like to diminish his power, provided the Sun would willingly accord him permission to do so. He suggested that he would reduce his power by means of a special instrument, after which he would become agreeably strong to every one, to which the Sun agreed, and Viśvakarmâ by his instrument Bhramu, sliced away some portions of the Sun's unbearable power. Viśvakarmâ then made a quort (Chakra) for Viṣṇu, a trident for Śiva and a Vajra (thunderbolt) for Indra to destroy the Daityas and Dānavas out of the particles of power that he took away from

the Sun The Sun after that, became fairly agreeable, but as he did not allow any power to be reduced from his feet, they continued to be very dazzling — 27 30

Note — The feet of the Sun mean the rays

Nobody could stand the dazzle of his feet, and consequently let no one ever make the feet of the Sun in his image, for the purpose of worship even One who makes the feet of the Sun in his image, goes to hell and suffers from leprosy Let, therefore, no one, who is anxious for his own welfare, make the feet of the Sun, even in pictures or temples — 31 33

The sun, after thus getting his power modified by Viśvakarmā went out in the form of a horse and enjoyed himself in the company of Samjñā, who not recognising him and taking him for another person became terrified, but was helpless, she consequently ejected the semen virile through her nostrils, out of which Aśvinikumāras, called otherwise Nāsatyas and Dasras were born They are called Nāsatyas because they were born from the nose (nāsa), and Dasras, because they were born as Sons Afterwards, Samjñā recognised her Lord and became pleased, and went with her Lord in a vimāna to heaven — 34 37

Note — 'Asvarupena' means in the form of a horse — which implies that the Sun being overpowered with passion ran with the speed of a horse to enjoy himself in the company of Samjñā

Manasāksobham = was agitated in mind because she could not recognise her Lord at the first sight. She met the Sun after a long time and quite unexpectedly and then there was a great difference in his features as his power was moderated by Viśvakarmā The Sun of course recognised Samjñā and mixed with her in the usual way Samjñā being overpowered became helpless but was very much agitated in mind.

Sāvaṇya Manu is still living and practising penances unto this day on Mount Meru and Śani, by means of his asceticism, brought about domestic warfare between the sons of Chikitsa and Samjñā, Yamunā and Tapati became rivers and Visti obtained dark blue colour and was located in time (Hell) — 38 39

Vaivasvata Manu had ten powerful sons, the eldest of whom was Ila who was born by the performance of putreṣṭi sacrifice His brothers were — Ikṣvāku, Kuśāmbha, Arista, Dhṛiṣṭa, Narisyanta, Karusa, Śirātī, Priadhira and Nābhāga who were all very valiant and illustrious Manu, after anointing his son Ila and putting the reins of the Government into his hands, went to practise asceticism in the forest called Mahendravana — 40 42

After sometime, Ila started on an expedition of conquest and visited several countries Following the horse, he happened to enter Saravastu

the pleasure garden of Śiva which was blooming with various kinds of trees, creepers and perennial foliage—43 44

Note—'Digjaya' means conquest

'Asvākrishāḥ' means led by the horse. The ancient practice of conquest was that the sovereign wishing to conquer the world used to let loose a horse and follow it with his army. The monarchs through whose dominions the horse passed would either let it pass on without resistance, which implied their accepting the master of it as their sovereign lord, or would capture and tie it up. In the latter case there used to be a fight between the master of the horse and the monarch tying the animal. If the sovereign led by his horse returned to his kingdom after thus subduing the monarchs offering resistance or being acknowledged as their sovereign lord, then he used to perform the Rājāsūya sacrifice, in which all the monarchs were invited to take part; at the conclusion of which the sovereign performing the sacrifice used to be declared and accepted as the sovereign lord of all the kings present.

At that time, Śiva and Pārvatī were enjoying themselves in their Śrāvṇa, and they had willed it that any male being, coming within a radius of ten yojanas of their forest, would be transformed into a female being—45-46

The King Ilā entering the Śrāvṇa, without knowing the will of Śiva and Pārvatī, was instantly transformed into a woman, and his horse was also transformed into a mare. The king, thus deprived of manhood, was very much amazed to find himself in the form of a woman. He was named Ilā and had breasts like women. His thighs became stouter and his face became like the moon—which made him look more enchanting in that female form. Who would not be enamoured by the glances of such a beautiful form? His arms were long, his black tresses of hair were kissing his feet, there were no hair on his body, his teeth were well shaped, and his voice was exquisitely sonorous—47 50*

His complexion was a happy admixture of dark and white, his strut was graceful like that of hamsa (crane) and elephant, his brows were like the bow and his nails were fine and red—51

Ilā, of such unsurpassing beauty began to roam about in that forest, and was thinking as to who and where were her father, brother and mother. She also thought as to who and where was her lord and how long would she have to remain in the world. As she was lost in that reverie, the son of the moon appeared before her. On seeing Ilā, of matchless beauty, Budha—the son of the moon—was fired with passion and began to devise plans for marrying her.—52 51

One day Budha, with a mace, a water-pot and a book in his hand, and accompanied by a train of Brahmacārīs, each holding a bamboo mace and wearing earrings, set out in quest of kuds and sacrificial

fuel He passed close to that forest where Ilā was roaming Seeing Ilā Budha stopped behind a tree, at a distance from the forest and from there beckoned Ilā to come to him.—55 57

Note—*Brahmachāri* means a student In olden days students were made to lead the life of perfect celibacy They carried a bamboo mace and wore ear rings .

Budha was careful enough not to get within the forbidden limits of the pleasure garden, for fear of being transformed into a woman

When Ilā approached Budha, the latter said, "Dear! This is not the proper time for you to roam about in the forest Why did you come away leaving me at home and neglecting the arrangements of agnihotra? Come, come, why are you looking perplexed? This is the time when you should have put the house in order by washing the floor and decorating it with flowers It is now dusk, and not the time for you to be stuntering about here' —58 60

Hearing those words of Budha, Ilā said, "Lord! I know not why I forgot to do what you have just said I am really in a peculiar fit of forgetfulness at present, so much so that I am not able to recognise either myself or yourself Tell me where you live, O Pious one! —61

Budha replied that her name was Ilā and that he was Kāmuka who, owing to his versatile genius and deep lore was known as Budha (a learned scholar) He was born in an illustrious family His father was the lord of Brahmanas Hearing those words of Budha Ilā accompanied him to his residence She was overjoyed to see the house of Budha with its golden pillars studded with precious stones and erected through divine magic, and greatly admired the character, the appearance, the riches and the family of her husband Ilā, for a long time thus enjoyed herself in the house of Budha that looked to her like the house of Indra —62 66

Here ends the eleventh Chapter called meeting with Budha

CHAPTER XII

Sūta said that sometime after Ikṣvāku &c the brothers of Ilā, set out in quest of him In their wanderings they chanced to pass by the Śaravana, where they came across the mare, on which was the saddle glittering with jewels On seeing the mare with that jewelled saddle, they all recognised it to be Chandraprabha, the famous charger of the Monarch Ilā They were highly astonished to find the charger transformed into a mare and questioned the priest Mitrî Vîruna (Vasiṣṭha) about it The sage began to explain to them the mystery, through his powers of Yoga The sage Vasiṣṭha said that Śiva and Parvati had determined that

any one entering the limits of their pleasure-garden would instantly be transformed into a female figure. Unfortunately, both the king and the horse happened to do so and they were transformed accordingly. The brothers of the transformed monarch then besought the great sage to devise some means by which Ila could be restored to manhood.—1-7.

Vasistha said that, by devoutly worshipping Śiva, the monarch could be restored to manhood. Hearing that, the brothers of Ila (Sons of Manu) repaired to the abode of Śiva; where they pleased Him by their devotion. The God then said that He could not go against His determination, but that if Ikāvāku performed the aśvamedha sacrifice, then Ila would become a Kimpuruṣa (Mongolian type?), though it would be impossible for him to assume his previous (Aryan?) form. After that, the brothers of Ila performed the aśvamedha sacrifice, and the latter became a Kimpuruṣa—8-11

On becoming a Kimpuruṣa, Ila used to remain in the form of a man for one month and the next month he used to become a woman again. Ila, in the form of Ilā, conceived in the house of Budha, and gave birth to a notable son. Budha, after the birth of that son, went to heaven—12-13

That region where this happened, came to be known as Ilāvītavarsa (Mongolia?), and Ila in that way appeared at the inception of the Solar and the Lunar races, in other words, Purūravā, the son of Budha, from Ilā, was the founder of the lunar race, and Ikāvaku of the solar clan.—14-15.

Ila, after becoming Kimpuruṣa, came to be known as Sudyumna. Sudyumna became the father of Utkal, Gaya, Haritāśva. Utkal became the king of Utkala, Gaya of Gayā, Haritāśva of Pūrva-kuru country. Purūravā became the monarch of Pratiṣṭhāna and Ikāvaku of Madhyadesa—16-19

Note.—Utkala is modern Orissa. Pratiṣṭhāna, the country situated opposite to Allahabad, the modern Jhansi. Madhyadesa, the country lying between the Himālaya and Vindhya mountains. Kuru, about the site of modern Delhi.

Nāriṣyanta was the father of Śucha, Nābhāga of Ambarīsa,^o Dhṛiṣṭa of 3 sons, named Dhṛitaketu, Clutranātha and Ranadhṛiṣṭra, Śaryāti of Ānarta and of a good girl, named Dirikā—20-21

Rochamāna was the son of Ānarta. He was very valiant, and was the sovereign of Ānarta country which had Kuśasthali for its capital—22.

Note.—Ānartadesa is the same as Dwārikā, Kuśasthali is the country situated in the defiles of the Vindhya.

Rochamāna was the father of Reva, who became the father of a hundred children, the eldest of whom was Ravanta, also named

^o Professor H. H. Wilson considered it "not improbably, a gratuitous perversion" of a passage in the Harivamsa (See his translation of Vishnu-Purāṇa Vol III p. 222; Second Edition)

Kakudmī. He had also a daughter, named Revatī, who was the wife of Balarāma. Karusa begot innumerable progeny, who were known by the name of Kāruṣa. Pṛi-adhira became śudra by the curse of his preceptor for killing a cow —23-24

Risis! now listen, I am going to relate to you the family of Ikṣvāku.—

Of the hundred sons of Ikṣvāku, Vikusī was the eldest whose fifteen sons reigned in the country to the north of Mount Meru, and one hundred and fourteen to the south of it. The eldest of the Kings who reigned south of of Meru was Kakutsu, whose son was Suyodhana, the father of Pṛithu. The latter was the father of Viśvaga, Viśvaga of Indu and Indu of Yuvanāśva.

Śrāvasta, the son of Yuvanāśva was the founder of the town of Śrāvastī, in the country of Gṛāda —25-30

Note—Śrāvastī, a town in northern Kosala, where Lava reigned. It is also called Śrāvati in Raghuvamśa. It is identified with Sahet Mahet, north of Ayodhyā. Goura =Gour in Northern Bengal

Śrāvasta was the father of Brihadāśva, and the latter of Kuvalāśva, who was also called Dhundhumāra, on account of his having killed [a demon named] Dhundhu. The valiant Dhundhumāra had three sons, viz.—Dridhāśva, Danda and Kapilāśva —31-32

Dridhāśva was the father of Pramōda, the latter of Haryaśva, Haryaśva of Nikumbha and Nikumbha of Saṃhatāśva —33.

Saṃhatāśva had two sons, Akritāśva and Ranāśva. Ranāśva was the father of Yuvanāśva, and the latter of Māndhātā —34

Māndhātā's sons were —Purukutsa, Dharmasena, Muchakunda and Satrujit —35

Purukutsa who had a son, named Vasuda, was the lord of Narmadā. Vasuda became the father of Sambhūti, and the latter of Tridhanvā. Tridhanvā was the father of Trayaruna, the latter of Satyaratha and Satyaratha was the son of Satyarata. Satyaratha was the father of Harischandra, the latter of Rōhita; Rōhita of Vriha and Vriha of Bāhu. Sgara was the son of Bahu, and Prabhā and Bhānumati were the two wives of Sgara the pious —36-39.

Both the queens of Sgara, desirous of [begetting] sons, propitiated the sage, Aśvina Agni, who became pleased and said that he would bless one to beget sixty thousand sons and the other he would bless to beget only one son, who would continue the line of the Solar race. They were welcome to make a choice for themselves. Prabhā wished to be the mother of sixty thousand sons —39-41

Bhānumatī begot a son, named Asamañjasa, and Prabhā of the family of Yādu, became the mother of sixty thousand sons —42

Once upon a time, the sixty thousand sons of Prabhā were reduced to ashes by the Sage Kapila—an incarnation of Viṣṇu—while they were digging the earth in search of the Aśvamedha horse. The wife of Asamañjasa gave birth to Amśu. Dillpa was the son of Amśu, and Bhagiratha, who brought the mother Ganges to the earth after practising great penances, was the son of Dillpa —43-44

The queen of Bhagiratha gave birth to Nābhāga and the latter was the father of Ambarīṣa. Ambarīṣa became the father of Sindhudvīpa. Sindhudvīpa was the father of Ayutayu, the latter of Rituparna. Kalmaṣṭhida was the son of Rituparna and the father of Śarvakarmā. Śarvakarmā was the father of Anaranya, and the latter of Nighna. Nighna became the father of Anamitra and Raghu —45-47

Anamitra went to the forest to practise penances, and Raghu became the father of Dillpa, and the latter of Aja —48

Dirghabāhu was the son of Aja, Ajapīla of Dirghabāhu and Daśaratha of Ajapīla. Daśaratha became the father of four sons who were the incarnations of Nārāyaṇa, and Rāma, who killed Rāvana, was the eldest, and whose biography was written by the great poet Vālmiki. Rāma was the father of Lava and Kuśa —49-51

Kuśa was the father of Atithi whose son was Nisadha, the latter was father of Nala, and Nala was the father of Nabhi. Puṇḍarīka was the son of Nabhi and father of Kāśinadbanvī. Kāśinadbanvī was the father of Devāntaka. Devāntaka was the father Ahinagu, and the latter of Sahasrāstra. Chandravaloka was the son of Sahasrāstra and father of Tārāpīda. Chandragiri was the son of Tārāpīda and father of Bhānuchandra. The latter was the father of Śrutāyu who was killed in the great war of Bhārata. In the family of Kuśapa there were two Nalas, viz— one, the son of Virasena and the other of Nisadha.

Sūta said: "I have related to you the names of the chief kings of in the dynasty of Vairasvata and of Ikāvāku race —57

Here ends the twelfth Chapter, describing the Solar race

Kakudmī He had also a daughter, named Revatī, who was the wife of Balarāma. Karusa begot innumerable progeny, who were known by the name of Kārusa. Pṛasadhra became śudra by the curse of his preceptor for killing a cow — 23 24

Risis! now listen, I am going to relate to you the family of Iksvāku —

Of the hundred sons of Iksvāku, Vikusī was the eldest whose fifteen sons reigned in the country to the north of Mount Meru, and one hundred and fourteen to the south of it. The eldest of the Kings who reigned south of of Meru was Kakutsu, whose son was Suyodhana the father of Pṛithu. The latter was the father of Viśvaga, Viśvaga of Indu and Indu of Yuvanaśva.

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Dridhāśva was the father of Prāmōda, the latter of Haryāśva. Haryāśva of Nikumbha and Nikumbha of Sāmbhataśva — 33

Sāmbhataśva had two sons, Akritāśva and Ranāśva. Ranāśva was the father of Yuvanaśva and the latter of Māndhatā — 34

Māndhatā's sons were — Purukutsa, Dharmasena, Muchakunda and Śatrujit — 35

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Both the queens of Sagara, desirous of [begetting] sons, propitiated the sage, Āśvina Agni who became pleased and said that he would bless one to beget sixty thousand sons and the other he would bless to beget only one son, who would continue the line of the Solar race. They were welcome to make a choice for themselves. Prabhā wished to be the mother of sixty thousand sons — 39-41

Bhānumati begot a son, named Asamañjasa, and Prabhā of the family of Yalu, became the mother of sixty thousand sons—12

Once upon a time, the sixty thousand sons of Prabhā were reduced to ashes by the Sage Kapila—an incarnation of Viṣṇu—while they were digging the earth in search of the Akṛamedha horse. The wife of Asamañjasa gave birth to Amśu. Dilipa was the son of Amśu, and Bhagiratha who brought the mother Ganges to the earth after practising great penances, was the son of Dilipa—43-44

The queen of Bhagiratha gave birth to Nabhaga and the latter was the father of Ambarisa. Ambarisa became the father of Sindhudvipa. Sindhudvipa was the father of Avutaru, the latter of Rituparna. Kalmaṣṭhida was the son of Rituparna and the father of Sarvakarma. Sarvakarma was the father of Anaranya and the latter of Nighna. Nighna became the father of Anamitra and Raghu—45-47

Anamitra went to the forest to practise penances, and Raghu became the father of Dilipa and the latter of Aja—48

Dirghabahu was the son of Aja, Ajapala of Dirghabahu and Dasaratha of Ajapala. Dasaratha became the father of four sons who were the incarnations of Nārāyaṇa and Rama who killed Ravana, was the eldest and whose biography was written by the great poet Vālmiki. Rama was the father of Lava and Kusa—49-51

Kusa was the father of Atithi whose son was Nisadha the latter was father of Nala, and Nala was the father of Nabha. Puṇḍarika was the son of Nabha and father of Kāśmalbhanu. Kāśmalbhanu was the father of Devārika. Devārika was the father Ahinagu, and the latter of Sahasra. Chandrayatika was the son of Sahasra and father of Tārāpala. Chanragiri was the son of Tārāpala and father of Bhānuclandra. The latter was the father of Śrutayu who was killed in the great war of Bhārata. In the family of Kaśyapa there were two Nalas—one, the son of Virasena and the other of Nisidha.

Sita said: "I have related to you the names of the chief kings of the dynasty of Vaisnavata and of Ikāvaku race—57

Here ends the twelfth Chapter describing the Solar race

asked what was it due to? Dakṣa became very sad and saluting, said.—12-17.

"Devi! Thou art the mother of the universe and the giver of happiness to all. Only through sheer kindness thou tookest birth as my daughter. None of the moveables and immoveables can thrive in the universe without thee, be pleased, do not forsake me, O pious one!"—18-19.

Hearing the above words of Dakṣa, Sati said. "I shall accomplish what I wish. Hear! you should practise penances after your sacrifice is destroyed by Śiva, and then you will be born of the ten Prajāpatis; you shall then have sixty daughters, and I shall give you yoga after becoming pleased with your austerities."—20-22.

Dakṣa then asked the Devi to tell him in which sacred places he would find her abode and under what epithets he should worship her in course of his penances—23.

Sati replied that she was to be found at every time, in every region, in every being. There was nothing in the universe in which she was not to be found. She was omnipresent. Even then she would name the particular places where penances should be practised to obtain his desires early.—24-25

She was known under the following different names, at the following different places, where by practising penances one would attain the fruits of his austerities early:—

Vidālakṣī in Kāśī; Lingadhārīnī in Naimiṣāranya; Lalitā in Prayāga; Kāmākṣī in the Gandhamādana hills; Kumudā at the Mānasa lake; Viśvakāyā in Ambara; Gōmatī in Gōmanta; Kāmācharīnī at the Mandar hills; Madōtkatā in the Chaitraratha forest; Jayantī in Hastināpura; Gaurī in Kānyakubja; Rambhā on the Mount Malaya; Kīrtiwatī in Ekāmbhaka; Viśvā in Viśveśvara; Parūlath in Puṣkara; Mārgadhārīnī in Kēdar; Nandā in the Himālayas; Bhadrakarnikā in Gokarna; Bhavānī in Sthāneśvara; Bilvapatrikā in Bilval; Mādhavī in Śrisaīla; Bhadrā in Bhadreśvara; Jayā in Varāhakṣetra; Kamalā in Kamalālaya; Rudrānī in Rudrākṣī; Kālī in Kalanjar hills; Kapilā in Mahālinga; Mukteśvartī in Markōṭa; Mahādevī on the banks of the Śalagrāmī river; Jalapriyā in Śivalinga; Kumārī in Mayāpurī; Lalitā in Santāna; Utpalakṣī in Sabarākṣa; Mahōtpalā in Kamalākṣa; Mangalā in Gangātrītha; Vimalā in Puruṣōttama; Amoghākṣī on the banks of the Vipādā river;

without form, (that is composed of intellectual, not elemental, substance), while the *Pitris* of the remaining four groups have form (i.e., corporeal). The formless ones are the *Pitris* of *Pratyapatti Vairaja* —(23)

The celebrated *Vairaja* deities, disturbed in their yoga practices having attained to ancient regions, worship them —(4)

These *Brahmavādins* are reborn at the end of *Brahma's* day and by their previous practice of yoga they acquire the memory of their past lives and the knowledge of *Sāṅkhya Yoga*, which begets in them supernatural faculties and enables them to attain to *Nirvāṇa*. It is therefore very fruitful to feed the yogis at the time of performing a funeral ceremony in honour of the departed spirits —(56)

Menā the queen of *Himālayas* was the *mānās* daughter of the *Pitris*. She was the mother of *Menalā* and *Krauñchā* of whom the latter was the elder. The continent surrounded by the ghritā ocean and adorned with the range of *Krauñchā* hills came to be known as *Krauñchā* continent. *Menā* also became the mother of the following three daughters — *Umā*, *Ekapurnā*, and *Apranā*, who were devoted to the practices of yoga and rigorous penances. *Himālaya* gave *Umā* to *Śiva*, *Ekapurnā* to *Śita* and *Apranā* to *Jaigīshavya*. All these were given to performances of great penances —(79)

The *Risīs* said 'O Sage *Sūtra*' tell us why *Sati* the daughter of *Dakṣa*, consumed herself and how again she took birth as the daughter of *Himālaya*. Also tell us in detail O *Sūtra* what *Dakṣa* the son of *Brahma* told her, the mother of *Lokas*, at the time of her consuming her body —(1011)

Sūtra said that when *Dakṣa* invited all the *Devas* to take part in the great sacrifice that he performed, *Sati* asked him the reason of his having excluded her husband *Śiva*. *Dakṣa* answered that *Śiva* was not invited because he was not considered worthy, since he always remained besmeared with the ashes of the funeral pyre and armed with his trident. He being the destroyer of the universe also, it would have been utterly inauspicious to invite *Śiva* on the occasion of that big sacrifice. Hearing the words of *Dakṣa* *Sati* was enraged, and said she would give up the body begotten of him. *Sati* continuing added that, in the course of the performance of his sacrifice, *Dakṣa* would be killed by Her Lord — *Mahadeva* — and he would again have to take birth as the son of the ten *Pitris*. After that *Sati* produced a blazing fire by Her yogic power in the sacrificial pool and began to consume Herself into it, seeing which all the *Devas*, *Asuras*, *Kinnaras* and *Gandharvas* present there,

asked what was it due to? Daksa became very sad and saluting, said—12-17

"Devi! Thou art the mother of the universe and the giver of happiness to all. Only through sheer kindness thou tookest birth as my daughter. None of the moveables and immoveables can thrive in the universe without thee, be pleased, do not forsake me, O pious one!"—18-19

Hearing the above words of Daksa, Sati said "I shall accomplish what I wish. Hear! you should practise penances after your sacrifice is destroyed by Śiva and then you will be born of the ten Prajāpatis, you shall then have sixty daughters, and I shall give you yoga after becoming pleased with your austerities"—20-22

Daksa then asked the Devi to tell him in which sacred places he would find her abode and under what epithets he should worship her in course of his penances—23

Sati replied that she was to be found at every time, in every region, in every being. There was nothing in the universe in which she was not to be found. She was omnipresent. Even then she would name the particular places where penances should be practised to obtain his desires early—24-25

She was known under the following different names, at the following different places, where by practising penances one would attain the fruits of his austerities early—

Viśālīkṣī in Kāśī, Lingadhārīnī in Naimiṣāranya, Lalitā in Prayāga, Kāmīkṣī in the Gandhamādana hills, Kumudā at the Mānasa lake, Viśvakāyā in Ambara, Gōmatī in Gōmānta, Kāmācharīnī at the Mandar hills, Madōtkatī in the Chaitraratha forest, Jayantī in Hastināpura, Gaurī in Kānyakubja, Rambhā on the Mount Malava, Kīrtiwatī in Ekāmbhaka, Viśā in Viśveśvara, Parāhūtā in Puṣkara, Mārgadāyīnī in Kedar, Nandā in the Himālayas, Bhadrakarnikā in Gokarna, Bhavānī in Sthāneśvara, Bilvapatrikī in Bilval, Madhavi in Śrisaīla, Bhadrā in Bandreśvara, Jayā in Varābhakṣetra, Kamalā in Kamalālaya, Rudrānī in Rudrākṣī, Kālī in Kalanjar hills, Kapilā in Mahāliṅga, Mukuteśvarī in Markṣī, Mahādevī on the banks of the Śalagrāmī river, Jalapriyā in Śivalinga, Kumārī in Mayāpurī, Lalitā in Santānī, Utpalākṣī in Sahasrākṣī, Mahōtpalī in Kamalākṣa, Mangalā in Gangātirtha, Vimalā in Puruṣōttama, Amoghākṣī on the banks of the Vipāśā river, Pāṣalā in Puṣṭavardhana, Nārāyaṇī in Supārśva, Bhadrāsundarī in Vikṣā, Vipulā in Vipulā, Kalyāṇī in Malayāchala, Kōtavi in Kōtītirtha, Sugandhā in Mādharavana, Trisandhyā in Gōdādruma, Rātipriyā

in Gangôtri, Śivanandī in Śivakundī, Nandini on the banks of the Devikī river, Rukmini in Dwarka, Rādhā in Vrindavana, Devakī in Mathura, Parameśvarī in Puṇḍrī, Sitā in Chitrakūṭa, Vinduvāsinī in Vindhyaśākhā, Lāvāṇī in Sahyadri, Chandikā in Harischandra, Rāmā in Rāmā tirtha, Mrigavatī on the banks of the river Yamunā, Mahālakṣmī in Karavīra, Umādevī in Vināyaka, Aroga in Vaidyanātha, Mahēśvarī in Mahākālā, Abhaya in Uṇātīrtha, Ampitā in the caves of Vindhyaśākhā, Mīṇavī in Mīṇavāra, Svahī in Mahēśvara, Prachandā in Chāgalāṇḍa, Chandikā in Amarakantaka, Vīrarohī in Someśvara, Puṣkaravatī in Prabhasa, Devamātā on the banks of Pārāvāra of the Suasvatī river, Mahābhāgī in Mahālaya, Pīṅgaleśvarī in Payōnī, Sindhikā in Kṛitī Śaucha, Viśvakarī in Kartikēya, Lolā in Utpalāvartī, Subhadrā at the confluence of the Ganges and the Sone, Mātā in Siddhapurī, Lakṣmīrīṅga in Bhārī Śāma, Viśvamukhī in Jalāndhara, Tārā in Kiskindhī, Puṣṭī in Devadāruvāra, Mēlha in Kāśmīra, Bhīmā in Himālaya, Puṣṭī in Viśveśvar, Śudhā in Kapilamochana, Mātā in Kāyavarohana, Dhīrā in Śikhodhar Dhīrī in Pindaraka, Kālā on the banks of the river Chāndrabhāgī, Śivakūṇī on the Aśhōḍhaka tank, Ampitā in Venā Urvā in Bidarīnāyana, Ausadhī in Uttarakuru, Kuśodaka in Kuśadvīpa, Manmatha in Hemkūṭa, Satyavadīnī in Mukuta, Vandarīyā in Aśvathā, Nīdhī in the town of Kuvera, Gayatrī in the Vedas, Parvatī in Kailāsa, Indrānī in Devaloka, Sarasvatī in the mouth of Brāhma, Prabhā in the disc of the Sun, Vāsuṇī in the Matrikṣetra, Aṇḍhātī among the Pativratas, Tīlōttama among women, and Brāhma kīlā in the mind, and Śaktī in all bodies —26-53

Note — Matyāśhala one of the seven principal chains of mountains in India. It is most probably to be identified with the southern portion of the ghats running from the south of Mysore and forming the eastern boundary of Pravancore.

Hastināpura=Delhi Kānyakubja=Kanauj Puṣkara=Ajmer Sōmēśvara=In Kathāwar Devadāruvara=In Almora near Yegsvara Uttarakuru=Tibet Mādhava vana=In Muttra Karavīra=Karur Mahākālā=In Ujjain Māṇḍavya=In Māndvī Kapālā Mōchan=In Gaya Hemkōṭa=Between Meru and Himālaya Ambara=Amber in Jaipur Gōkarna=In Almora Bilvabala=In Almora Rādrakōṭi=In Koteśvar (Almora) Śāgrāmī nadī=Gandakī river

“The above are the hundred and eight chief names under which I am usually known. I have also enumerated to you the names of the principal holy places which I have for my abode. One who hears or reads the names mentioned above or bathes in the tirthas and then worships me there is liberated from all sins and goes to Śivaloka where he remains for one Kalpa. One who resides in the sacred places mentioned above, attains Nirvāṇa. One who recites the hundred and eight

names before Śiva on Tritiyā and Astamī, is blessed with many children. One who repeats these names at the time of giving away a cow in charity, or on the occasion of performing a funeral ceremony in honour of the departed spirits, or at the time of worship, goes to Brahmā." After uttering these words, the goddess Satī consumed herself —54 59

Again, after sometime, Dakṣa was born as the son of Prachetā, and Parvatī after being born as the daughter of Himālyā, became the better-half of Śiva. Arundhatī, after worshipping Parvatī, the daughter of Menā, obtained the highest yoga. By worshipping the same Parvatī, Pururavā became Rajarṣi. Yāyāti begot progeny and Pūṣurama obtained wealth. Similarly, many Devas, Daityas, Bhīmanas, Kṣatriyas, Vaiśyas and Śudras obtained supernatural faculties. Wherever there is a book containing the names of Parvatī which is worshipped along with the Gods, no calamity befalls there —60 64

Here ends the thirteenth Chapter dealing with the genealogy of the Pitṛis and the 108 names of Gaurī

CHAPTER XIV.

Śūta said. The group of Marichinandana Pitṛis, whom the Devas, constantly meditate upon, live in Somapatha regions. Those known as Agnisavatta pitṛis (because they performed great sacrifices to fire, i.e., Agni), reside there where these sacrificers dwell, and the river Achchhoda is their Manasa daughter. In days of yore, the stream Achchhoda was brought into existence by Pitṛis. Achchhoda practised penance for one thousand years —1-3

After which, the young and handsome Pitṛis wearing beautiful garlands and having sweet scents on their person, appeared before Achchhoda to grant her a boon. She was overcome with passion and expressed the desire of marrying Amāvasu Pitṛi on account of which sinful desire she lost the power she had obtained from practising asceticism —4 6

She used to live in heaven, owing to her supernatural powers, but the moment she had such a base desire she fell to the earth. The date on which she expressed such a desire and Amāvasu Pitṛi did not give way to passion, came to be known as Amāvasyā Tithi. Amāvasyā is, consequently, very dear to the Pitṛis and offerings made to them on that Tithi are very heartily accepted by them —7 8

NOTE.—See H. H. Wilson's translation of the Viṣṇu Purāṇa Vol. II. p. 201 for other etymologies of Amāvasyā.

Achchhodâ, after losing the powers acquired by penances, became ashamed and crest-fallen. She cast her head down and besought the Pitris for her salvation.—9.

The Pitris, seeing her weeping, pondered over the destiny and the work of the future Devas, and addressed her very gently :—10

"In heaven, a celestial being has to reap the fruit of his deeds, in the same celestial form. Celestial beings instantly reap the harvest of their actions, only the beings residing on the earth reap the fruits of some of their actions in other forms after death. Daughter! on account of your ignoble wish, you will be born from the womb of a fish in the 28th Dwâpara, and will become the daughter of Vasu. After that, you will return to your region. In an island covered with a number of jujube trees (Badarikâśrama) you will beget, through Parâśara, a son, named Bâdarâyâ, who will be a particle of Visnu and will divide the Veda into several parts. You will beget two sons, Chitrâṅgada and Vichitravîrya, by becoming the queen of king Śantanu a portion of sea, and having begotten these two Ksetraja sons to that wise one, you will again return to the region of the Pitris, in the form of Praustha aṣṭakâ. You will be known as Satyavati on earth, and as Astakâ in Pitrilôka. You will be the giver of longevity, of health and fruits of all desires. After some time, you will become the holy and celebrated Achchhodâ river in the world".—11-20.

NOTE—Dwâpara is the third age of the world.

After addressing her thus, the Pitris vanished, and Achchhodâ also began to reap the harvest of her actions, as told by the Pitris.—21.

*Here ends the fourteenth Chapter describing the dynasty of Agniṣvâtta
Pitris and birth of the river Achchhodâ.*

CHAPTER XV.

Sûta said: "In heaven, there are other illustrious regions called Vibharâjas where dwell the pious Barhiṣada pitris so named because their Vimânas are carried by peacocks (barhi) and where people making offerings to the manes of their deceased ancestors go and find happiness. These Pitris are venerated by the Devas, Asuras, Apsarâs, Gandharvas, Râksasas and Yakṣas. The Barhiṣada Pitris, possessed of great Yogic powers, are the sons of the sage Pulastya. They are the givers of safety and freedom from fear to their devotees. These very Barhiṣada Pitris had a mânasa daughter, named Rîvari. She was well versed in, and mother of, Yoga and practised severe penances for a long time, when Lord Viṣṇu pleased with her devotion appeared before her and directed her to ask for a boon; she

prayed for a husband who would be beautiful, possessed of Yogic powers and able to curb his passions. The Lord, in granting her that boon, said "Thou shalt be the wife of Śuka the teacher of Yoga, the son of Vyāsa. And thou shalt be blessed with a daughter, named Kritivī, who will be well versed in Yoga and will be married to the manly Rajah of Panchāla. Kritivī, after practising Yoga, will also be known as Gô, and she will beget a son, named Brahmadata —1-10

"Thou shalt also become the mother of Kṛṣṇa Gaura Prabhū, and Sambhu, who will be great Mahatmās and will ultimately depart to felicity. Thou shalt also attain Mokṣa, after giving birth to such illustrious sons" —11

Note —Mahātmā magnanimous

Sūta said "The group of Manasa Pitṛis, who are most handsome and virtuous and known as Sumūrtimantas (Vasiṣṭha's sons,) reside in the region called Jyotiṛbhāṣas where stars and planets light up their surroundings by their rays. This region is a high one where people making offerings to the manes of their deceased ancestors go and have various enjoyments. Even the Śūdras performing śrāddha go to that region in a vimāna, what to say of a Brahmana who performs śrāddha devoutly. Gô was the mānasa daughter of those Pitṛis, and was married to Śukra and who enhanced the reputation of Sādhyās —12-15

"In the Solar world, there are regions called Marīcigarbhās, where Havismāna Pitṛis, the sons of Aṅgirā, reside. Kṣatriyas performing Śrāddha in a holy place go to the same region, and that is why Havismāna Pitṛis are worshipped by Kṣatriyas. Yaśodā was the mānasa daughter of Havismāna Pitṛis. She was married to King Amśumana and was the daughter in law of Pañchajānā, mother of Dilīpa and grandmother of Bhagīratha —16-19

"There are other regions known as Kamadughās, where reside the pious Pitṛis, called Suvāda as well as Ājyapā in the region of Prajāpati Kardama. They are the sons of Pulaha and are worshipped by the Vaiśyas. The worshippers of these Pitṛis, by performing śrāddha, go to the same region where they see the manes of their deceased ancestors, mother, father, sister, friends, relations etc. Virajā was the mānasa daughter of Ājyapa Pitṛis and was the queen of King Nābha and the mother of Yayāti. She was afterwards known as Ekastakā in Brahma-loka —20-24

Something has been said about the three groups of pitṛis who are worshipped by men and have forms, now follows the description of the fourth set of Pitṛis —25

There is a *mānasa* region in the upper *Brahmandā* which is the abode of *Sōmapa Pitṛis*. They are eternal, the very incarnation of *Dharma*, and are as venerable as *Brahmā*. They are born of *Svādha*, and having attained *Brahmahood*, by their power of *yoga*, they carried on the work of past creations and now rest in *Mānasa* regions. *Naradī*, which flows in the southern part, is the *mānasa* daughter of the *Sōmapa Pitṛis* that purifies the people by her sacred waters —26 28

The *Manus* have sprung from these *Pitṛis* and their progeny perform *śrāddha* even when there is an absence of *Dharma* in the world. It was they who at the beginning of the Creation started the system of *śrāddha*, after acquiring *yoga* and begetting children —29 30

The *Pitṛis* mentioned above, like vessels of silver or of any metal having some admixture of silver. By performing *śrāddha* in such vessels and by giving them away to a deserving priest one makes them feel very happy —31

Offerings should be made to the *Pitṛis* in the name of *Agniśoma*, and *Yama*. Where fire is not available, then they should be made in water or in the hand of a *Brāhmaṇa*. It is excellent to make offerings in the ear of a goat or a horse, and, similarly, it is very nice to perform *śrāddha* near the place where cows are kept or near a good stream of water. *Pitṛis* live in heaven, and offerings should also be made to them by facing towards the south —32 33

At the time of making offerings, one should put his sacred thread on his right shoulder and offer, water, sesamum, kusa grass, flesh, *Pathina*, cow's milk, sweet things, the flesh of rhinoceros, honey, *śyamika*, rice, barley, wild rice, kidney bean, sugarcane, white flowers, clarified butter. 34 35

Note—*Pathina* is a kind of fish. *Madhu* sweets, honey, nectar of flowers, wine, water, *soma* juice, milk, vernal season. *śyamika* is a kind of corn.

The things mentioned already are appreciable to the *Pitṛis* and should be offered to them, the things not liked by them and which should be discarded at the time of *śrāddha* are enumerated now, viz—*Masur*, hemp, ripe black mustard, *masa*, safflower, lotus, wood apple, sunflower, the white thorn apple, the fruit of *Nīma* tree, the fruit of *Adhatoda vasika*, the milk of the goat, *kodrava*, split chick pea, liquorice, linseed, should never be offered in *śrāddha* to the *Pitṛis* by one who wishes to win their favour. One who pleases the *Pitṛis* by devotion, is blessed by them in return —36 39

Pitṛis, when they are pleased, give robust health, heaven, and children to their devotees. The worship of *Pitṛis* is more important than that of the Gods. The *Pitṛis* should be satisfied first. They are soon

pleased and are devoid of anger. They are harmless and of steady affection. They are of peaceful soul, lovers of purity, always soft speaking, and givers of happiness and prosperity to their devotees. The Sun is their Lord. I have narrated to you the family of Pitris by listening to which one gains life and virtue, therefore everyone should read and listen to it—40-43

Here ends the fifteenth Chapter describing the birth and dynasties of the Pitris

The following important note on Pitris is reproduced from Wilson's *Vishnu Purāṇa* edited by Fitzedward Hall

We may here take the opportunity of inquiring who are meant by the Pitris and generally speaking they may be called a race of divine beings inhabiting celestial regions of their own and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them the *Sapindikarana* has been duly performed. The Pitris collectively therefore include a man's ancestors, but the principal members of this order of beings are of a different origin. The *Vāyu Matsya* and *Padma Purāṇas* and *Hari Vamśa* profess to give an account of the original Pitris. The account is much the same and for the most part in the same words in all. They agree in distinguishing the Pitris into seven classes, three of which are without form *Amurtayah* or composed of intellectual not elementary substance and assuming what forms they please and four are corporeal *Samurtayah*. When they come to the enumeration of the particular classes they somewhat differ, and the accounts in all the works are singularly imperfect. According to a legend given by the *Vāyu* and the *Hari Vamśa* the first Pitris were the sons of the gods. The gods having offended *Brahmā* by neglecting to worship him were cursed by him to become fools, but upon their repentance he directed them to apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons they addressed them as fathers, whence the sons of the gods were the first Pitris.

ते पुत्राननुवन्शीता लब्धसंज्ञा दिवौकस ।

पूय वै पितरोऽस्माक यैर्वयं प्रतिबोधिता ॥

So the *Matsya* has

मन्वन्तरेषु जायन्ते पितरो देवसूनुव ।

'The Pitris are born in the *Manvantaras* as the sons of the gods. The *Hari Vamśa* makes the sons assume the character of fathers, addressing them 'Depart, children.'

गम्यतां पुत्रका एव पुत्रैरुक्ताश्च ते तदा ।

Again the *Vāyu Purāṇa* declares the seven orders of Pitris to have been, originally, 'the first gods the *Vairājis* whom *Brahmā* with the eye of Yoga, beheld in the eternal spheres and who are the gods of the gods

लोकं सान्तापिका नाम यश्च तिष्ठन्ति माम्भरा ।

ते वैराजा इति ख्याता देवानां दिवि देवता

धादिदेवा इति ख्याता महासत्त्वा मर्तावर

तेषां सप्त समाख्याता गद्यास्ते लोकपूजिता

समर्तव्यव्यवहारेषां चकारन्त समर्तव्य ॥

Again, in the same work, we have the incorporeal Pitris called Vairájas, from being the sons of the Prajapati Virája.

अमूर्तयः पितृगणाः पुत्रास्ते वै प्रजापतेः ।

विराजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः ॥

The Matsya agrees with this latter statement, and adds, that the gods worship them

अमूर्तयः पितृगणा विराजस्य प्रजापतेः ।

यजन्ति यान्देवगणा वैराजा इति विश्रुताः ॥

The Hari Vamśa has the same statement, but more precisely distinguishes the Vairajas as one class only of the incorporeal Pitris. The commentator states the same, calling the three incorporeal Pitris Vairájas Agnishwattas and Barhishads, and the four corporeal orders, Sukálas Angirásas, Suswadhas, and Somapas. The Vairájas are described as the fathers of Mená, the mother of Umá. Their abode is variously termed the Sántánika, Sanátana, and Soma loka. As the posterity of Virája, they are the Somasads of Manu. The other classes of Pitris the three Puráṇas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity. They are the following —

Agnishwáttas—sons of Marichí, and Pitris of the gods (Manu, Matsya, Padma) living in Soma loka and parents of Achehhodá (Matsya, Padma, Hari Vamśa). The Váyu makes them residents of Viraja loka, sons of Pulastya, Pitris of the demigods and demons, and parents of Pivari; omitting the next order of Pitris, to whom these circumstances more accurately refer. The commentator on the Hari Vamśa derives the name from Agnishu 'in or by oblations to fire,' and Átta 'obtained,' 'invoked.'

Barhishads—sons of Atri, and Pitris of the demons (Manu) sons of Pulastya. Pitris of the demons residents in Valbhraja fathers of Pivari (Matsya, Padma, Hari Vamśa).

These three are the formless or incorporeal Pitris.

Somapas,—descendants of Bhrigu, or sons of Kavi by Swadhá, the daughter of Agni; and Pitris of the Brahmans (Manu and Váyu Puráṇa). The Padma calls them Ushmapas. The Hari Vamśa calls the Somapas—to whom it ascribes the same descent as the Váyu—the Pitris of the Sudras; and the Sukálas, the Pitris of the Brahmanas.

Havishmats—in the solar sphere, sons of Angirás, and Pitris of the Kshattriyas.

Ájyapas—sons of Kardama. Pitris of the Vaisyas, in the Kámaduha loka (Manu, &c.); but the lawgiver calls them the sons of Pulastya. The Pitris of the Vaisyas are called Kávyas, in the Nandi Upapuráṇa; and, in the Hari Vamśa and its comment, they are termed Suswadhas, sons of Kardama, descended from Pulaha.

Sukálas—sons of Vasistha, and Pitris of the Śúdras (Manu and Váyu Puráṇa). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris.

अमूर्तिमन्तः पितरो वसिष्ठस्य सुकालिनः ।

नादा नु मानसाः सर्वे सव से अमूर्तयः ॥

It may be suspected that the passage is corrupt. The Hari Vamśa makes the Sukálas sons of Vasistha, the Pitris of the Brahmans, and gives the title of Somapas to the Pitris of the Sudras. In general, this work follows the Váyu but with omissions and transpositions, as if it had carelessly mutilated its original.

The Matsya puráṇa, by evident corruption, gives the Sukálas—as it calls them—the synonym Mánasas.

Besides these Pitris or progenitors, other heavenly beings are sometimes made to adopt a similar character. Thus Manu says 'The wise call our fathers Vasus, our paternal grandfathers Rudras, our paternal great grandfathers Adityas, agreeably to a text of the Vedas that is the divine beings are to be meditated upon along with and as not distinct from progenitors. Hemadri quotes the Nandi Upapurana for a different practice and directs Vishnu to be identified with the father, Brahma with the grandfather, and Siva with the great-grandfather. This however, is Saiva innovation. The Vaishnavas direct Aniruddha to be regarded as one's self, and Pradyumna Sankarshana and Vasudeva, as the three ancestors. Again they are identified with Varuna Prájápatya and Agni, or again with months seasons and years. Nirṇaya Sindhu p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas from which in the most essential particulars they are derived.

CHAPTER XVI

Sūta said, after hearing that, King Manu again enquired from the Lord Keśava, about the periods for the performance of śrāddhas, the different kinds of śrāddhas the twice born worthy of being fed on that occasion and those who ought to be discarded from the feast the time of the day when śrāddha should be performed, the vessels that should be used in performing the ceremony the ways of performing the rite and the mode of giving satisfaction to the Pitris — 13

The Lord replied that śrāddha should be performed duly and the Pitris should be satisfied by offering any of the following things — Grain water milk, roots fruits — 4

The śrāddhas are of three kinds viz Nitya (Daily) Naimittika (Occasional), Kīmya (Optional). In performing Nitya śrāddha no oblation (arghya) invocation or Viśvadeva worship is necessary. Naimittika śrāddha is that which is performed on the fourth and the eighth day of each half month and on the days of the full and the new moon (pūrṇima days). Parvans are of three different kinds hear it O Lord of the world. First, it should be noted what class of people ought to be invited to the feast of Naimittika (Parvana) śrāddha. One who is acquainted with the doctrine of the five mystic fires (Pañcāgni) a Snātaka Brahmachāri, one who is well versed in the Vedas with their six āngas, the Śrotriya Brāhmaṇa, the son of such a Śrotriya Brāhmaṇa one highly proficient in the rules of Vidhi (or Laws) one who is thoroughly acquainted with the sacred hymns, the minister, one who belongs to a wellknown family, one who has a sound knowledge of the Purāṇas, one who knows the dharma, a regular reader of the Vedas, and performer of nitya a devotee of Śiva, Piṭri, Sun Vishnu, and Brahmā, a Yogi one who is peaceful, one who can control his passions, one who is virtuous, especially a daughter's son, a

friend, a preceptor, a typical sanyâsi, or the head of the Vaidya, a maternal uncle, a member of the community (kinsman), a Ritiya priest, a teacher, a Sama sacrificeer, a grammarian and power of the Mimamsa doctrine about Sacrifices, one who performs Vedic sacrifices, one who knows the Samaveda and how to chant it, one who is so learned, respectable and eminent that his very presence may be considered to elevate and purify the people who sit to feast with him in the same row, the chanter of the Samaveda, a Brahmachâri, a professor of Vedas, one who knows Brahma are the sort of people worthy of being invited to the Śrāddha feast. Where such people are feasted, the Śrāddha is real and earnest—5 13

Note—Dwija means twice-born. Everyone is born as a bûdra and becomes twice born on being invested with the sacred thread.

Now it should be noted what class of people are to be discarded from such a feast.

The fallen, the cursed, eunuchs, backbiters, those deformed by disease, those having deformed nails, those having yellow teeth, bastards, bastards of widows, horse tamers, offspring of a younger brother married before an elder brother, those who offer themselves for service, those addicted to drunkenness, mad men, the hard hearted, cheats, swindlers, the conceited temple priests, the ungrateful, the atheist, inhabitants of a Mlecchha country (Non-aryans), Triśankus, of Bārbaria, and of Drāvavita, Dravida, of Kokhana, and the Lingis (having prominent sectarian marks), should, under no circumstances, be invited to Śrāddha feast—14 17

The guests to the Śrāddha feast should be courteously invited the same day or a day previous to the feast. The Pitris accompany the invited twice born, in the form of air, and sit along with them at the time of the feast. The host should go and invite his twice-born guest by touching his right knee and address him thus "thou hast been invited by me, accept my invitation. After thus addressing, he should remind the guest as well as his paternal kinsmen in these words—"You should be without anger, observe purity and rules of continence the whole of this day, and I the performer of Śrāddha would also observe the same along with you"—18 20

One who maintains the sacrificial fire, should perform the Śrāddha after offering oblations of water called Tarpana to the Pitris, as well as after offering of pindas to them, on every Amāvasyâ—21

Śrāddha should be performed near a cow-pen or by a pool of water, after plastering the floor, which should be sloping towards the south, with cowdung. One who consecrates and maintains the sacred fire, should

cook rice (*charu*), and after offering with equal handfuls and saying ("I am offering to the Pitris)" should place everything toward the south —22-23

Then he should sprinkle with ghee in front of the three *mudpa* plates. They should be of the same size, that is four fingers broad, and place on them balls of rice —24

Three silver mounted, smooth ladles, of *acacia catechu*, measuring one hand in length with closed fist, and having the form of the palm of hand at the end, should be made. After putting the sacred thread over the right shoulder, the person performing Śraddha should put a water goblet, and a vessel of bell-metal, and *mekṣana* (name of a sacrificial vessel), sacrificial wood, Kuśa, sesamum, leaf plates, sandal, new cloth and scent, incense, and sandal paste towards the south. After thus putting together the articles for worship, the worshipper should draw a circle by the urine of cow on the floor plastered with cowdung, and there he should worship the circle with unhusked rice and flowers. The worshipper should then wash the feet of his Brāhmana guests with great respect and courtesy, and after offering them water for rinsing their mouth, should seat them on the kuśa mattings —25-29

Two Brahmanas should be fed at the time of offering oblations to Gods and three at the time of Pitri worship, or one Brahmana may be fed on each occasion —30

Even the rich man should not feast more than this number on this occasion. Water should first be offered to the Brāhmana invited to take part in the rite of offering oblations to the Devas, and his feet should be washed first —31

By the permission of the Brāhmanas, the worshipper according to the rules of his Grihya Sūtras, should take the boiled rice (*Charu*), in a vessel of bell metal and offer it to fire, the Moon, and Yama, in the Dakṣināgni, or Lhāgni if he does not keep all the fires. He should perform *Paryuṣana* with the sacred thread on the left shoulder, and one who knows all the rites should perform it with the sacred thread thrown on the right shoulder —32-34

Note —*Paryuṣana*=sprinkling round water silently and without uttering any ritual formulae.

After that, six balls should be made of the remaining boiled rice and water mixed with sesamum and offered with the left hand. Then the worshipper should sit on his left knee, with concentrated attention, and draw a line on the sacrificial altar with kuśa blade, and turning his face towards the south he should sprinkle water on the darbha grass with a ladle

After that, he should offer the balls of rice by putting a kuśa on the line drawn on the altar and by uttering the name and clan of the ancestor. Then he should wipe his hands with the kuśa and thus satisfy the *Lepabhāgis* (A paternal ancestor in the 4th, 5th and 6th degree) —35—38

Then water should again be sprinkled on the darbba grass and the six Pitris should be saluted and worshipped with incense, &c —39

After thus invoking them by Vedic hymns, one, who is Ekāgni, should offer only one ball of rice with a ladle —40

Note —Ekāgni=one who performs agnihotra

After satisfying the male ancestors, offerings should be made to the female ancestors by means of the kuśa grass, who should also be invoked and dismissed in the same way —41

Then he should take a little out of the balls of rice and offer it to the invited guests, according to precedence, making the first offer to the Brāhmanas —42

Because the twice born eat the particles from the rice-balls on the occasion of the Amāvasya feast, it is called Anvāhārya —43

First of all, the twice-born invited to the feast, should be given rings of kuśa grass to wear on their ring fingers, and then a portion of the ball of rice should be presented to them, after putting a little water and sesamum in their hand by uttering *Swadhavāsāmastu* —44

Note —Swadhavāsāmastu=Here is the food to the manes personified

At the time of feasting the invited guests, the host should enquire whether they relish the food. He should on no account be in angry mood. He should concentrate his mind on Nārāyaṇa Hari —45

After the invited (Brāhmana) guests are satisfied, the host should, on unsanctified earth, place food with water and rice for the acceptance of all classes. This is called *Vikira* (scattering) —46

After the invited guests have washed their hands and mouths, the host should place water, flowers and unhusked rice in their hands, and ask them to sprinkle it on the balls of rice offered to the Pitris, pronouncing *Sirastu* (Be comfortable) —47

The Gods should also be satisfied on the occasion of the performance of Śraddha, for otherwise Śraddha is not complete. The Brahmana guests invited, should be circumambulated before being respectfully dismissed —48

Facing south, the following boon should be sought from the Pitris.

"You may continue to be our donors. The Vedas may exist, and our progeny may prosper. Let our devotion not diminish, we may have ample wealth to give to the needy, we may have plenty of grain, we may be visited by many guests. People may ask for help from us, we may not have to seek anything from others." This is the Anvâhârya Śrâddha, which is also called Pârvana.—49—51.

The Kâmya or the third kind of Śrâddha should be performed also in the same manner as the Pârvana Śrâddha described above. It should be performed on Amâvasyâ. The balls of rice should afterwards be given to cows, goats, Brâhmanas, or should be thrown into fire or water, or they should be made over to birds.—52—53

The ball of rice in the middle should be given to the wife of the host (this is the peculiarity in this Śrâddha). It begets progeny. She should eat the ball of rice after pronouncing the following words: "*Adhatta pitaro garbhamatra santâna vardhanam*" (Pitris grant to me progeny that would continue the line of the house). The host should remain standing till the Brâhmanas depart. He should then perform the remaining rites.—54

After the Śrâddha rites are over, the host should make an offering to Vaiśvadevas by presenting oblations to fire, and then he should enjoy a hearty repast in company of his friends, concentrating his mind on the Pitris.—55

That day one who performs Śrâddha, as well as those who partake in the Śrâddha feast, should not take their food twice. They should not go out of the village when the Śrâddha is performed. They should neither use any conveyance nor approach their wives.—56

The Veda should not be read on that day, the worshipper should not quarrel with anyone, nor should he sleep in course of the day. This is how Śrâddha should be performed.—57

In this way, an Agnihotri should perform Śrâddha in the dark fortnights of the months when the sun is in the sign of Virgo, Aquarius, and Taurus. Whenever the Sapindi Sarana Śrâddha is to be performed there also the above ceremonial should be observed by one who keeps the sacred fire.—58

Here ends the sixteenth Chapter dealing with the ritual of śrâddhas in the case of those who maintain the sacred fire

NOTE.

The following note on Śrâddhas is from Professor Wilson's *Vignu Purana*.

The offerings of the Hindus to the Pitris partake of the character of those of the

Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III, 203), in words repeated in the Vāyu and Matsya Puranas and Hari Vamśa, to be of more moment than the worship of the gods

देवकार्यादपि सदा पितृकार्यं विशिष्यते ।

These ceremonies are not to be regarded as merely obsequial, for, independently of the rites addressed to a recently deceased relative—and in connexion with him to remote ancestors, and to the progenitors of all beings—which are of a strictly obsequial or funeral description, offerings to deceased ancestors and the Pitris in general form an essential ceremony, on a great variety of festive and domestic occasions. The Nirṇaya Sindhu in a passage referred to by Mr Colebrooke (Asiatic Researches Vol VII) specifies the following Śrāddhas 1 The Nitya or perpetual, daily offerings to ancestors in general 2 The Naimittika, or occasional, as the Ekoddishṭa or obsequial offerings on account of a kinsman recently deceased 3 The Kāmya voluntary, performed for the accomplishment of a special desire such as for the birth of a son 4 The Viddhi, performed on occasions of rejoicing or prosperity 5 The Sapindana, offerings to all individual and to general ancestors 6 The Parvana śrāddha offerings to the manes on certain lunar days called Parvānas or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight 7 The Goshṭha for the advantage of a number of learned persons or of an assembly of Brahmans invited for the purpose 8 The Śuddhi, or performed to purify a person from some defilement—in expiatory śrāddha 9 The Karmāṇḍa, one forming part of the initiatory ceremonies or Śmashānas observed at conception, birth, tonsure, &c. 10 The Dāvika, to which the gods are invited 11 The Yatra śrāddha, held by a person going a journey and, 12 The Puṣṭi śrāddha, one performed to promote health and wealth. Of these the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased, that which is performed for kindred collectively, that observed on certain lunar days, and that celebrated on occasions of rejoicing

Nirṇaya Sindhu p 172

CHAPTER XVII

Sūta said I shall now relate to you what Lord Viṣṇu said about the general ritual of Śrāddha (applicable to all whether they keep sacred fire or not) that gives prosperity and emancipation—1

Summer solstice, winter solstice, the period when the sun is in the equinoctial points, the period when the sun passes from one zodiacal sign into another, the period when any planetary body passes from one zodiacal sign into another on the Amāvasyā and the astika of the dark fortnight and on the fifteenth day of the moon the period of the (Ardra) sixth the (Māgha) tenth and the (Rohini) fourth lunar mansions the presence of materials and Brahmans the time of a *gayachchhṛityā* the day of full moon on a Monday, the days called Vāstis and Vaidhritis the third day of the bright fortnight of the month Vāśikṛā which is the anniversary day of the Sitya Yuga the 9th day of the bright fortnight the month Kārtika the anniversary day of the 'Treta Yuga, the 15th day (full moon) of Māgha, the anniversary day of the Kali Yuga, the thirteenth day of

the dark fortnight of the month Bhādrā corresponding to August September which is the anniversary day of the Drapara Yuga are the periods and occasions when by performing Śrāddha one gets bliss and exhaustless merits. So also on the anniversary days of the beginning of a Manvantara as detailed below—25

The ninth day of the bright fortnight of the month Āśvin the twelfth tithi of the month Kārtika the third lunar day of the month Chaitra the third lunar tithi of Bhādrā the Amavasya of the month Phalgunā the 11th lunar tithi of the month Pūṣa the 10th lunar tithi of the month Āśādhā the 7th tithi of the month Mṛgha the 8th of dark fortnight in the month Śravana, the full moon days of the months Āśādhā the full moon days of the months Kārtika Phalgunā Chaitra and Jyesthā these fourteen days are anniversary days of the beginning of fourteen Manvantaras respectively. These are the periods in which if the Śrāddha is performed, it gives unbounded satisfaction to the Pitris and brings exhaustless merit to the worshipper—68

The seventh day of the month of Maghā is called Rātri Saptami day named after the Sun's ascending the chariot already mentioned above as the anniversary day of the beginning of a Manvantara—)

The Pitris say that one who offers them a libation of even water and sesamum on the Rātri Saptami day gets the same benefit as he would by performing Śrāddha regularly for a thousand years—10

Śrāddha should be performed on the full moon day in the month of Vāśāhā at the time of an eclipse on the occasion of the sacred thread ceremony and Mahāyāga festival in a holy city (tirtha) near a place where cows are kept in gardens illuminated with lamps and in villas after plastering the floor with cowdung and the Brahmana guests should be invited to the feast the same day or a day previous in the manner mentioned before—1112

The Brahmanas invited to the feast should be well behaved of good deeds and habits young and good looking. Two Brahmanas should be invited at Daiva-Śrāddha and three at the Pitṛiva Śrāddhā feast or only one may be invited on each occasion—13

A large number need not be invited even if the host has great resources at his command. First the Brahmana invited to Daiva Śrāddhā should be attended. He should be seated and offered barley and flowers—14

Two vessels should be placed with kuśa rings and water should be poured in one after uttering *Om Sannō Deri* etc and barley should

be put in the other after uttering ' *Om yaso si* ' etc. Flower and sandal should also be put in the vessels offered to the *Vaiśṇava* devas with the mantra " *Om Vaiśṇaveiā* ' etc, who should be thus involed and barley should be thrown. After offering flowers and sandal the host should offer Arghya water to them with the mantra ' *Yādavya* ' &c. When the *Vaiśṇava* worship is finished, the *Pitri* worship should be commenced —15 17

First three *kūśa* should be placed for the *Pitris* to take their seats on and then *kuśa* rings should be placed in three vessels in which water should be poured after reciting *Om Sanno Devi* etc. Sesamum should be offered by reciting, ' *Om Tilo si* , ' etc after which sandal and flowers should be offered. The vessels for the *Pitris* should be made of any of the following materials viz —Lotus leaves, wood, conch shell, gold and silver —18 20

If a silver vessel may not be available, then the worshipper may give away a little silver. If he cannot afford that then he may simply look at it or merely mention its name. By devoutly offering even water out of silver or vessels made of alloyed silver the worshipper gains everlasting bliss. The silver vessels are the best to be used at the time of offering libation and of pinda and of food to the *pitris* of water. Silver has come out of the eyes of *Śiva* and consequently it is so much appreciated by the *Pitris*, but it should not be employed at the time of *Deva* worship for it is inauspicious there —21 23

According to his means the worshipper should give away the vessels and perform *Sāṅkalpa* by taking a *kūśa* in his hand and by reciting *Om Yā Dūyā* etc and the name etc of his father and gotra —24

Then the worshipper should say, ' *Pitrinātāhaisyami* ' [I shall now invoke the *pitris*] when the assembled priests [*Brahmanas*] permit him by saying *Kuru*. Afterwards the worshipper should say " *Usantastvā, Ayantuah Pitrah*, and thus invoke the *Pitris* with these two *Rig* Verses —25

After saying *Va dūyā* ' etc the worshipper should offer *argya* that is some water in a pot, along with flowers and sandal, and should put *kūśa* rings in the dishes and pour on them the offered water out of the pot, and, after saying *Pitṛibhya sthānamasā* should place the pot downwards, to the left of the *Pitri* s seat —26 27

Afterwards the homa ' *Āgni Karana* ' etc should be performed, as explained before and then the worshipper should fetch the pot of food with both hands and put it in the dishes. At the time of putting the

food in the dishes, kuśa should be held in the hand with serene mind. Several kinds of pulses, vegetables, and other victuals should also be arranged in the dishes. In offering food, curds, milk, clarified butter of cow's milk and sugar should also be put in the dishes. Pitṛis are exceedingly fond of flesh, so Lord Keśava has said.—28-30

The Pitṛis say that the offering of fish keeps them satisfied for two months, the flesh of deer for three months, mutton for four months, the flesh of birds for five months, goat's flesh for six months, Pārsat's flesh for seven months, en's flesh for eight months, ham and buffaloe's flesh for ten months, hare and turtle's flesh for eleven months, cow's (flesh? and)* milk and rice cooked in cow's milk for a year, the flesh of Ruru for 15 months, lion's flesh for twelve years, Kālasāka (pot herb) and flesh of the rhinoceros for a great number of years, the cow's milk mixed with honey and rice cooked in cow's milk, clarified butter made of cow's milk offered even, in a small measure satisfies the Pitṛis—the Pārvadevatās to an extreme degree —31-36

Note.—Pārsat, Ruru, Ena=species of deer

The worshipper should read some of the following.—the Vedic mantras relating to Pitṛimedha, Purāṇas of all kinds, Brahma Sūkta, Viṣṇu Sūkta, Suiya Sūkta, Rudra Sūkta, Indra Sūkta, Agni Sūkta, Soma Sūkta, Pāvanāni Sūkta, according to one's capacity, as well as Vṛihadra-thantar Sāma, Jyestha Sāma, Rauhina Sāma, Śāntikādhyāya, Madhu Brāhmaṇa, Mandala Brāhmaṇa any other thing that may appeal to the worshipper and the Brāhmanas —37-39

When the Brāhmanas are about to finish their meal, then Vikīra rite should be performed for all the classes. The food should be put in one plate and scattered in front of the Brāhmanas along with some water —40 41

At the time of performing Vikīra rite, the following mantras should be read. These mean —Those beings that have been burnt in the fire,

* Professor H. H. Wilson writes —

"The expression *gavya* implies all that is derived from a cow, but, in the text it is associated with 'flesh'; and, as the commentator observes some consider the flesh of the cow to be here intended. But this, he adds relates to other ages. In the Kali or present age, it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient brāddha. It then became typical; or, as a bull was turned loose, instead of being slaughtered, and this is still practised, on some occasions. In Manu, the term *Gavya* is coupled with others, which limit its application —

औषधं तु कवेन पयसा पायवेन च ।

'A whole year with the milk of cows, and food made of that milk' "

(Wilson's Dharmasāstra, Vol. III. p. 400.)

those beings that have not been cremated in my family, may feel satisfied by the Vîkîra rite and attain emancipation. Those who have no father or mother, no brother, no clansman to offer them food may feel satisfied with the food offered in the Vîkîra rite and attain peace. Those who were not invested with the sacred thread, those women discarded by their kinsmen may feel satisfied with the food offered in Vîkîra —42 11

When the Brâhmanas have finished their meal and are satisfied, then water should be poured out on their hands and on the floor plastered with cowdung. Kusâ should be strewn towards the south, and on them the balls of various eatables should be offered —45 46

The balls should be offered after sprinkling water and reciting the name and the gotra of the worshipper as mentioned before in *aranejana* rite then incense sandal &c should be offered and then water should be sprinkled again. This sprinkling is called *pratyatanejana*. By putting the left knee down on the floor and by holding water along with kusâ in the left hand the Pitris should be invoked and circumambulated —47-48

Similarly sandal and dipa should also be offered. After the Brâhmanas have washed their hands and mouth the worshipper should himself rinse his mouth with water and offer water to his guests —49

Note —Dîpa is waving a light before the object of worship

Then flowers, rice (unhusked), sesamum should be offered to the Brâhmanas after which they should be given some Dakṣina according to the means of the worshipper, who should offer it to each Brâhmana by calling out his name and lineage —50

Note —Dakṣinâ is money offered to Brâhmanas

The worshipper should give away cows, land, gold, clothes liked by the Brâhmanas appreciated by the Pitris and according to the worshipper's own fancy —51

There should be no niggardliness in the giving of Dakṣinâ, and to please the Pitris the worshipper should ask the Brâhmanas to do Swadhî Vachan. Water should be put in the hands of the Brâhmanas after *visâdeva* ceremony and the worshipper should receive the blessings of the Brâhmanas by facing himself towards the East. He should first say *Aghorah Pitâh Santu* (let the pitris be auspicious) in reply to which the Brâhmanas should say *Santu* (let it be so) —52 53

The host should again say *Gotram tatha Vaidhatamnah* to which the Brâhmanas should reply *Vaidhatam* (let similarly our clan be increased) the worshipper should say *Datâḥnobhavarâhantân* (let

the giver of presents increase in our family," the Brâhmanas should say, "Vardhantâm (may they increase)" the worshipper "Etâhsatyaisâh santu (let these blessings be true)," the Brâhmanas "Santu (may it be so)" After finishing svadhîvâchana like this, the worshipper should perform "uchchhasana" at the time of dismissing his invited guests, and, after, that he should perform "graha bahi"—54-55

Uchchesana=is defined below

Grahahâ=domestic oblation Offering of the remnants of meal to all creatures, such as animals, supernatural beings and particularly household Deities

"Uchchhasana" is to leave some food scattered on the floor, for the acceptance of the attendants of the Pitris known as Âstika and Akutika. The Pitris themselves started this rite for the satisfaction of their attendants which should be performed by all—those who have children and those who are childless—56-58

Afterwards, the worshipper should stand before the Brâhmanas, made of kusa, with a pot of water, and after reciting "Vâjê, Vâjê," etc should dismiss them with the kusa end. The worshipper should then move eight steps out of the house, and along with his wife, son and kinsmen should complete the rite of śrâddha—59-60

Then he should, after sprinkling water silently round the fire, without uttering any ritual formulae, perform Vaisvadeva and Nityabali—61

Note—Vaisvadeva=an offering to all the Deities (made by presenting oblations to fire before meals) Nityabali=daily offering

After the Vaisva deva ceremony he may partake of the food with his servants, sons, kith and kin and other guests—62

This form of Sîdharanî śrâddha can be performed even by those, who have not been invested with the sacred thread, those who are in a foreign country and have not their wives with them. The Śûtras may also perform it without reciting any sacred formulae—63-64

The third śrâddha is called Âbhyudâkâma, which is also known as Vriddhi śrâddha. It is performed on auspicious occasions such as a big sacrifice, marriage, &c—65

In Vriddhi śrâddha, offerings are made in the following order—Mother, grandmother, great grandmother, father, grandfather, great-grandfather, maternal grandfather, maternal great-grandfather, maternal-great-great-grandfather, Vaisvadeva—66

The worshipper should, after circumambulating, turn his face towards the East and should then remove the balls made of curds, uncooked rice, fruits, water, and laden with kusa and dûrva grass—67

The Brâhmanas should be offered water (aighya) twice, with the words, 'Sampannam, (accomplished)' and should be worshipped and offered clothes, gold, &c, by the twice born — 68

Barley should be offered in lieu of sesamum, this is also called Nândimukha srâddha, and propitious mantras in performing it should be uttered — 69

A Sûdra can also perform the ordinary as well as the Vriddhi srâddha with uncooked grain, by uttering the formula of namah instead of Vedic mantras — 70

For thus said the Lord Bhagavân — Charity is the best thing for a Sûdra, by performing which he gains all his ends — 71

Here ends the seventeenth chapter describing the Sâdhârana and Abhiyudaya Śrâddhas

CHAPTER XVIII

Sûta said I shall now relate to you the Ekoddiṣṭa śrâddha, as explained by the Lord, and will also tell you for what period a son should consider himself defiled after the death of his father. By the death of a kinsman (Sapinda), a Brâhmana remains defiled for ten days, a Kṣatriya for 12 days, a Vaiśya for 15 days, a Śudra for 1 month. By the demise of one whose tonsure ceremony was not performed, one remains defiled for 3 nights. Similarly, people of all classes are defiled for a period when there is a child birth in the house. At the time of a death till the corpse is burnt and the ashes are collected, the person in whose family the death occurs should not be considered contaminated. Commencing from the day of the demise of the person, a lump of food should be offered to the departed spirit, for a period of twelve days. That offering is Pathya (that is viaticum) and is consequently most agreeable — 15

In case of offering Pinḍa to the deceased on the 12th day after his death, the attendants of Yama do not carry the spirit to the city of the God of Death, and during this period the departed spirit sees his sons, wife or any other member of the family, and observes whether they provide it with something for its comfort on its long journey or not. It is for this reason that a pitcher full of water is suspended from a tree, for a period of ten days. Its water soothes the heat of cremation and also refreshes the spirit when it gets weary on the great journey — 67

A Brahmana on the 11th day after death shou'd feast 11 Brahmanas and Kṣatriyas, &c, should feast an uneven number of Brahmanas. On the

day following the completion of the period of defilement, one should perform the Ekoddhātā Śrāddha in which all the ceremonies previously described, barring invocation and homa ceremony of Viśvadeva, should be performed. In this Śrāddha, only one kuśa ring should be put on, and only one offering of water (arghya) and ball of food (pinda) should be made. After reciting "*Upatiṣṭhatām*," sesamum and a handful of water should be offered — 8 10

Note — *Upatiṣṭhatām* = It is offered to thee

Srahitam should be recited at the time of performing the Vikāra rite, and *Abhīnamyatām* should be uttered at the time of dismissing the departed spirit. The rest of the rite should be performed, as explained before. Similarly, Śrāddha should be performed each month, and, on the second day of the completion of the period of defilement, a well bedecked bed should be given away. At the same time, an image made of gold and well dressed, should also be given away and the Brahmana as well as his consort should be worshipped, after being well dressed and made to wear good ornaments. A bull should be set free, and a really good cow and a pitcher full of water, along with nice eatables, should also be given away. The pitcher should be filled with sesamum along with water. After a year the Sapindi karana śrāddha should be performed. After the performance of Sapindi karana śrāddha the deceased (preta) becomes entitled to receive a share out of the Parvana śrāddha and become legible for worship at Vriddhi śrāddha, and the householder also becomes entitled to perform Nandimukha śrāddha, &c. Viśvadeva rite is performed in sapindi karana śrāddha and the ancestors and the fresh departed spirits are offered separate seats. Water, mixed with sandal and sesamum should be put in four different vessels for offering. The vessels meant for the Pitṛis and the departed spirit should be mixed together — 11 18

Similarly, four balls of food should be offered, and, after reciting *yē samānāḥ samansah*, the balls meant for the departed spirit should be divided into three parts and mixed with the balls of food meant for the Pitṛis. Excepting in Sapindi karana śrāddha, there is no separate rite for the deceased in any other ceremony. The departed spirit becomes delighted by the performance of sapindi karana, for it then joins the Pitṛis (and ceases to be a preta). The departed spirit joins the *Agniṣṭutta* group of Pitṛis and drinks with them nectar, and it is for this reason that no Pinda dāna is performed for the departed spirit after the sapindi karana. The ball of food (pinda) should only be offered to those who join the group of Pitṛis. After sapindi karana, three balls are offered on the occasion of an

eclipse or when the sun or any planetary body passes from one zodiacal sign into another, and on the date of demise only one ball is offered. If on the date of death one leaves the Ekoddishṭa vraddi and performs the Pitr̥vra he commits a sin equal to that of murder of father, mothers and brother and goes to hell —19 25

The deceased, after living with the Pretas (spirits) for a long time begins to feel uncomfortable. It is therefore necessary that Ekoddishṭa should be performed every year. One who being devoid of jealousy gives away a jar full of water along with grain for one full year, for the benefit of the departed spirit has the same reward as is obtained by performing the Ashamedha sacrifice —20 26

When a śradddha is performed with uncooled grain then Agni Pitr̥vra and Pindadana should also be performed with the same. By the performance of sapindi Pitr̥vra the deceased soul joins the first three groups of Pitris and then it finds emancipation in process of time. Even after attaining emancipation they get their share of (lepa) śriddha by the hands being wiped with a kuśa. From the 1st to the 6th generation the forefathers get their share of śriddha from the kuśa wiping (lepa) and not pindas and three generations father, grandfather and great grandfather they are entitled to the ball of food (pinda) the seventh being the giver of the Pinda. These seven are known as sapindas for the sapindhood includes these seven counting the performer of the sacrifice —27 29

*Here ends the eighteenth chapter dealing with the ceremony of sapindi
kriana*

CHAPTER XIX

The R̥sis asked —How the offerings to the ancestors and the Devas are to be made here by men. They also requested him to explain to them in what way the offerings made in this world reach the Pitris in the Pitr̥loka and who is the medium between the Pitris and the man who makes offerings. We see that men eat and offerings are made in the fire how do they then reach the deceased? 1 2

S̥ṭa sud —It is written in the Vedā that the eight Vasus are the Pitris, the eleven Rudras are the Pitamahās, and the twelve Ādityas are the Pr̥pitamahās. The recitation of name and clan of the Pitris by means of the sacred formula with devotion carries the offerings made to the Pitris —3 4

Agnistāta &c. are appointed as rulers of deceased ancestors. They transport the offerings made to the ancestors even though they have been

reborn in the meanwhile under another name, clan, place and time. The Pitris carry the ball of food offered in the form of nectar if the deceased ancestor has become a Deva through his good karma. If he is reborn as a Dvitya, the offering reaches him in the form of worldly enjoyment. If taking birth as a beast, he gets it in the form of grass, those in the body of serpents get it in the form of au, those in form of Yakṣa get it as wine, those in the body of the Rākṣasa get it in the form of flesh, those in the body of dānvas get it in the form of mayi (delusion or glamour) those in the form of ghosts get it as blood and water, and those who are born as human beings get it in the form of grain and water and other multifarious objects of enjoyments—5-9

The faculty of sensuous enjoyment, beautiful women, delicious victuals and the power of enjoying them, wealth, the power of charity, handsome form, health are the flowers offered in Śrāddha performed with devotion. The attainment of Brahma, good age, sons, wealth, knowledge, heaven, bliss of emancipation are the fruits offered in Śrāddha—10-11

The Pitris confer kingdoms on their devotees when they are pleased and it is also said that the sons of Kauśika Risi attained Nirvāṇa through the glory of the Pitris in their fifth cycle of birth—12

Here ends the nineteenth chapter dealing with the ritual of Śrāddha

CHAPTER XX

The Risis asked the sage Sūta to relate to them how the sons of Kauśika in their fifth cycle of birth, putting an end to their desires attained emancipation by their power of Yoga—1

Sūta said, once upon a time there lived in Kurukṣetra a virtuous Risi named Kauśika. He had seven sons. Every one of whom did the deeds as annotated by their respective names. They were—Śvasrīpa, Krodhana, Himsra, Piśuna, Kavi, Vāglusta, Pitṛivartī. They were pupils of Garga—2-3

Note—Śvasrīpa=Moving at pleasure or will. Krodhana=Irascible. Himsra=Savage. Piśuna=Backbiter. Kavi=Poet. Vāglusta=Scurrilous. Pitṛivartī=Devotee of the Pitris.

we shall eat the cow to appease our hunger. At that stage the youngest of them all, said to his brothers — "If this cow must be killed, let us sacrifice her to our pitris in Śrāddha for the cow sacrificed with that view would decidedly save us from all sin." "Do so," said the other brothers to Pitṛivartī. The cow was sacrificed and Pitṛivartī performed the śrāddha with great devotion. Two brothers officiated for the Brāhmanas invited to Viśvedeva rite, the rest three similarly officiated for the Brāhmanas, invited to take part in the Pitṛi karma and the seventh one represented the Atithi. In this way they all after performing the śrāddha with due Mantras and Meditating on Pitris feasted on the sacrificed cow — 4-9

Note — Atithi = guest. According to Manu

After that they repaired to their preceptor—Garga and delivering the calf to him said "Guru! the cow has been devoured by the lion, this calf was saved, which take back" — 10

In that way the seven ascetics committed fearlessly a cruel act on the strength of the Vedic injunction and ate the cow — 11

In process of time they were all gathered to their fathers and were re-born in the house of a hunter, but as they performed the śrāddha with great devotion they had a recollection of their previous life through the glory of the Pitris. They were however born in the family of a hunter on account of their having committed a cruel deed, but as they had a recollection of their previous life, they in a fit of asceticism spurned at all mundane luxuries and put an end to their existence by fasting — 12-14

Afterwards they were re-born as deer on the Kālāñjara hill and through the glory of the Pitris maintained their recollection of their previous lives. They then devoted themselves to the Pitris and the God Śiva — 15.

They again gave up the ghost by carrying on the penance of fasting, and were re-born in the form of Chakravāka bird on the banks of the Māna Sarovara lake, under the following names — Sumana, Kumuda, Śuddha, Chhidradarśi, Sunetraka, Sunetra, and Amsūmān. They were endowed with the attributes connoted by their respective names and did similar deeds — 16-18

Note — Sumana = Pleasing to the mind. Beautiful. Kumuda = lotus. Śuddha = Pure. Chhidra-darśi = Captious, Critic. Sunetraka = Having good eyes. Sunetra = Having beautiful eyes. Amsūmān = Illustrious.

Out of those seven, the three fallen from yoga began to roam about hither and thither. One day they came across Vibhīṣaṇa the valiant king

of Pāñchāla who was enjoying himself in his pleasure garden and had a large retinue of followers and conveyances —19-20

Pitravartī the youngest of all the brothers and who had performed the Śāddhī, became desirous of becoming a king, the other two brothers wished to become the courtiers of a king, the remaining four did not cherish any wish and they were consequently born as Brāhmanas. One of them (Pitrivati) was born as Brāhmadatta, the son of King Vibhīraja, two brothers were born as Kandarika and Subālaka the sons of the king's minister, and sometime after that, Brāhmadatta was anointed and proclaimed as king —21-24

Brahmadatta was the most illustrious sovereign of Pāñchāla. He ruled the country with great piety and even handed justice. He was well-versed in all the sastras, yoga and understood the languages of all animals —25

The cow that was sacrificed and feasted upon by them as the sons of Kauśika was born as Sannatī the daughter of Devala and was eventually married to Brāhmadatta. Because she had served as an offering of the Pūjya, she became learned in the Brahmin lore, and the king ruled the country to the satisfaction and prosperity of his subjects in conjunction with his noble consort Sannatī —26-27

On one occasion the king in company of his queen in his pleasure garden saw an ant attempting to please his better half. Being overpowered with the arrows of Cupid, the ant crawled behind its help-mate and said "Ah! my love! I have not seen a prettier and sweeter form than thine in any of the three regions. See how delicate thy waist is? Both thy thighs resemble the plantain trunk, thy swelling breasts, thy strut of an elephant, thy golden complexion thy melodious voice resembling that of the cuckoo, thy enchanting smile thy eyes like lotus, thy tongue that loves the taste of pure sugar, are indeed matchless. Thou art an ardent devotee of thy husband so much so that thou wilt never breakfast before me thou wilt always bathe after me, thou art always gloomy during my absence, thou always shiverest when I am in an angry mood, what is the reason of thy turning your face away from me in anger to-day? Hearing such a speech of the ant his wife said 'Do not talk like that, you are false to me. I know all thy tricks yesterday thou feasted another with the particles of sweet' 23-34

The ant said "Dear! I mistook her for you as she resembled you so minutely and through this oversight I feasted her with sweets. This is however my first fault which you should forget and forgive. I shall never

repent such a blunder, I promise this sincerely, be pleased, I fall at your feet"—35-36

Sîta said that on hearing the flattering words of her lord, the ant dismissed all her rage and offered herself to him—37

The King Brahmadatta who knew the language of all creatures by the grace of Viṣṇu, was highly astonished to hear what transpired between the couple—38

Here ends the twentieth chapter dealing with the derision of the she-ant

CHAPTER XXI

The Risis asked—How did the King Brahmadatta acquire the faculty of understanding the language of all creatures and in what family were the other four cranes born?—1

Sîta replied—They were born in the family of a poor and old Brâhmana in the kingdom of Brahmadatta and they had a recollection of their previous lives—2

Dhritimâna, Tattvadarśi, Vidyâchanda and Tapotsuka were the four sons of the poor Brâhmana—Sudarandra—and they all had the attributes connoted by their respective names—3

Note—Dhritimân=Steadfast Tattvadarśi=Philosopher Vidyâchanda=Very learned Tapotsuka=eager to practise asceticism

They all determined to acquire emancipation by practising asceticism—4

Sudarandra felt very miserable when he came to know of the resolution of his sons and in a very plaintive tone asked them the reason of their doing so. He tried his best to dissuade his sons from doing that and said that to repair to forest leaving an aged father behind in a helpless condition was no virtue, and what would be their fate for doing that act. Hearing those words of their old and infirm father they said that he should not stand in their way and that God had made ample provision for his subsistence. By reading the following sloka before his king he would get plenty of money and villages—5 8

"The seven sons of the Brâhmana in Kurujâṅgala were re-born as the sons of a hunter in Dîrupura, again they were re-born as deer on the Kâlmya hills and then again as cranes on the banks of the Mânasa lake, we are those very same who have now attained final beatitude"—9

Thus addressing their father they departed from him to practise penances in the forest. The father crawled towards the King's palace in order to get some money from him—10

Anagha, the son of Vibhīṣa the valiant sovereign of Pāñchala adored the God Viṣṇu with the object of getting a boon. Sometime after, the Lord being pleased with the king's devotion appeared before him and asked him to seek a boon. On hearing those words of the Lord, the King sought the following boon —11 13

Sire grant me a son who may be powerful, illustrious, dutiful, very well versed in all the śāstrās and yoga, and who may be conversant with the languages of all the creatures. The Lord said "Be it so" and vanished then and there. Consequently his son Brahmadatta was so illustrious. He was sympathetic, valiant, conversant in the languages of all the creatures the ruler of all the beings —14 17

Brahmadatta understanding what transpired between the ant and his helpmate, laughed —18

The Queen Sannati seeing his lord laughing apparently without any rhyme or reason asked him the cause of his doing so. She said 'Sire, why are you laughing without any reason will you please explain it to me?' 19 20

Sōta said that after hearing those words of his consort the king said that the conversation between the ant and his better half made him laugh so much and so suddenly. There was no other reason for his doing so. The queen said that the explanation was not true, and that he laughed at her. She would give up her life. How could a mortal understand the language of lower beings without being a God? —21 23

What more disgrace can there be than this. Hearing those words of the queen the king became speechless. In order to please the queen the king observed a penance and began to worship Lord Viṣṇu without tasting any food for a week. The God appeared to him in a dream and said "you will come across an old Brahmana tomorrow in course of your rambles in the town and you must acquaint yourself with everything from him. Saying that the Lord vanished — 24 26

In the morning the king in the company of his queen and courtiers came across the old Brahmana in the suburbs of the town. The Brahmana recited the same śloka which his sons had taught him at the time of their departure to the forest —27 28 .

The king along with two of his ministers instantly got the recollection of their previous lives on hearing the śloka and the sovereign fainted and fell on the ground. Subālaka the son of Vābhru and the author of the erotic science and the scholar of all the śāstrās, Kandafika the propagator

of the vedās, getting a recollection of their previous lives fell on the ground in a swoon —29 31

Recovering from their fainting fit, they all three repented of their fate and said 'Oh! we have become devoid of Yoga by falling into the snares of desires' —32

Afterwards they extolled the blessings of śraddha and dismissed the Brahmanā with presents of money and villages —33

On the departure of the Brāhmanā, the king handed over the reins of the Government to his son Viśvakṣena and afterwards left the empire along with his two ministers. They all seven joined one another at the Manasa lake —34 35

Brahmadatta and his brothers the great devotee of the Pitṛis were very pleased, but Sannatī was very sad on the idea of her being the cause of her husband's abdication and said "Dear! It is owing to me that you have abandoned your mundane empire" —36 37

The king said "Darling! Indeed it is through thee that we all have liberated ourselves from the bonds of the world. Thus praising the queen they all after practising yoga attained final beatitude after letting the Jīva ātma escape from their body through the Brahmarandhra —38 39

Note—Brahmarandhra an aperture in the crown of the head through which the soul is said to escape on its leaving the body. See the Sacred Books of the Hindus—Vol XV.—The Yoga Sāstra

The Pitṛis on becoming pleased thus bestow on their devotees, long life, knowledge, heaven, emancipation, comfort, and empire —40

One who relates, reads or listens to the history of the Pitṛis and king Brahmadatta enjoys pleasures for ages and ages in the Brahmaloka —41

Here ends the twenty first chapter narrating the story of Brahmadatta and the power of Pitṛis

CHAPTER XXII

The Rṣis said —"When does that śraddha give everlasting benefit? In what parts of the day and at what sacred places should it be performed?" —1

Sāta said —Charity performed a little after midday in the third part of the day in Abhijit or Rohini gives everlasting benefit. I shall enumerate to you in a nutshell the chief holy places that are dear to the Pitṛis —2 3

Note—Abhijit is the name of asterism

Gayā is the principal Pitṛitīrtha. Lord Brahma Himself resides

there and the Pitṛis anxious for a share in the offerings have sung this story there - 4 5

It is well to wish for a number of sons but if even one son goes and performs śrāddha there at Gṛya or performs the Aśvamedha sacrifice or sets free a black bull it is more than ample for the satisfaction of the Pitṛis. The sacred Vārāṇasī (Benares) which is the abode of Vimalakṛar the giver of Prosperity and Emancipation is also dear to the Pitṛis - 6 7

Prayāga is another Pitṛitīrtha that fulfils the desires of the worshipper. It is the abode of Vateśvar who was located there by Viṣṇu and Lord Keśava always is lost there in His reveries of yoga - 8 9

Daśaśvamedha Gangadvāra Nandī Lalitā Mavapurī Mitrapada Kedārī Gangā sāgara are also the sacred places where śrāddha should be performed - 10 11

So is Brahmasara a pool in the Śatadru river and Narmā a the trusting place of all the tīrthas are also very dear to the Pitṛis - 12

Gangodbheda in the Gomatī Varāha keetra which is the abode of Mahadeva and the eighteen handed Śiva the place where the quail (chakra) of Viṣṇu fell is Naimisaraṇyā which is the most sacred of all the tīrthas and where Lord Varāha is worshipped are all sacred places. One who goes there is liberated from all his sins and attains emancipation - 13 16

Ikṣumatī tīrtha where resides the God Nṛsiṃha is held very dear to the Pitṛis it is on the confluence of the Ganges - 17

Kurukṣetra is another most sacred place where all the Pitṛis are always present - 18

The river Śaryū venerated by all the Devas is holy and so is the sacred Irāvātī the rivers Yamuna, Devikā Kālī Chandīrbhaga Drisadvatī Venumatī Vetrivati are sacred and dear to the Pitṛis and śrāddha performed on their banks confers great benefit on the worshipper - 19 20

Jambūmarga whence the path of the Pitṛis is visible is a Pitṛitīrtha unto this day. The pitṛitīrtha Nilakunda Rūdrasarovara Mansarovara Mandakini Achchhodā Viprā Sarasvatī are also sacred tīrthas - 21 23

Puramitrapada Vaidyanathā the river Kṣipra Mahākālā Kālinjara all are also very sacred places - 24

Vaśodbheda Harodbheda Gangodbheda are among the sacred places and so are Bhadravara Viṣṇupada Narmadadvāra. Offering Pinda there is equivalent to offering it in Gaya. These are the Pitṛitīrthas that wash off all the sins of man - 25 26

The mere recollection of these sacred places gives great benefit, what to say of those who perform śrāddha there. Oṃkāra, Kāveri, Kapilodaka, the confluence of the river Chandragiri, Amarakantaka are also sacred places where by bathing one gets hundred times more benefit than by bathing at Kuruksetra. Śukratirtha, Pindirī, Someśvara are the sacred places that dispel all impediments and it is very pious to perform śrāddha or give charity there. Kāyāvarohana, Charmanvati river, Gomati, Varana, ausinas, Bhairavaksetra, Bhṛiguṭuṅga, Gauritirtha, are also holy places. Vaināyaka, Bhadrakṣāra are the holy places that release one from sins and so also Tapti river is sacred. Mātatāpī, Payasni and her confluence Mahābodhi, Pātālā, Nigritirtha, Avanti, Mahāśala river Venī, Mahārudra, Mahālinga, river Daśarnī, Śatruddiā, Śatruvā river, Viśvapada, the river Nāgānīlukī, Sonā river, Ghāgharī river, Kālikā river, Vitastī river, Dronī river, Vāṭa river, Dhārā, Kṣīra river, are also the places where śrāddha being performed gives great satisfaction to the Pitṛis. Gokarna, Gajakarna, Purusottama, Dwīrikā, Arunda, Sarasvatī river are among the holy places. The rivers Manumatī, Girikarnikā, Dhutapāpā, the southern ocean, Meghākṣa tirtha which is the abode of Janārdana and Viṣṇu Mandodari tirtha, the river Champī, Sāmānītha, Mahāsal river, Chakravāka, Chaimakoti tirtha, Janmeśvara, Arjunaksetra, Tripuratirtha, Sidheśvara, Śrīśūla, Nairasinha, are also the places fit for performing śrāddha for the satisfaction of the Pitṛis. Mahendra, Śrīraṅga are the places where śrāddha should be performed. They are so sacred as to free one from sins merely by going there. The rivers Tungabhadra and Bhimarathi, Bhimesvara, Kṛṣṇā Venā, the rivers Kāveri, Kudmalā and Godāvāri, Trisandhyā tirtha, Traiyamvakā the abode of Śiva and which is universally venerated, are very holy places. A mere recollection of these holy places dispels all sins and the performance of śrāddha there gives unbounded satisfaction to the Pitṛis.

27-48

The rivers Śrīparṇī and Tāmraparṇī, Jayātirtha, the sacred river Matsya, Śivadhār tirtha, Bhadrā, the river Pampā, Rāmeśvara, Elāpura, Alampura, Aṅgabhūta, Ānandākamala, Budha, Amṛtākeśvarī, Ekāmbhākā, Govardhanā, Harīschandī, Kṛpuchandra, Prithudakā, Sahasākṣa, Hiranyākṣa the river Kadali the abode of Rāma, Svamutrī Saṅgama, Indrakila Mahānāda, Elakksetra, are very sacred places owing to the abode of gods and śrāddha performed there highly satisfies the Pitṛis. The sacred Bihu river, Siddhāvina, Paśupata, the river Pārvatīkā, are the places where the performance of śrāddha is many times more beneficial. Pitṛitūtha near the Godāvāri river which teems with

myriads of images of Śiva is an exceedingly sacred place. It is also known as Jambūdīgni tirtha. It is there that the river Godavari has become ruptured through the fear of Pratikā Rasi. It is both Deva as well as Pitṛ tirtha and is also known under the name of Apsaroyuga. There the performance of śraddha, Agnihotra and charity is hell millions of times more sacred. Sahasralīnga Raghavēśvara the river Indrapahar where Indira had His downfall and where He after destroying the demon Nāmuchi went to Heaven by the practice of penances are the places where the performance of śraddha by men bears everlasting fruit. Puskara Sāligrama so also Somapura the home of Vaiṣṇavara are Sacred tirthas —49 61

Sarasvatī Svami the river Malindira Jalandhara Mount Lohadanda Kusikī river the river Chandrikā the river Vaidambhā Varu the river Pavosī, Pīṅgukhā river the Kaverī Chitrālātā Vindhyaśhala Kubyābhra the banks of the Urvāśī river Samsaramochana Rānamochana Attahra Gautameśvara Vasistha Harita Brahmāvarī Kuśāvartā Haya Pindirā Śāikhodhara Ghāṭeśvara Vilvalesvara Nilkeśvara Dharanī dhara Rāmīrtirā Aśvī Vedaśira Augharatī river Vasupradā Chāglīndā Bādarī Gaurā Jayant Vijayāśakra tirtha Sripatī Rāvata Śaradī Bhāṭakāleśvara Vailunthā Bhīmeśvara Mahādevī Mātṛigrāhā Kara virapura Kuseśvara Gaurisikhaia Nakulesa Kardamālā Dindī Pundarikā puta Godavari the abode of Tirthēśvara are the places where by performing śraddha one gives complete satisfaction to the Pitṛs and paves the way for the attainment of final beatitude —62 78

I have enumerated to you the names of the Tirthas very briefly. Even Brihaspati cannot adequately describe their glory what to say of a man —79

Satyā tirtha (observance of truth) Dāyā tirtha (performance of charity) Indriyamigrāhā (control of passions) should be considered as tirthas even by those who cannot leave their homes for purposes of pilgrimage —80

Śriddha performed at the place is millions of times more sacred. One should therefore perform śriddha with devotion and according to the rules laid down at these holy places —81

The three morning muhurtas are called śaṅkara the three muhurtas in the middle and afternoon are uttara the evening muhurta which should be avoided or śriddha is Rakṣasi. There are fifteen muhurtas in the day and the 8th of them is called the kutujā —82 83

* Note—Muhūrta. A period of 48 minutes.

In the noon the movement of the sun becomes slow therefore it is best to perform śrāddha at that time —85

The hour of midday, a vessel of innocent horn, a Nepal blanket, silver, Daibhā grass, sesamum, kine, and a daughter's son, are the eight essentials of a śrāddha. Kutsit is another synonym of Papa (sin) and the eight things enumerated above consume (tāpa) all sin (ku), therefore they are known as kutupās —86 87

The nine muhūrtas after the kutupa muhūrta are known as Śvadhî —88

Kuśa and black sesamum were produced from the body of Viṣṇu, that is why they are necessarily employed in the performance of śrāddha. The devas have also said that a handful of water mixed with sesamum and offered by the residents of a sacred place by holding kuśa in one hand, is also a kind of śrāddha —89-90

Śrāddha should be performed with one hand only but Tarpana with both hands —91

Sūta said that the performance of śrāddha in a holy place gives long life and washes off all sins, this has been said by the Lord Matsya—92

One should recite it at the time of śrāddha one who reads it or hears it becomes wealthy, consequently the residents of a holy place should recite it to dispel all their sins —93

This śrāddha mahatmya is the dispeller of all sins and it is venerated by Śiva, Brahmā and the God sun —94

Here ends the twenty second chapter enumerating the Sacred truths for Śrāddhas

CHAPTER XXIII

The Rishi said —How did the moon O' scholar of all the Śiṣtras, become the sovereign of the Pitris and how did the Rājas of the lunar dynasty become so illustrious?—1

Sūta said —At the time of the first creation, the sage Atri as desired by Brahmā practised austerities for the purpose of creation —2

The Blissful Brahmā, the dispeller of all troubles of the world and who is enshrined within Viṣṇu, Śiva, and the sun Rudra and who is supersensuous and is the giver of all peace and who is enthroned in the eyes of perceptive beings, the same Brahmā becoming pleased with the austerities of Atri was the cause of his happiness, in other words, He

caused the moon to be produced from the eyes of Atri. At that time Lord Śiva with His Consort the goddess Parvatī became highly pleased to see the moon and decorated His head with It, and the power produced from the water and emitted from the eyes of Atri illumined the universe with Its lustre —3-6

All the directions anxious to beget progeny absorbed that lustre in the form of damsels and then it remained in their womb for three hundred years. After that period the directions could not bear the power in their womb and so they ejected it. Brāhmā collected it together and created an illustrious Being be decked with all the arms. He then gave him vedic powers and seated Him on a chariot drawn by a thousand horses and thus took Him to His region where seeing Him all the Brāhma-Risus acknowledged Him as their Sovereign Lord —7-10

Afterwards the Pitris, Devas Gandharvas, herbs along with the God Indra began to adore Brāhmā by reciting the Somedeva mantras —11

Then by the Yogic glory of the Lord Brāhmā, that became still more illustrious and merged into the moon. By Its lustre the herbs in the world profusely thrived and the moon became much more radiant in the night and consequently it (the moon) came to be the sovereign of the herbs and the Brāhmanas —12-13

This disc of the moon is the resort of the Vedas and the nectar. It waxes in the bright fortnight and wanes in the dark fortnight —14

In the days gone by Dakṣa Prajāpati son of Prachetas gave his twenty seven beautiful daughters to the moon. The moon to please Lord Viṣṇu practised austerities for a considerable length of time. The Lord became pleased with his devotion and directed Him to ask for a boon. The moon wished, that he might conquer the realm of Indra, the Devas might go to His region and officiate as Brāhmanas in His Rājasya sacrifice, and Lord Śiva might protect it (sacrifice) with his trident standing at his door —15-19

On Viṣṇu's granting this boon the moon performed the Rājasya sacrifice in which the sage Atri became the Hotṛ priest, Bhṛigu officiated as Ahavaryu, Brāhmā was the Udgāta, Lord Hari officiated as Brāhman priest, and the Sages Śaunaka, &c. were the Sadasyas in that Rājasya sacrifice —20-24

Note—Adhvaryu—An officiating priest whose duty is to measure the ground, build the altar, prepare sacrificial vessels, fetch wood and water, light the fire, bring the animal and fix it into it and while doing this to repeat the Yajurveda.

Hota a sur etion was to recite R gveda as He was also the Chief priest wth the Prahma priest superintended the others and was in charge of the Ati araveda

The ten Visadevas officiated as chamasa^s adhvaryu In that sacrifice the moon gave the three lokas as Dakṣiṇā to the sacrificial priests — 22

Note — Chamasa — A vessel used at sacrifices for drinking the Soma juice

On the conclusion of that sacrificial bath the nine goddesses fired with love went to have a look at the moon — 23

Lakṣmī went after leaving Narayana Sivali went after leaving Kardama, Dyuti went after forsaking Vibhvasu Tusiti went after leaving Dhitarā, Prabhu went after leaving the Sun Kubu went after leaving Havisman, Kirti went after leaving Jayanti Vasu went after leaving Marichi Kāśapa Dhriti went after leaving her husband Nandi All those goddesses went and adorned the Moon The Moon also looked upon them as His own wives Their Lords even seeing them go astray like that did not use their missile of curse against the Moon The luminous Moon shed its light on all directions and became the sole Monarch of the seven worlds owing to His Yogic powers even after attaining such a store of happiness which is envied by sages — 24 28

Once upon a time the Moon came across Tārā the wife of Brihaspati whilst she was roaming in the garden On seeing Tārā adorned with flowers having projected breasts and too delicate to cull a flower even the Moon was fired with passion He approached that figure of exquisite beauty whose eyes were so lovely and caught her by the hair Tārā also seeing the enchanting form of the moon was fired with passion and enjoyed herself in his company The Moon enjoyed in her company for a very long time and then took her to his realm The Moon became so enamoured of her that he did not feel sufficiently satisfied even after enjoying himself in her company for such a long time Brihaspati was pining away for Tārā during her absence He came to know all about her through meditation, but could not overcome the Moon by curses incantations arms fire poison Then Brihaspati burning with passion went to the Moon and very humbly besought him to restore him his wife The Moon who was much attached to Tārā refused to do so — 29 34

Afterwards the moon refused the similar request even of Śiva Brahmā Sadhya Devas the Maruts &c which threw Lord Śiva in a fearful rage and befriending Brihaspati Vamadeva armed with His Ajgava bow and followed by His attendants and the Bhūteśvar Siddhis, started to fight with the Moon At that time Śiva emitting fire from His third eye looked awfully fearful by the reflection of the dazzle cast on Him by the Moon — 35 37

Seeing Śiva going out on a fight, His other attendants Ganeśa, &c, armed with various weapons, and Kuvera also with His innumerable army followed Him —38

Seeing his foe marching against him, the Moon, seething with wrath, started along with his vast retinue of Vetalas, Yaksas, Serpents, and a train of a million and a half of chariots, to measure swords with Him —39

When the Moon in his martial array surrounded by his followers—the demons, stars, planets Saturn, Mars, &c, appeared before Śiva to meet Him in fight, the seven worlds became terrified and the Earth with the ocean and mountains began to tremble —40

Śiva approached His adversary armed to the teeth, glittering like fire. A dreadful battle ensued between the two armies. Various kinds of weapons were used and the onslaught was so terrible that both the armies were destroyed —41 42

Afterwards the mightiest of the glittering and barbed arms that consume the heaven, the earth and the lower regions were employed which made Śiva still more furious and He hurled His formidable Brahmastra at the Moon and the latter made use of his fearful Somastra —43

By the clash and fall of those two mighty weapons the heaven and the earth shivered with consternation. Finding the universe in peril Lord Brahmā realized the gravity of the situation. Somehow or other He put Himself between the two dreadful missiles and saved the Moon along with other Devas from that impending calamity. Afterwards He thus addressed the Moon —‘ You have indulged yourself in this gory onslaught for such an ignoble object on account of which even after ceasing to carry on the warfare you will become a planet of malignant aspect at the end of the white fortnight. Give away the wife of Brihaspati, there is no disgrace in retiring from war which is conducted for the retention of illgotten booty —44 46

Suta said that on being thus reprimanded by Brahmā the Moon retired from the battle and Brihaspati also returned home completely satisfied in the company of his wife Tr —47

Note—May it not mean that the terrestrial Moon went out of its orbit and attracted one of the Moons of the Jupiter and thus disturbed the Solar Equilibrium which was brought to harmony again by the birth of Mercury (Budha)? Moon must have had a bigger mass in those pre-terrestrial days.

Here ends the twenty third chapter of dealing with the war between the Devas and Soma for the return of the wife of Brihaspati

CHAPTER XXIV.

Sûta said —After a year a handsome cherub-boy shining like the twelve suns, wearing yellow raiments and resembling the Moon, was born from the womb of Târâ. He was a master of all the śāstras and was the author of a treatise on elephants. He was known as Rājputra, the doctor of elephants, and was afterwards named Budha owing to his being the son of the Moon.—1-3.

He conquered all the powers since the time of his birth. Brahmā and other deities in company with the sages assembled at the house of Bṛhaspati to take part in the ceremony in connection with the birth of the child Budha, and asked Târâ from whom the babe was born.—4-5.

Hearing that Târâ at first held her peace out of shyness, but on being questioned repeatedly she said bashfully after a long silence that the child was born from the Moon, hearing which the latter accepted him as his son and naming him Budha (Mercury) gave him a region below the Earth.—6-7

Then Brahmā along with the Brāhmaṇas anointed him as a Planetary Lord and placed him on a par with other planets. Afterwards He vanished from the sight of the Devas then and there, and Budha begot his pious son from his wife Ilā.—8-9

That progeny performed many an aśvamedha sacrifice by his glory and was universally venerated under the name of Puruṣa who afterwards became the sovereign Lord of the seven worlds by practising asceticism on the glorious snowclad peaks of the Himalayas —10.

It was he who annihilated the demons Keśi, &c., and whose wife the celestial nymph Urvaśi became on being enamoured of him. It was he who ruled the seven worlds with even-handed justice and sympathy and thus benefited his empire —11-13

Above all that, he attained divine fame and through the grace of Viṣṇu, Indra used to offer him a seat by His side. He guarded Dharma, Artha and Kāma dutifully. All the three, viz., Dharma, Artha and Kāma went to that King to see whether the latter viewed them with equality. The king seeing them come accorded them greetings and offered them argha and pādya —14-16

Note—Dharma, Duty. Artha, Riches. Kāma, Desire. Argha respectful offering to venerable men consisting of Dhruva grass, &c., with or without water. Pādya, water for washing the feet of revered persons.

Then he seated them on three different golden seats and worshipped

them devoutly but maintained greater devotion for Dharma. At that Kâma and Uthra became displeased with the king and Arjuna cursed him to get destroyed by *avarice*. Kâma caused him to the effect that he would turn mad from the separation of Urvashi in the Kumaraavana on the Gandhara madana-hill. On hearing the curses of the two Dharma blessed him with long life and said that he would have his lineage till the sun and the moon exist. He would flourish thousands of years and his progeny would never become extinct. Saying so they all three disappeared instantly and the king afterwards occupied himself with the affairs of the state—17-21.

That king used to go to see the god Indra every day. One day seated in his Dakṣināmbharachari chariot he was on his way to the realm of Indra when he accidentally saw the Dutiya Kesi carrying away Chitra rekhâ and Urvashi forcibly—22-23.

Seeing that the king anxious for his glory, made use of several weapon and then ultimately subdued him by Vyavasthra by which he had overpowered Indra. After thus subjugating the demon, the king delivered the rescued Urvashi to Indra and became his fast friend. Indra thus becoming his friend and getting highly pleased with him made him most valiant heroic illustrious wealthy and famous in all the worlds, and that nymph also becoming highly delighted sang the glories of the Pururava family—24-27.

The celestial dramatist Bharata had composed a drama called the svayamvara of Lakṣmi to which he had asked Menka Ramba and Urvashi to play several parts—28.

Note.—Svayamvara—self election by the bride of her husband self marriage.

Then Urvashi who was playing the part of Lakṣmi and was dancing and singing melodiously in unison with the music saw Pururava and being fired with passion forgot the part which Bharata had taught her. Bharata in a rage cursed Urvashi saying that she would become a vile creeper on the earth for 99 years on account of the separation from Pururava and the latter would lapse into a Pisacha—29-31.

After that Urvashi made Pururava her lord and on the conclusion of the effects of curses she brought forth the following eight valiant sons—Ayu Driddhânu Asvayu Dhanayu Dhritiman Vasu Suchi Vidya, and Satâyu. Ayu the eldest of them all became the father of Nihusa Viddha śarmâ Riju, Dambha and Vipapma. These five were all heroes—32-34.

Riju became the father of one hundred children who came to be known as Rjeva. He devoutly practised penances and was granted a boon by Viṣṇu on account of which he was powerful enough to conquer the Devas, *Asuras* and men. 35-36.

Once upon a time a pitched battle ensued between the Devas and the Asuras for three centuries in which there was a tremendous fight between Prahlada and Indra. The battle was indecisive. At that both the Devas and the Asuras asked Brahma as to who was likely to bear away the palm of victory. Brahma said that the party headed by Ravi would be victorious. Hearing that the Devas eager for their victory requested the King Ravi to take their part in the great war — 37 39

The Asuras also approached him with a similar request, but Ravi had accepted the invitation of the Devas so he refused the proposal of the Asuras. The Devas then entreated him to lead their army and destroy the Asuras. The king then killed those Asuras who could not be conquered even by Indra — 40 41

India was highly delighted at that valourous feat of the king so much so that he took birth as his son. When Indra was born as his son, the king making over the charge of his vast dominions to him went to devote himself to contemplation and meditation — 42

The other valiant sons of Ravi forcibly dethroned Indra and usurped all the king dom and share of sacrifices from him. Indra thus bereft of his position went and laid himself at the mercy of Brihaspati. He said to Brihaspati that he had been deprived of his realm as well as of the right of a share in sacrifices and appealed to him to advise him to get back his kingdom — 43 44

Brihaspati then restored India to power by performing a rite called *Graha Santi* or pacifying the malignant influence of the planets — 45 46

Brihaspati then went and deluded the other sons of Ravi with false philosophy and established the Jina religion opposed to the Vedas though himself a knower of the Vedas and Indra on finding the sons of Brihaspati propagating a religion different from the Vedas based on a show of reason only killed them with his mighty thunderbolt — 47 49

Now hear something about the seven pious sons of Nihusa. They were — Yati Yayati Samyati, Udbhava Pichu Saryati Meghayati — 50

Yati turned an anchorite since his very early days and Yayati began to rule his king dom with piety — 51

Yayati had two queens viz., Devayanti the daughter of Sukra and Sirmistha the daughter of Vrisaparivana — 52

Yayati had five sons. Yadu and Turvasu from Devayanti, and three sons Druhya Anu and Puru from Sirmistha. Of them Yadu and Puru were the promoters of the dynasty. King Yayati was the protector of the realm.

with truth and heroism and was also the performer of many sacrifices. He was a great lover of sacrifices and worshipped the Pitris with great devotion. He won over his subjects and protected them dutifully —53-56

Once upon a time the king grew aged and was deprived of the vigour of youth. Finding himself infirm, he summoned his sons Yadu, Anu, Turvasu, Drubya, and Puru and said to them, "Sons! I wish to become young again and carry on amorous frolics with damsels, you come to my succour"—57-59

Hearing those words of the king, Yadu the eldest son from Devayāni said "In what way can I help you with my youth?"—60

Then Yayāti asked his sons to exchange their youth with his old age and thus make him fit for carnal enjoyments.—61.

"Sons! after performing great many sacrifices, I have become old by the curse of Sukra, but my thirst for enjoyments has not yet been quenched. You, therefore, give me your vigour, and thus enable me to fulfil my desires."—62-63

Yadu and his three brothers did not agree to the proposal of his father which enraged the latter and he cursed them saying that none from their family would ever succeed to the throne—64

Then the younger Puru said "Sire! give me your old age and take my vigour and satisfy yourself. With your permission I will succeed you as an old monarch."—65.

Then Yayāti transferred his old age to him and taking his vigour became young again—66

Puru began to rule the vast empire with the old age of the king—67

The king not satisfied with his mundane pleasures, even after a period of a thousand years, addressed his son Puru thus—"You are the promoter of my dynasty, by your having a son, I am not heirless, in this world my dynasty will be named Paurava, after you"—68-69

Afterwards Yayāti got Puru anointed and then sometime afterwards died—70

Now something will be related about that dynasty of Puru in which Kings Bharata, &c., the promoters of the Bharata dynasty were born. Hear, O! Sages, this relation with attention.—71.

Here ends the twenty fourth chapter dealing with the history of Yayāti of the solar race.

CHAPTER XXV

The Risis asked —Why Paurava dynasty became so illustrious and why Yadu the eldest of Yayati's sons became the founder of an inferior and poor dynasty Besides this O' Sâta, relate to us at length other things connected with the history of Yayati, because his virtue which is the giver of long life is held in high esteem even by the Devas —1 2

*Sâta said —Risis, the same question was put by Satnika who asked Sunaka about the sacred history of Yayati —3

Satnika asked —“Sunaka, how my ancestor Yayati who was tenth in descent from Prâjapati married the daughter of Sukra O, Sage! I am anxious to hear about it I am still more anxious to hear the history of the Paurava kings specially Be gracious enough to relate all that in detail ”—4 5

Sunaka answered —King Yayati was as handsome as Indra and was blessed both by Sukra and Viṣṇuparvina I shall relate to you all about that and will also explain to you how Yayati the son of Nahuṣa married Devayani ”—6 7

Once upon a time the Devas and the Asuras fell out with each other for the kingdom of the three worlds Then the Devas anxious to have the best of the contest made Brihaspati their sacrificial priest and similarly the Asuras made Sukra their priest Both the sages—Brihaspati and Sukra—were at daggers drawn with each other Sukra by his lore brought into life all the Asuras that were killed by the devas and they again appeared to face them on the battle field Brihaspati could not similarly restore to life the Devas killed by the Asuras, because he did not possess the same knowledge at which the Devas were greatly dismayed The Devas getting fearfully alarmed went to the son of Brihaspati named Kachha —8-14

The Devas said —“Kachha, we are at your mercy, do come to our rescue We beseech you to somehow acquire the sâjivani (Resuscitation) knowledge from Sukra by doing that you will become entitled to receive a share out of the offerings made to us You should try to meet Sukra in the court of Viṣṇuparvina Who guards the Asuras and not the Devas You alone can propitiate him none else can do it None excepting you can also please Devayani the daughter of Sukra By pleasing her with tact, shrewdness, and sweetness you will be able to acquire that wonderful sâjivani knowledge ”—15 19

With those words the Devas after worshipping Kachha sent him to

Vṛiṣapāṇan Kacha after being worshipped by the Devas went straight to Śukra and after saluting him said —20-21

“O Preceptor, accept me named Kacha the grandson of Aṅgīrasa and son of Bṛihaspati as your pupil Preceptor I shall lead a typical disciple's life, keep me as your pupil for thousands of years”—22 23

Śukra said —“Kacha, you are welcome and so also your words You are worthy of being adored and so also Bṛihaspati”—24

Śaunaka said that afterwards Kacha followed all the injunctions of Śukra and observed the fasts at the proper periods according to the prescribed rites, and began to serve Śukra and Devayāni —25-26

He pleased Devayāni who had attained puberty by singing dancing playing music and offering of flowers and other presents —27 28

Devayāni also interested herself in that pious Brīhmana and took every care of him —29

In that way Kacha went on for a period of five hundred years The Asuras, knowing the piety of Kacha and out of their spite for Bṛihaspati, took him to a secluded place in the forest where he was grazing the cows and slaughtered him for the sake of their own protection After that they divided his corpse into many parts and then got it devoured by wolves and jackals Then the cows bereft of their keeper returned to their abode —30 32

Devayāni seeing the cows returning home without Kacha addressed Śukra thus —

‘Sire, you have finished your Agnihotra, the sun has descended below the horizon, these cows are without their keeper, and Kacha is nowhere visible to day Undoubtedly Kacha has been either killed or captured and if this be the case I say truly I cannot live without him’—33 35

Śukra said — I am just going to recall Kacha so he called Kacha back to life by means of his Saṁjivani knowledge —36

Then the murdered Kacha came running to Śukra and saluted him from a distance and told him all about his being killed by the Asuras —37

Once again Kacha went reciting the Vedas to fetch flowers for Devayāni from the forest The demons seeing him gathering flowers in the forest powdered him to death and mingling his remains in the wine gave it to Śukra to drink 38-39

Devayāni on not seeing Kacha return again spoke to her father ‘He was sent by me to gather flowers for me but he has not returned Assuredly

he has been killed again and I tell you honestly that I cannot live without him"—40-41.

Śukra said :—"Devayāni, that son of Bṛihaspati was restored to life after being murdered, what can I do when he has been killed again. You should not lament. It does not behove persons like you to mourn in this world. You, who through my power of asceticism are being courted by Brahmā, Aśvanikūmāra, Indra and other Gods, and Asuras, ayē, every one in the universe, should by no means mourn like this. The Brāhmana who has been killed again after being restored to life once is beyond my power to be recalled to life again."—42-44.

Devayāni said :—"The grandson of Aṅgīrasa, the son of Bṛihaspati, Kacha, who is a scion of such an illustrious family, who is so clever and chaste is very dear to me. Why shall I not weep for him. I shall not take my meals and will set out in quest of him"—46.

Śaunaka said :—"Hearing those words of Devayāni, Kāvya Śukra said in his mind that "undoubtedly, the Asurās hate me, because they constantly destroy my disciples. The Asuras perhaps wish to annihilate the Brāhmanas. I am worshipped by the Dānavas as their preceptor in vain for the Brāhman can destroy Indra even, who then can escape the consequences of the foul deed perpetrated by them in killing the Brāhmana Kacha." Śukra again revived Kacha by means of his sañjivani knowledge. At that Kacha began to speak slowly in the stomach of Śukra. Then Śukra asked him :—"By whom killed, thou art inside my stomach, tell me that, O child"—47-49.

Kacha said :—"Through your grace I remember everything. Under these circumstances, I am not losing my power of asceticism; but I feel a great discomfort. The Asurās after powdering me to death mixed my remains with the wine and made you drink it, but through the glory of your Brahmanism I am not oppressed by the diabolical freaks of the Asuras"—50-51.

Śukra said :—"Devayāni, how am I to satisfy you? It seems difficult to save Kacha whilst I am living, because how can he come out without tearing my stomach."—52.

Devayāni said :—"The double pains that I am undergoing are consuming me like fire, i.e., the destruction of Kacha and the prospect of your not living in the event of his escaping death. I can have no comfort on the death of Kacha nor can I live if you are destroyed."—53.

Śukra said :—"O, son of Bṛihaspati who is prized by Devayāni,

become a seer and acquire my saṁjivani knowledge for I am assured now that you are not Indra in the disguise of Kacha. Because none excepting a Brāhmanā can live in my stomach, and Indra being a Kṣatriya would have been digested by me. Therefore learn this science from me. Come out of my stomach as my son i.e., first acquire the saṁjivani knowledge and then come out of my stomach after ripping it open and restore me to life and then satisfy the expectation of this dutiful daughter of mine, after having mastered this science from me, thy guru" 54 56

Śaunaka said that the Brāhmanā then required that knowledge from his preceptor, and, after opening the stomach of Śukra, emerged from it as does the full moon at the approach of night by bursting open through the eastern horizon —57

On finding his preceptor living dead, Kacha by means of that saṁjivani knowledge recalled him to life, and then addressed him thus — "Worthy one, you are bounteous like an ocean and the most generous among the givers of boons. Those who do not show due regard to such a preceptor, are sinners doomed to hell after being wrecked"—58 59

Śaunaka said that Śukra (Uśani, who was deluded through drinking, on getting back his lost disciple, and seeing his graceful form and powers of asceticism, desirous of doing a good turn to the Brāhmanas taking the wine uttered the following words against drinking and its evil consequences —61

"Henceforth the foolish Brāhmanā who drinks wine shall become devoid of Dharma and commit the sin of murdering a Brāhmanā and be despised in this world as well as in the next. I have laid down this Law for the Brāhmanas in the whole universe and let the pious Brāhmanas know the injunctions of the preceptor and let the Devas and Dityas also listen to these words"—62 63

Śaunaka said that the illustrious seer Śukra after saying that, called all the Dityas of clouded intellect and said —'Hear you foolish Dityas! My disciple Kacha after acquiring saṁjivani knowledge from me, has become equally powerful like myself, and has become a true Brāhmanā and one with Brahman' 64 65

Śaunaka said that Kacha, after residing with his preceptor for another century, took leave of him to go to heaven —66

Here ends the twenty fifth chapter relating the story of Kacha and Decayāni

CHAPTER XXVI.

Saunaka said :—On the fulfilment of his vow when Kacha after taking leave of Śukra, was about to start for heaven, Devayāni addressed the following words to him :—1.

Devayāni said :—“O, grandson of Aṅgiras ! You shine on account of your wealth, family status, learning, pious conduct, asceticism, and sobriety. As the sage Aṅgirā, of great renown, is respected by my father, so is Bṛhaspati respected and revered by me. Knowing this, O seer ! consider what I say unto you. You know how I behaved towards you, while you were observing the vow with its restrictions. Your learning is now accomplished. You should not forsake me, who am devoted to you ; therefore accept my hand in marriage according to due rites and Mantras.”—2-5.

Kacha said :—“Your father, being my preceptor, is just like my own father and commands my respect and honour. Similarly you, too, being the daughter of my preceptor and the beloved of Bhārgava (Śukra), are worthy of being venerated and adored by me. Your father, the sage Śukra, is my venerable preceptor, consequently it does not behove you to make any such proposal to me because you are to be honored as a daughter of my guru and therefore should be honored as my guru.” 6-8

Devayāni said :—“You are the son of Bṛhaspati and not of my father ; and consequently you are worthy of being respected and honored by me. You must recall to your mind my unceasing warm love for you ever since you were killed by the Asuras again and again. Is not this a sufficient proof of my unbounded love, attachment and devotion towards you. I, therefore, O You, who know the law, your devotee, do not deserve being discarded by you ”—9-11.

Kacha said :—“O, Pious one ! You ask me to enter into an engagement which is so improper. You are greater even than the preceptor. Be pleased, O moon-faced ! I have also lived in the stomach of Śukra where you had also lived ; in this way you are lawfully my sister. I passed my days in comfort here. I have committed no fault, am not angry with you at your illegal proposal. Now I take leave of you ; wish me a happy journey. You may think of me in connection with anything which may be in conformity with Dharma. You should always adore my preceptor with constant attention.”—12-16.

Devayāni said :—“I rescued you, with the idea of making you my husband, when you were killed by the Asuras. Now as you are abandoning

me who makes a lawful request, you will not be able to successfully apply this sañjivani knowledge"—17

Kacha said —“Why are you pronouncing such a curse on me? I am going away with the permission of my preceptor and have not accepted you, on account of your being the daughter of my preceptor, and not in consideration of there being any fault in you Devayani! You ought not to curse me who has only expounded the Law of the Risis to you [for according to that Law, our marriage would be illegal] Because you have cursed me, you will never be able to gain your desire No son of a Rishi will ever accept you as his wife My sañjivani knowledge will, of course, not be fruitful to me on account of your curse, but it will most decidedly bear fruit to one to whom I shall impart it”—18 21

Śaunaka said —Kacha, after thus addressing Devayani, instantly went to heaven, where Indra and other Devas finding him returned said to him —

‘Kacha! You have done a great deed for our sake, consequently your fame will never diminish, it will diffuse all round’—22 24

Here ends the twenty sixth chapter describing the curses of Devayāni and Kacha

CHAPTER XXVII

Śaunaka said —The Devas, on seeing Kacha back with sañjivani knowledge, accorded him a most cordial welcome, and after acquiring that supreme knowledge from him, became highly satisfied, and then having approached Indra said thus — To-day is the time to show valor, kill thy enemies, O Purandara Accepting the request of the Devas, the Maghavan, along with them set out on his mission and, in the way, He came across a group of women in the forest He saw those damsels bathing and enjoying themselves as they do in the pleasure garden of Kuvera Then Indra in the form of a gust of wind blew away and mixed up their garments—1 4

At that, all the maidens hastily coming out of water, dressed themselves with the clothes as they found them In that hurry scurry, Śrīmīsthā the daughter of Vṛṣṇaparvan put on the clothes of Devayani through oversight at which, there ensued a quarrel between the two—Śrīmīsthā and Devayāni—5 6—

Devayani, in a fit of rage, said “O daughter of an Asura! You being my father's disciple, how dare you put on my garments You will never prosper on account of your ignorance of laws of good conduct.”—7

Śura isthî said "Your father sits and sleeps at the command of my father, he praises him and asks and answers questions put by my father from his throne, while your father sits humbly on a lower seat. You are the daughter of a father who always begs, sings panegyrics and receives gifts from my father, whilst I am the daughter of one who is always praised, is the giver of gifts, but accept no gifts from any one. You beggar! I do not care a straw for you. How dare you unarmed, show your wrath to me who is armed?"—8 11

Śaunaka said —Saying so, Śarmistha put on her garments. Afterwards she threw the astonished and bewildered Devayâni into a well and then returned to her palace —12

Thus Śarmisthâ, after committing such a sinful act and taking Devayâni to be killed, and not waiting for her, returned home full of wrath —13

After that, Yayâti, the son of Nabusa, getting tired and thirsty in course of his shoot, went to drink water at the same well. As soon as that thirsty monarch peeped into the well, he saw a beauty, gleaming like the flame of fire, inside it. On seeing that girl of Divine form and consoling her, that best of kings, said in words full of sweetness —'O young beauty, adorned with ornaments how and for what reason, have you fallen into this well covered with grass? Whose daughter are you? Tell me all this'—14 18

Devayâni replied "I am the daughter of that Śukra who, through his science, restores the Daityas to life when they are killed by the Gods. You do not know me full well. King! Catch I hold of my right hand with its fingers decked with copper coloured nails and pull me out of this well, I know you are of noble birth. I know you to be self controlled strong, and illustrious, therefore I know you are capable of delivering me from this well"—19 21

Śaunaka said —King Yayâti, knowing her to be of the Brîhmana caste and also a woman, caught hold of her right hand, and by his force pulled her out of the well. After that, the king saluted and welcomed Devayâni and returned to his metropolis —22 23

Devayâni, thus abused and full of sorrow, commanded her maid, Ghurnikâ, who had returned in search of her, thus —"go quickly, O Ghurnikâ, and acquaint my father with all that has happened and also tell him that I have made up my mind not to enter the King Vṛṣaparvan's city"—24-25

Śunaka said — Ghurnika instantly repaired to the palace of the Asura and seeing the high priest Śukra there, said to him trembling and confusedly —

‘ Sage ! Śarmiṣṭhâ, the daughter of King Vṛisaparvan, has injured Devayāni ’ — 26-27

Śukra on getting the ill tidings of her daughter being injured at the hands of Śarmiṣṭha was overwhelmed with grief and immediately started in quest of Devayāni in the forest — 28

On meeting Devayāni face to face in that forest, Śukra embraced her with open arms and sorrowfully said ‘ Every being reaps the harvest of pain and pleasure in this world, according to his actions, consequently I look upon this affair, as Śarmiṣṭha taking revenge upon you for some evil deed of yours ’ — 29-30

Devayāni said “ There may or may not have been a revenge, but listen to what the daughter of Vṛisaparvan said — 31

Is it true that I am merely a singer in the palace of the Dityas for Śarmiṣṭhâ the daughter of Vṛisaparvan tells me so. She with harsh and sharp words and eyes red with anger, spoke — I am the daughter of a king who is praised by thy father and who gives gifts to him, but accepts nothing from any body and whilst thou art the daughter of him who sings the praises of my father and begs and accepts gifts from him. Thus said Śarmiṣṭha, the daughter Vṛisaparvan with eyes red with anger and face flushed with pride. Father, I then said to Śarmiṣṭhâ that if I were the daughter of a panegyrist, and a beggar, I would also please her similarly ” — 31-35

Śukra said, “ O child ! thou art not the daughter of a panegyrist or of a beggar, on the other hand thou art the daughter of one who is always praised by others. O Devayāni King Vṛisaparvan knows that my pure matchless and inconceivable spirituality is my power, so also know Indra and King Yayāti — 36-37

Here ends the twenty-seventh chapter describing the history of King Yayāti

CHAPTER XXVIII

Śukra said — “ Devayāni ! hear, one who calmly and patiently endures the hard speech of others conquers all. One who curbs his rising anger like a fierce steed, is called the real driver by the wise, and not he who merely holds the reins. One who conquers another’s arising anger

by not getting angry himself, conquers the universe. Know this, O Devayāni. One who throws aside the outbursting of his wrath by forgiveness, as a serpent discards its worn out skin, is said to be truly a man. One who hankers after virtue, always shows forbearance to all, and does not cause pain to others even after suffering great pain, is the receptacle of high and sublime merits. Between the one who performs many Aśvamedha sacrifices each month for hundreds of years, and the other who does not get angry with any one, the latter is decidedly superior. As in childhood, boys and girls, through their folly become enemies, not do so the sensible, and after considering their power and the weakness of their foes, never entertain any feeling of enmity."—1-7.

Devayāni said.—"Father! In spite of my girlhood, I know the causes and consequences of actions in the matter of anger, reproof and relative strength or weakness of acts. A sensible man should not tolerate an unbecoming action of his disciple. I have therefore no desire to live among people whose conscience is loaded with vice. A person desirous of his welfare and prosperity should not live among those vicious men who are not well spoken of, by men of character and position. People who are considered high, by men of character and position, are worthy of company. Consequently, the harsh words of Vriṣaparvan's daughter are rubbing against my mind like Arant (the two pieces of wood used in kindling the sacred fire). Father! I do not think there is anything baser in the world than the adoration of an enemy, howsoever majestic he may be, by one who is in the humbler walk of life and is devoid of riches"—8-13.

Here ends the twenty-eighth chapter describing the history of the King Yayāti and the dialogue of Devayāni and Śukra

CHAPTER XXIX.

Śannaka said :—On hearing those words of Devayāni, Śukra the best of the Bhṛigus also got angry and going to the King Vriṣaparvan who was sitting on his throne spoke to him without caring for the consequences.

"King! a sinful act does not instantly fructify, but is like a cow which does not give birth at once after (conception). A sin is sure to produce its fruit just like a heavy meal to produce colic in the stomach, not at once but after sometime. In process of time it entirely roots out the sinner. He who overlooks his own faults or those of his sons, and grandsons, etc., loves his Trivarga, the three objects of worldly existence, viz., Artha (riches or worldly prosperity), Dharma (religion), Kāma

(enjoyments) You are sure to reap the fruit of your sin of killing the grandson of Ahirya and son of Bṛihaspati, and then causing his remains to be deposited in my stomach, by mixing them with my wine King! on account of your having killed my disciple, who was sinless, chaste, submissive and unworthy of being slain, as well as for the injury done to my daughter, I leave you along with your kinsman. I do not consider it proper to stay in your empire any more. As you do not heed the actions of your vicious and proud daughter, I consider you from today a Dūtya who talks much but does not think of keeping his promises, thou thinkest me, O Dūtya! censurable and a talker of falsehoods"—16

Vṛiṣaparvan said — "Bhārgava! I do not consider you as censurable or a talker of falsehood because I am so well aware of your truth and asceticism, therefore be pleased with me. Excepting you, none can protect me, and if you are going to leave me today, I will drown myself in the ocean, for there is no other refuge for me."—17

Sukra said — 'You may either drown yourself in the ocean or roam about in the world, my daughter is very dear to me and I cannot make her feel hurt. You should please Devyāni. I shall settle down with her wherever she goes. If you will please her, I shall guard you as Bṛihaspati does Indra and other Devas.'—18

Vṛiṣaparvan said — Bhārgava! you are the master of elephants, chariots, horses and all the riches of the Asuras, and, similarly, you are the master of all my wealth and belongings.—19

Sukra said — 'King of Asuras! I will consider myself the master of the Dūtyas then only when you please Devyāni and not otherwise.'—20

Śaunaka said — Hearing that Sukra went to Devyāni along with Vṛiṣaparvan and said to her — Now thy words are realized, for I am considered as lord of all.—21

Devayāni said — 'If, O Father! thou art the lord of the king's wealth then I will believe it if the king himself says so to me.'—22

Vṛiṣaparvan said — Devayāni! I shall fulfil your desires, howsoever difficult they may be.—23

Devayāni said — 'When you promise to fulfil my desires, I wish Śarmisthā to be my maid, with a thousand damsels, and she should go with me wherever my father may please to marry me.'—24

Vṛiṣaparvan said — 'O Nurse get up, go and bring Śarmisthā at once in my presence. I shall do exactly as Devayāni desires.'—25

Śaunaka said — On being thus commanded by the king, the nurse at once went to Śarmiṣṭhā and told her O Śarmiṣṭhā ! get up and save your kinsmen from impending calamity, because incited by his daughter, Śukra is forsaking his disciples and the fulfilment of Devayāni's desires rests on you. You have become the maid of Devayāni' —19 20

Śarmiṣṭhā said — ' I shall do what she wants, let Śukra not go away in a fit of anger nor Devayāni get offended at what I have done "—21

Śaunaka said — Then at the behest of her father Śarmiṣṭhā in a palanquin went to Devayāni along with a thousand maids, and said, "Devayāni ! I have come with a thousand maids to serve you and shall accompany you wherever you go, after being married by your father "—22 23

Devayāni said — " I am the daughter of a panyrist, one who begs and receives how then do you, who are the daughter of one praised, serve me as my maid ? '—24

Śarmiṣṭhā said — " It is my bounden duty to do that which may bring relief to my distressed kinsmen, consequently I shall follow you as your maid, and will also accompany you after your marriage wherever your father may wed you "—25

Śaunaka said — " After the daughter of Vṛisaparvan made up her mind to serve Devayāni as her maid, the latter said to her father —

" Father ! I am satisfied. Indeed the power of thy knowledge and wisdom is infallible and fruitful. I shall now enter the city "—26 27

Hearing those words of his daughter, Śukra, worshipped by the Dānavas, cheerfully entered the town —28

Here ends the twenty ninth chapter in the history of Yayāti dealing with the pacification of Devayāni

CHAPTER XXX

Śaunaka said — O king ! Long after that, Devayāni again went to amuse herself in the same forest in the company of Śarmiṣṭhā and a thousand maids. Whilst she, along with her companions was thus amusing herself there by drinking wine and eating various victuals and fruits, King Yayāti, also chanced to visit the same forest with the object of enjoying a shoot, and, feeling thirsty whilst he was in search of water, he saw Devayāni and Śarmiṣṭhā along with other women folk drinking. Among them he marked Devayāni, the beautiful who wearing lovely ornaments, was sitting attended by Śarmiṣṭhā and other maids. Then

King Yayāti said "Two of you are charming beauties horized by two thousand women I request you to please tell me your names and clan"—1-8

Devayāni replied —"King! Hear what I say I am the daughter of the Sagē Śukra who is preceptor of the Asuras and she is my maid in chief, Śarmisthā, the daughter of Vṛṣaparvan, the mighty king of the Dānavas She always accompanies me wherever I go"—9-10

Yayāti, who was astonished to hear that, enquired how that daughter of the king of the Asuras came to be her maid in chief—11

Devayāni said —"Do not be astonished All this has been ordained by Brahmā You look like a king from your bearing and sweet and dignified speech. Tell me your name and parentage."—12-13

Yayāti said —"I have studied all the Vedas after leading a student's life, and I am King Yayāti, the son of King Nahusa"—14

Devayāni said —"King! What for have you come here—to drink water or to enjoy a shoot?"—15

Yayāti said —"In course of my shoot I have happened to come to this spot to satisfy my thirst and am ready to obey your commands"—16

Devayāni said —"Friend! I am at your disposal with Śarmisthā and my retinue of maids, be my lord"—17

Yayāti said —"Lady! You are the daughter of Śukra, who is a Brāhmana, and consequently you cannot be wedded by a Ksatriya sovereign"—18

Devayāni said —"King! the race of the Ksatriyas has been created by Brahmā and is supported by him O, son of Nahusa! you are a sage, and also the son of a sage, by all means marry me"—19

Yayāti said —"O, Lady! Though all the four castes have sprung from one and the same body of Brahmā, yet their duties and rules of life are entirely different from one another, and a Brāhmana is superior to all"—20

Devayāni said —"O, son of Nahusa! this hand of mine has not been touched by any other person and you have once grasped it I therefore choose you to be my partner in life Who else can take my hand? You took me by the hand, because you are the son of a sage or because you are a sage yourself"—21-22

Yayāti said —"The sages of hoary lore have said that a Brāhmana is more formidable than the mouth of an angry venomous serpent and the raging fire"—23

Devayāni said — ' () Blessed one ! How do you describe a Brāhman to be more formidable than an angry venomous snake and the king himself ? ' — 24

Yayāti said — ' By the bite of a poisonous serpent and by the blow of a weapon only one life is lost but by the anger of a Brāhmana the whole realm and country is devastated, this is my reason for having described a Brāhmana as such, and I therefore cannot accept you in marriage without your father's consent — 25 26

Devayāni said — " King ! When my father gives me away to you of his own accord you will then accept me as yours. You cannot beg, I know, and consequently I have accepted you as my lord, now there is no question of receiving on your part " — 27

Śunaka said — After that, the nurse deputed by Devayāni, went and explained all that to Śukra. Śukra on hearing that went to the king, and both of them were pleased to meet each other — 28 29

The king seeing Śukra saluted him with folded hands, and the latter also spoke to him mildly and sweetly — 30

Devayāni said to her father that the King Yayāti had once grasped her hand, when she was in great difficulty and he should, therefore, dedicate her to him and that she would marry no one excepting him — 31

Śukra then said to Yayāti, that he had been chosen by her daughter before, whom he should accept as his queen after being willingly made over to him by her father — 32

Yayāti said — " Bhargava ! By such deeds, I fear, I will commit a sin, I therefore beseech you to purify off the sin of creating a confusion of castes by such intermarriage " — 33

Śukra said — " I shall free you from all sins. Accept this gift chosen by her. You will become invulnerable by this marriage, I free you from the future sin, marry this virtuous Devayāni, according to law and have every enjoyment in her company, this Samsthā, the daughter of Vṛṣaparvan will attend on you, and you should never invite her to your bed " — 34 35

Śunaka said — On hearing those words of the Seer Śukra that king circumambulated the latter and with his permission entered his city with great rejoicings — 37

Here ends the thirtieth chapter describing the marriage of Yayāti with Devayāni

CHAPTER XXXI

Sannaka said —Yayāti entered his capital, which was as beautiful as the city of Indra. He then ushered Devayāni into his palace and, according to the advice of the queen located Śarmisthā, the daughter of King Vrisaparva in a separate house in Aśkavanā. Thus Śarmisthā, along with her retinue of a thousand maids was separated after being provided with clothes, provisions and ornaments. Then that son of King Vahusī enjoyed himself like the Devas in the company of Devayāni, for a great number of years. In the fullness of time, Devayāni conceived, and after ten months gave birth to a child —15

After a thousand years, Śarmisthā the daughter of Vrisaparva, when she was in her full bloom of youth, felt very sad on not having a husband. She said in her mind "What will be meet for me to do? How am I to get happiness? Devayāni has given birth to a son but my youth is declining for nothing. I will also make the king my husband, as she has done. I will request the king to give me a similar fruit in the shape of a son." With these thoughts she longed to see the king privately. Now at that time the King coming out at pleasure, was astonished to meet Śarmisthā, outside the Aśkavanā. Śarmisthā meeting the king in private, addressed him with folded hands —

"King! Even Soma, Indra, Varuna and the wind are incapable of seeing the women in your palace. You know me to be a beauty, full of modesty and coming of good parents, I beseech you to enjoy my company"—6-13

Yayāti replied —"I know all thy qualifications. I know thou art the chaste daughter of the valiant king of the Dānyus. Thou art modest, but I cannot look at thee with any feeling of lust because at the time of Devayāni's marriage Śukra enjoined on me not to invite thee to my bed"—14-15

Śarmisthā said —"King! there is no sin in speaking untruth at the time of indulging in sexual pleasures on the occasion of marriage, when life is in danger wealth is at stake and in joke. Lying on these five occasions is venial. It is only a sin to speak an untruth at the time of being summoned as a witness or when one is entrusted to dispose of a thing, or when one is asked his advice in any point.—16-17

Yayāti said —"A king being the authority for his people, should abstain from untruth, even at the time of danger"—18

Śarmisthā said —"One's own husband and the husband of her com-

panion are equal, and as you are the lord of my companion, you must also take me as wedded to you"—19

Yayāti said —“One should give away according to one's means to one's supplicants, and it is also my vow not to have any matrimonial connections with you, now you yourself tell me what am I to do of these two things”—20

Śarmiṣṭhâ said —“King! Save me from immorality by your righteousness I shall lead the life of highest virtue after getting a child through you King! a woman, a servant and a son—all these three have been said to be poor, for the wealth acquired by them belongs to their master I also take my meals with Devayānt and live as a maid, dependant on her, therefore receive me also I am worthy of your support”—21 23

Śaunaka said —Hearing those words of Śarmiṣṭhâ, the king accepted her and guarded her virtue They then enjoyed themselves in each other's company and were immensely pleased Through that conjunction, the daughter of Vrisaparvan, conceived and gave birth to illustrious sons gleaming with the radiance of the sun—24 27

*Here ends the thirty first chapter describing the secret marriage of
Yayāti with Śarmiṣṭhâ*

CHAPTER XXVII

Śaunaka said —On hearing the news of Śarmiṣṭhâ giving birth to a child, Dēvayānt became deeply afflicted and went and asked her, why she committed that sin by being a slave to Cupid —1-2

Śarmiṣṭhâ said —“A seer, well versed in the Vedas came to me whom I pleased, taking him as my lord, and this son has been born of him O blessed one! I have not basefully been a slave to passions This child has been born of a Rṣi, believe this without doubt”—3 4

Devayānt said —‘Śarmiṣṭhâ! If this is true I am no more angry with you, but how can it be made certain that you have got this progeny from a high class Brâhmana? I wish to know his clan and lineage.’—5 6

Śarmiṣṭhâ said —“Lady! I felt myself overpowered by his glory. He was so valiant and illustrious I could not therefore ask him anything”—7

Saunaka said — After that mutual conversation, Devayāni believed what Śarmisthā told her, and then she returned to her mansion — 8

Then King Yayāti begot two sons—Yadu and Turvasu—as glorious as Indra and Visnu, from Devayāni — 9

Druhya, Anu and Puru those three sons were born from Śarmisthā After that, Devayāni went with King Yayāti to the Harit forest — 10-11

There she saw the three boys of divine elegance as beautiful as Sanat Kumāras, playing at which she amazingly said — “King! whose sons these boys of divine lusture, and bearing such a close affinity to you are?” — 12 13

After putting that question to the king, she then approached the boys and asked them to tell her frankly and sincerely whose sons they were and what was their clan. The boys in reply to her query pointed with their finger to Yayāti as their father and Śarmisthā as their mother. Saunaka said, that on ascertaining that from the boys she, along with the boys, hurried back to the king. The king, afraid of the presence of Devayāni, did not fondle those boys as usual at which they went weeping to Śarmisthā — 14 17

Devayāni, knowing them to be the sons of the king went and spoke to Śarmisthā — You liar! why do you incur my displeasure, in spite of being my dependent? Do you not fear me and dare you continue to follow your Asurik ways? — 18 19

Śarmisthā said — “O Sweet smiling lady! What I told you before about the Rist is truth and nothing but truth. I am leading a life as dictated by religion and morality. Why should then I be afraid of you O Beautiful one! the moment you made this king your husband he became my lord as well, on account of his being the husband of my companion. *You are honored by me on account of being a Brāhmanī and my elder in age,* and consequently this Rājareṣi who is your husband is worthy of being shown more honor and respect by me. Do you not know it? — 20 22

Saunaka said — On hearing those words of Śarmisthā Devayāni said to the king that she would no longer stay with him because he had done what was extremely hateful to her. Saying that she went to her father, the sage Śukra with her eyes full of tears — 23-24

The king also followed her and did his best to pacify her, but Devayāni whose eyes were red with anger did not heed him, and shedding tears and mumbling something to the king she hastened to her father. The king also followed her there — 25-26 .

After taking a little pause Devayāni saluted her father and Yayāti also showed his reverence to the sage — 27

Then Devayāni said — 'Father! righteousness has been conquered by unrighteousness, because this king has begotten three sons from Śarmisthî that discarded daughter of Viśvānāsan whilst he has begotten only two from my unfortunate self. Father! this king is called righteous, but he is the transgressor of the bounds of virtue' — 28-30

Śukra said — 'King! as you have committed a sin, in spite of your being virtuous you will be visited soon with inevitable old age' — 31

Yayāti said — "O Brahman! One who does not satisfy the desire of a damsel, after the termination of her menstruation commits the sin of slaying a Brahmana, and one who does not grant the desire of a damsel, even on her making such a request he is said to commit a sin equal to the sin of slaughtering a great Brahmana. O Preceptor! for fear of such sins I tremblingly offered myself to Śarmisthî' — 32-34

Śukra said — 'King! you depend on me, you ought to have taken my advice, therefore your doing such an act without my permission, even on the score of righteousness is nothing short of theft' — 35

Śunakā said — Then the King Yayāti after being thus cursed by the wrathful sage Śukra, instantly turned old — 36

Yayāti then said to the sage that he had not had enough of enjoyment with the young Devayāni therefore he might mercifully wurd off his old age from him — 37

Śukra said — 'King! My words cannot prove false. You are therefore bound to be old, but you can exchange it with the youth of some young man' — 38

Yayāti said — "Brahman! Be pleased to grant this favour that one who exchanges his youth with my old age will inherit my kingdom and will get fame and honor — 39

Śukra said — By my favour O King! You will exchange your old age with youth without committing any sin and any of your sons willingly giving you his youth in exchange for your old age, will certainly be blessed with many children and will be illustrious and long lived' — 40-41

Here ends the thirty second chapter dealing with the curse of Śukra on Yayāti

CHAPTER XXXIII

Śaunaka said — On being visited with old age, King Yayāti went to his capital and said to his eldest son, Yadu that owing to the curse of Śukra he had become old, though he had not had ample satisfaction of his desires in his youth, that he might therefore exchange his youth with his old age and thus enable him to satisfy his cravings, and that after a thousand years he would return his youth to him and take back his old age —1-4

Yadu refused to exchange his youth with the old age of the king, who, on account of it, looked lean decrepit and furrowed and incapable of indulging in enjoyments, and said that the king had other sons dearer than him to whom he might transfer his old age —5 7

At that Yayāti got vexed and cursed Yadu that, as he being his son refused to give him his youth his sons would be wicked like his maternal uncle, and afterwards he made a similar request to his son Turvasu, making the same promise to him of restoring back to him his youth after a thousand years. Turvasu also refused to accept the proposal of the king, saying that he would not accept the old age which made one devoid of potency, power, enjoyment, beauty intellect and honour —8-11

Yayāti cursed him for his refusing to accommodate his father with his youth, and said that his clan would become extinct, and that he would be the king of the vilest of the Mlechchha races who would be thieves, the doers of unnatural deeds flesh eaters, indulging in immoralities with the wife of their preceptor and lower animals —12 14

After cursing them thus he asked his son, Drubha from Śarmiṣṭhā to accede to his wishes on the same condition of getting back his youth after one thousand years. Drubha also refused to do that, and said that he did not feel inclined to put himself in the old age in which he would be incapable of enjoying his kingdom chariot drive riding the company of women and feeling love. Yayāti cursed him and said that in consequence of his refusal to meet with his wishes inspite of his being his son, he would never enjoy the things he wished for. Thou and thy children will go to that place where there will be no enjoyment of kingdom, nor enjoyment of beauty and youth —15 20

• The king then put the same proposition before his son Anu, who also like his other brothers discarded it saying that he could not force the old age upon him in course, of which a man, like an infant takes his meals in spite of his remaining defiled all the time, and is not able to

perform a sacrifice at any moment The king pronounced a curse on him, as well, saying, that being his son, he did not accede to his proposal and that he would, also sooner or later, be visited with the old age, which he decried and his progeny, born in his youth, would not survive —21-24

Yayāti then put the same proposal to his son, Puru, and said that by carrying it out he would be the dearest of all his sons He had been visited with that untimely and formidable old age, and had not been able to satisfy his desires He would therefore restore him his bloom of youth after ten centuries —25-27

Hearing that, Puru said that he would do exactly what his father wished and asked him to do Let him satisfy all his cravings, and that he would, most willingly, accept his old age and would do what appeared to him best —28-30

Note—This chapter has not been translated literally

Here ends the thirty third chapter dealing with the acceptance by Puru of the old age of Yayati

CHAPTER XXXIV

Śaunakī said —On hearing those words of the prince Puru, king Yayāti, after mentally reciting the name of Śukī, transferred his old age to his son, and then king Yayāti, the son of Nabusa, cheerfully indulged himself in the enjoyment of pleasures He, however, did not do that at the sacrifice of his royal duties, for, according to the times, with earnestness and in conjunction with the prescribed rules, he performed the libations to the Deities, and the manes of the ancestors, was regular in the performance of Śraddha and sacrifices was merciful to the poor and satisfied the wishes of the Brāhmanas, entertained his guests by ministering to their comforts and supported the Vaiśyas by protecting them, was not cruel to the Sudras and kept thieves down by inflicting proper punishment on them In that way the king was alert in his duties and was thus supplied all the wants of his subjects, like the God Indra That king, valiant like the lion never deviating from the path of virtue and continuing his pursuits of enjoyment led a life of sublime comfort and happiness —1-7

On getting satisfied, after enjoying himself for a thousand years, he recalled to his mind the bygone days, and finding that his cherished days were complete, he spoke to his son the prince Puru —

"Son! a man never feels satisfied with pleasures." the lust for

pleasures waxes by daily indulgence, as the fire flames all the more by ghee being poured into it I have become sober, on the consideration that the mundane boons in the form of grain, gold, domestic animals, (horses, cattle, etc.) women, are not meant for any single individual Son! I have had enough of pleasures according to my potency by acquiring your vigour of youth, I am consequently very much pleased with you, now you take back your bloom of youth from me and also receive charge of this vast realm You are my dearest son"—8-13

Saunaka —After that, king Yayâti turned old, and Puru became young again—14

Then the king appointed a day for Puru being anointed and proclaimed king, when the Brâhmanas and others assembled, said —

"King! how do you confer this vast kingdom on Puru, overlooking prince Yadu, who is the grandson of Śukra and the eldest son from the queen Devayani! Yadu is your eldest son, next to him is Turvasu, your third son is Druhya from the Queen Śarmistha, younger to him is Anu, whilst Puru is the youngest of all How then are you making Puru a king, overlooking the claims of his elder brothers? O king! you should not forsake justice"—15 18

Yayâti —"Brâhmanas and others! Harken My eldest son did not obey my commands I therefore do not give him the empire, for a disobedient son ought not to be recognised This is what the great men have said, and Turvasu, Druhya and Anu also disobeyed me Puru stood firm and obeyed my behests, therefore, he alone is entitled to my monarchy It is he who exchanged his full flourish of youth with my infirmity, and it is through him that I have fulfilled all my desires The sage Sukra had also blessed that one who would carry out my orders would be the Emperor For these reasons, you should all consider Puru to be fit for the Empire"—19 25

Then the Commons (Prakṛiti) all assembled there cried out in a chorus "Indeed, the son, endowed with all the good qualities and who obeys the mandates of his parents, deserves being proclaimed a sovereign, in spite of his being the youngest O king! Puru, who has done you a good turn, appropriately deserves the kingdom and the sage Śukra has also said so therefore nothing need now be said about this"—26 27

Saunaka —When the assemblage pronounced that verdict, the king seated the prince Puru on the throne, after which he quitted the metropolis and went to the forest in company of many Brâhmanas and ascetics — 28-29

Yadu begot Yādavas Turvasu begot Yavanas, Druhya begot Bhojas and Anu became the father of the Mlecchhas —30

Puru became the founder of the Paurava dynasty in which you are born a king, which afterwards came to be known as the Kuru clan and in which the kingdom is to last for one thousand years —31

Here ends the thirty four chapter of the Purāna dealing with the coronation of Puru

CHAPTER XXXV

Śaunaka —Thus King Yayati, making over his Empire to his son, Puru turned an anchorite, and living on fruits passed a number of days in that forest and afterwards went to heaven, where he began to pass his days in happiness. Sometime after, Indra hurled him to the earth, but he managed to gain his footing on the celestial soil and again rose to heaven owing to his being in touch with the Kings Astaka &c. It is said that Yayati returned to heaven from the firmament in company of the Kings Astaka, Śibi Vasumat and Pratardana —1 5

Satānikṛ —‘ Sage ’ tell us in detail how Yayati was hurled down to the earth and how he again went to heaven. King Yayati was powerful like Indra, radiant like the Sun, and was the promoter of the Kuru clan. O Sage ! I am eager to hear the story of his celestial and mundane glory ’ —6-9

Śaunaka — Hear you all the sacred history of Yayati which is the dispeller of all sins. Hear it with attention, I am going to relate it to you ’ —10

King Yayati after putting his son on the throne, went to the forest as an anchorite. In other words he made over his vast dominions to Puru and put his other sons Yadu &c, to discharge the various offices of the state, after doing which he passed a great number of days in the forest living on fruits and herbs. By subduing his mind and conquering his anger he regularly performed agnihotra and offered libations to the Deities and the manes of ancestors according to the rules prescribed for anchorites. He entertained his guests by offering them the jungle fruits and ate what he could get by picking up gleanings of harvest (Śilonchha vṛtti). Thus he passed a thousand years. Then he lived only on water for three years and kept up his vow of silence. Afterwards he warmed himself with the

heat of fire around him, and for six months he practised penance by standing on one leg only. The glory of the king's asceticism went up to heaven from the earth —11-17

Here ends the thirty fifth chapter, dealing with the forest life of Yayāti

CHAPTER XXXVI

Saunaka —That king, on reaching heaven, was venerated by Sādhyas, Marutganis, Vasus and the Devas. Afterwards, on account of his virtue, he went to Brāhmaloka, where he resided for a long number of years. Once upon a time that sacred King Yayāti chanced to go to the region of Indra, when the latter asked him —1 3

Indra —“King’ tell me plainly what you said to your son, Puru (who taking your old age roamed about the world), at the time of his coronation?” —4

Yayāti —“After making over charge of my realm, with the approval and advice of my ministers, and the people (Prakṛiti) to Puru, I told him ‘You will be the sovereign of the country lying between the Ganges and the Yamunā. Your other brothers will be under you and ruling over the lands bordering on your kingdom’. At the same time, the following piece of advice was also given to him —“Man devoid of anger is superior to one full of it, man with forbearance is superior to one who is bereft of it, as man is superior to non human beings, so a learned man is superior to an illiterate fool. One who shows forgiveness to another who abuses him in anger, consumes that angry being and gets all his virtue. One should not utter such a harsh word as may cause pain to another. One should not accept anything from a low caste man. One should not use a speech that would grieve others. A harsh speaker, whose words pierce others like nails should be considered a low creature who goes to hell. A man should always win the admiration of high class people, and should always be defended by them at his back, should bear their criticism, obey their advice, and lead a good life. Harsh words penetrate a man like arrows and cause grief, they should therefore be avoided by sensible men. In the three worlds there is nothing superior to friendship, charity and sweet speech, consequently one should always be gentle in his speech and should show obedience to high class men and not curse any one.” —5-13

Here ends the thirty sixth chapter, dealing with the advice given by Yayāti to his son Puru at the latter's coronation

CHAPTER XXXVII

Indra —“ King ' I ask you to please tell me, how you practised austerities after renouncing your kingdom and repairing to the forest as an anchorite ”— 1

Yayati —“ I do not consider the austerities of the Devas, men, Gandharvas and Maharsis as equal to my own ’ —2

Indra —“ King ' you do not know the glory of high souls and you decry other beings who are as good, or, better, than you , consequently, you are not fit to reside in these regions, because by this sin, you have lost your virtue and the privilege of living here You must fall to-day, O King ’—3

Yayati —Indra ' If I have lost my virtue and the privilege of living here by running down the glory of the Devas, Rsis, Gandharyas, and men, I wish to fall from this Heaven, among good people —4

Indra —“ You will fall now among good people, where you will regain your lost position From this experience, you should no more despise those who are your equal or better than you ”—5

Saunaka —After that, Yayati was thrown from the heaven Astaka, residing in the central region and knower of the highest virtue, seeing him fall, said —

Astaka —“ O, young soul, beautiful like Indra, shining like fire, and brilliant like the sun among the planets ' Who are you ? O, being, shining like the fire and the sun and falling from the path of the sun, on seeing you going down, we are confused and are in doubt whether the time has not come for all of us to fall We have come to make enquiries about you, but we are bewildered by your power You do not seem to heed us and make enquiries about us, consequently, we make ourselves bold to ask you the reason of your fall from the heavens O Soul, beautiful like Indra, cast away your fears grief and delusion Nobody can view you with disrespect when you are standing face to face with high souls The good ones are empowered to support the fallen Here are the good, the lord of the moveable and the unmoveable creations, and you are now in this holy company Fire is lord in imparting heat the Earth is lord with regard to those things which fecundate the Sun is lord of all objects that shine, so a guest is lord to all good men ’ 6'13

*Here ends the thirty seventh chapter, describing the fall of Yayati
and his meeting with Astaka*

CHAPTER XXXVIII

Yayāti — "I am King Yayāti, son of Nahuṣa and father of Puru. Indra has hurled me down from the world of Surāṣ and Siddhāṣ for despising all creatures, and, now devoid of virtue, I am falling. I do not salute you, for I am your senior in age, because among the twice born, one who is greater in learning, or, asceticism or senior in age, is a respected" — 1-2

Astaka — "King! You say you are senior in age which is also a degree of superiority, but among the twice born, one, who is greater in wisdom and asceticism, is alone reckoned superior, and not one who is merely senior in age" — 3

Yayāti — "They say, it is a sin to act against the rules of courtesy, and the doer of such a thing goes to the region of sinners, consequently, the good never follow the example of the wicked, when the latter speak against the rules of courtesy. I had vast riches which I had earned by my exertions,—considering this, who devotes himself to the good of the self, that man is truly wise. A wise man should take everything in the world to be subordinate to fate, but taking the dominance of his fate into consideration, he should not give way to despair under adverse circumstances. One should always look upon prosperity and adversity to be subordinate to the Supreme Being, and should never consider them to be within his own power. Taking, therefore, fate to be predominant, one should not be influenced by grief or happiness. Aṣṭaka, thus taking fate to be all powerful, I am never overcome with delusion in fear, and never keep my mind loaded with grief. I believe that I shall go wherever my fate may take me. Andaja, Svedaja, Jarāyuja, Udbhija, snakes reptiles fish, stones, grass, wood, &c, assume their forms through fate. Aṣṭaka! Regarding prosperity and adversity to be fatal, I do not worry myself about them. In other words, what was I? what I have become? what I shall do?—I never bother myself with thoughts like these. — 1-11

Śrunaka — Then that Aṣṭaka, on hearing those words of his maternal grandfather—Yayāti—asked him again—12

Aṣṭaka — "King! Tell me all about the chief regions where you have been to, because you lecture on Dharma like a learned man" — 13

Yayāti — "First, I became a king of an extensive Empire, afterwards, through my virtue, I lived in the region of Mahat, for a thousand years, and from that place I passed to higher spheres where I lived for another ten centuries in the enchanting realm of Indra, which is four hundred

kośa in extent and has a thousand gateways ; whence I went to still higher regions. Then I passed one thousand years in the divine and ageless realm of Prajāpati, which is inaccessible [even to the Devas and Lokapālas]. Afterwards, according to the will of the God of Gods and conquering several spheres, I lived there, according to my choice, venerated by the handsome and illustrious Devas equal in glory and lustre to the gods ; after which, I went and spent ten thousand years in the pleasure garden called Nandana the Kāma-rūpi, where I enjoyed the bloom of the flowers along with the captivating faces of the Gandharvas and the nymphs. Thus I enjoyed there for a considerable length of time, until a ferocious attendant of the God, came and said loudly, ' Throw him down, throw him down ' At that very instant, I fell from the heaven, but as I fell from Nandana, I heard the voice of the Devas who said, ' This pious king Yayāti is falling with the loss of his virtue,' at which I requested them to show their clemency by letting me fall amongst the good on a sacred soil ; and in this way, I have come to this land of sacrifices of yours, guided thereto by the smell of incense and of the offerings made to the fire."—14-22.

*Here ends the thirty-eighth chapter describing the dialogue between
Yayāti and Aṣṭaka*

CHAPTER XXXIX.

Aṣṭaka — " After spending ten thousand years in the pleasure garden called Nandana Kāma-rūpa, how did you happen to come to this Earth again ?"—1

Yayāti. — " As a penniless man is forsaken by his companions and relations, so the man deprived of virtues is deserted by the Devas in heaven"—2

Aṣṭaka — " In that region how do the people become bereft of virtue, and then to which regions do they go ? Do remove my doubts"—3.

Yayāti — " King ! Most of them fall to the earth and many of them fall so low that they are ultimately feasted upon by vultures and jackals. Consequently, it is meet for kings to always keep themselves aloof from forbidden things. I have explained all this to you ; what more do you wish to enquire about ?"—4 5

Aṣṭaka — " King ! I now wish you to please explain to me what pain do they suffer when they are eaten by vultures and jackals, and what is the way of saving themselves from that hell torture ? Also tell me all about the hell on earth and the means to save one from it."—6.

Yayāti — "The people who are not conscious of their duty in course of their existence on earth, and whose corporeal actions are not lofty, go to the mundane hell. First, they hover about in the sky in the form of air, for a period of sixty thousand and eighty terrible years, and then at the time of their fall, they are devoured by terrestrial Rāksasas who have formidable fangs"—7-8

Aṣṭaka — "How do they escape the torture inflicted upon them by ferocious, terrestrial Rāksasas with formidable fangs and how are they born on the earth?"—9

Yayāti — "The menstrual flow of a woman suddenly develops conception as soon as it mingles itself with the semen virile of man, through the sap of the flowers of herbs—10

Note — *Puṣprasānuṣṭam* — lit, endowed with the juice of flowers. It means semen virile purified and made potent by the properties of the juice of medicinal herbs.

"Medicinal herbs, full of vigour, go to the human and animal embryo, after getting into water, earth, air and the sky"—11

Note — *Apovāyum prithvīm chāntrikṣam* — lit — water, air, earth and the sky. It is said that the body is made of those elements. It therefore means that the vigour of medicinal herbs gets into the womb through the semen-virile after first getting into the corporeal system.

Aṣṭaka — "Does this soul present itself in the womb with the help of other bodies, or of its own accord? Pray remove this doubt. Also explain, O king! how the body is developed and how the organs like the eyes, ears, etc., are formed. I regard you to be endowed with the supreme wisdom, and I therefore venture to request you to remove all these doubts"—12-13

Yayāti — "At the time of menstruation, the air draws the semen virile up, from the inside, after which it magnifies itself there, and then it develops into the embryo and assumes human or animal form (according to the kind of the womb where such development occurs), it then hears the sounds through the ears, sees things through the eyes, smells with the nose tastes with the tongue, feels perception with the skin, meditates with the mind. Similarly, all the limbs are gradually formed"—14-16

Aṣṭaka — "The body which is consumed in fire, buried or eaten away by the lower animals, how does it again enshrine the soul within it?"—17

Yayāti — "Just as a sleeping animal maintains life, similarly the soul after vacating the corpse, enters another body according to its virtue or sin. A virtuous soul is reborn (as a sequence of its good actions), in the form

of a pious being, and similarly a vicious soul takes its birth as a reptile or insect. It is not, for me, to enumerate the sins, the commitment of which leads the soul to be born as a reptile or an insect. Aṣṭaka! I have explained to you, briefly, the reasons of the soul becoming a quadruped, lower animal and man. Now tell me what more do you wish to ask me?"—18-20

Aṣṭaka — "Sire! Through what knowledge or which form of asceticism, does a man attain high name, and through what deeds, does he achieve high regions, please answer these questions"—21

Yayāti — (For a man, the following seven things are the gates to heaven, viz —asceticism, charity, self control, restraint, modesty, honesty, and kindness to all living creatures) Sages also say that even ascetics are ruined by conceit and tamoguna. A student who, thinking too much of his learning, employs his knowledge to belittle others, loses his privilege of finding a place in the higher regions, and that wisdom does not bear him fruit. The following four things viz, the performance of agnihotra, the observance of the vow of silence, the acquirement of knowledge and the performance of sacrifices, in spite of them being good deeds, are marred by indulgence in drinks and conceit. It is worthy of a large minded man not to become elated on being praised by others and not to get angry at their calumnies. High minded men worship the good, and the wicked never get supreme knowledge in the world. To give alms and to study the Vedas, according to the ways prescribed, should be considered to be the best of all, and the vices mentioned above, should always be discarded, which would enable the learned to go closer to Brahma, through constant contemplation, and then attain final beatitude"—22-28

Here ends the thirty ninth chapter describing the dialogue between Yayāti and Aṣṭaka

CHAPTER XL

A-taka -- O King! Be good enough, to tell me how does a householder go to the Devas in the Heaven world, and how do a Sanyāsi and a Brahmachari reach them? Similarly how does a Vānaprastha attain the heavens?"—1

Yayāti — 'A student [Brahmachari] attains his end by diligently studying when called by his teacher to do so, by showing reverence and obedience to his preceptor, by getting up ahead of his preceptor, and by going to bed after him, by being mild, by controlling his passions, by keeping himself steady and not fickle and by applying himself to his

studies. A householder, [Grihasth] is said to be ideal when he earns an honest living, performs sacrifices, entertains his guests, gives alms to the poor, and does not beg from others, nor accepts anything unless given unasked, and constantly studies Upanisads and Puranas. An anchorite, [Vânaprastha], should live in the forest on his daily-earned subsistence, is said to reach his goal when he earns his subsistence by self-perseverance, keeps himself quite aloof from sins, is entertaining and of good cheer to others, and does not cause injury to any one. Such a muni attains perfection, being regular in his diet and activities. The Sannyâsi should subsist on begging, and should not resort to any craft, should have no house of his own to live in, who check his passions, keep himself devoid of all company, sleep under a tree, having limited ambitions, travelling in various countries, and having one suit of clothes. He is said to be a true Bhikṣuka. At night time, when the rest of the world is indulging in sensual pleasures by being a slave to Cupid, the learned hermit should, peacefully pass his time in the forest because the man who fixes his abode in the forest after weaning himself from the world, leads his twenty-one generations including himself, viz.,—ten ancestors and an equal number of his successors, including him self, to the path of virtue"—27

Astaka—"King! I wish to hear who are to be classed among sages who keep the vow of silence (munis), and among observers of the vow of silence how many kinds of vows of silence (Mauna) are there?"—8

Yayâti—"One who dwells in the woods and turns his back upon habitations and also one who lives in town having his back turned upon the forest, are both high minded munis"—9

Astaka—"How one dwelling in the woods has his back turned on habitation, and how one residing in town, has his back turned on the forest"—10

Yayâti—"The muni who, fixing his dwelling in the forest, spurns at all the provisions of the town, and lives only on the produce of the woods, is said to turn his back on habitation. The sage (muni) who has passed the stage of performing agnihotia and has no house of his own, and has transcended the limitations of gotras (clan) and Charanas (Vedic Scholars) puts on only a Kaupina or wears cast off garments, eats only to keep his body and soul together, is the ascetic (muni) living in the village with his back turned towards the forest"—11 13

Note—Kaupina—A strip of cloth worn as cover

The seer (muni) who, after forsaking all, curbs his passions and observes the vow of silence, accomplishes his object in the world—14

A seer (muni), howsoever shabby he may be, ought to be adored by even such a man, who keeps his teeth clean, pure, white, always trims his finger nails, bathes every day, wears ornaments on his body, and leads a chaste life —15

Note —It means that a seer (muni), howsoever dirty and shabby he may be, is worthy of being venerated and adored without demur even by a good man whose person is comparatively most clean. The latter should, on no account, feel disgusted by the former's ugly appearance.

One whose plethora of flesh and blood has disappeared by his severe penances and who has thereby become reduced to a mere skeleton, showing all his decayed bones, and devoid of the feeling of prosperity or adversity, sticks to his meditation, is said to be firm in his vow of silence (muni). When such a sage chews his morsel like a cow, and remains silent like the latter, he wins both the worlds and paves his way for the final bliss —16-17

Here ends the fortieth chapter describing the duties of the four stages of life

CHAPTER XLI

Aṣṭaka —“King! Who between the two (orders) viz, the Sanyāsi or the Vānuprastha attains to the region of the Devas first? Both of them are striving after Devahood in the heavenly path like the sun and the moon”—1

Yayāti —“A Sanyasi, though living in the village and amongst grīhastās, but having no house of his own and control over his desires, goes first to Devahood and is better than one living in the forest”—2

“One who, getting the body of man obtained with difficulty, commits sins, must repent sincerely for them and then practise rigid penances in forest to wash them off. Whatever is cruel, is said by the wise to be unwholesome, the follower of the path of unrighteousness is foolish, and, as an unrighteous man is aimless. Similarly, O King! holy man is truly simple, who is always in meditation, and is really noble”—2-4

Aṣṭaka —“How have you chanced to come here? You are young, adorned with a beautiful garland (of flowers), and full of lustre. In which direction do you live and where have you come from?”—5

Yayāti —“Losing my virtue, and consequently falling from the heaven, I have come here. I shall, after telling you all my experience of the heaven, go to the hell on earth which all men fear.”

will go to heaven It is through the clemency of Indra that I have had the pleasure of meeting you good men, the lofty and the learned folks of this region"—6-7.

Astaka—"King! I reckon you to be pious, and I therefore venture to ask you, whilst you are falling, whether there are any regions for me also in the heaven"—8

Yayâti—"Take it for certain, that there are as many regions for you in the heaven, as there are forests in your worldly realm, full of cows, horses, birds, &c"—9

Astaka—"King! I dedicate all those regions of mine in the heaven (Deva plane), as well as in the astral plane, to you, on account of your fall May you reach there ere long"—10

Yayâti—"King! A Non-Brâhmana, versed in the Vedas like myself, cannot accept any charity I have also given away alms in my former days, as is always given to Brâhmanas daily Excepting a Brâhmana, no one of any other caste, howsoever poor he may be, can accept the offerings of charity Even, the wife of a Brâhmana, having a valiant husband, does not accept alms On these considerations, how can I persuade myself to do a thing which I never did before, and accept your gift"—11-12

Note—Mark the magnanimity of Astaka and the firm righteousness of Yayâti The ideal of that high civilization is also remarkable

King Pratardana—"O beautiful one! I am King Pratardana Have you also heard anything about there being any regions for me in the Deva or the astral world? I put this question to you, because I consider you to be so holy"—13

Yayâti—"King! There are many regions for you, on account of your having poured a stream of ghee and honey, into the fire for full seven hundred days All these of your regions are devoid of grief and every day incessantly, leaks with honey for seven hundred days at a time They are, however, measurable"—14

Pratardana—"King! I also dedicate my regions whether in the Devaloka or in the astral plane to you who are falling, and may you instantly attain them in the heaven"—15

Yayâti—"King! an equally valiant king does not accept help and support from his compeer A king, even getting into trouble through accident, should never do anything undignified The thinker of Dharma, the knower of Dharma and fame, the learned like myself should never

do such a thing as you wish me to do. What has not been done before, I can never do now"—16 17

Then King Vasuman addressed Yayāti who was talking like that—18

Here ends the forty-first chapter describing the offers of Aṣṭaka and Prataṇḍana to Yayāti

CHAPTER XLII

Vasumân—"O ruler of men! I, King Vasumân, known as Ausādāśvī ask you about that world of mine, whether it is in Heaven or in the middle region, for I consider thee to know the duties pertaining to that world—1

Yavāti—"King! Like the lustre of your world wide fame, your regions in the heaven glitter like the sun and are awaiting for you"—2

Vasumân—"I bestow all those regions on you who are falling and O King! if you cannot accept them as a present, then be good enough to buy them from me after making a nominal payment"—3

Yayāti—"King! I have never gone in for such a sham purchase even in my boyhood. A conscientious man never resorts to such methods"—4

Vasumân—"King if you are not willing to accept them on payment of something nominal, then take them as a gift from me. I will not go there, may they be yours"—5

Śibi—"Sire! I Śibi, descendant of Uśinari, and knowing you to be pious, I also wish to enquire whether there are any quarters for me in the heaven and the middle region"—6

Yayāti—"King! You have never decried or defamed any one either in your mind or by your words, consequently, you have many regions in the heaven that shine like lightning and always resound with music, and are wide stretching"—7

Śibi—"King! Be pleased to accept those regions after paying me something for them if you do not feel disposed to accept them as a present. I shall not go to those regions, you take them for yourself"—8

Yavāti—"Your regions are as illustrious as yourself, who are as glorious as Indra, but I do not feel inclined to go to the regions conferred on me by others nor do I approve those words of yours"—9

Aṣṭaka—"King! Thou dost not accept individually any one of our regions given separately nor do you approve our words. We will all

therefore prefer collectively to go to hell, after conferring all our respective worlds on you"—10

Yayāti—"You being the speaker of truth, and noble, should utter proper words. I do not accept the fruit of the deeds not done by me in my past life, not because you have expressed your wish like this to one who does not hanker after anything, but the words with which you offered them to me will give you manifold benefit for having done so"—11-12

Aṣṭaka—"To whom do these five chariots visible at a distance and shining like gold and luminous like the flame of blazing fire, belong?"—13

Yayāti—"These chariots, glittering like gold, are meant for you and myself. You are worthy of going to heaven after getting yourself seated in them along with me"—14

Aṣṭaka—"King! You get yourself seated in the chariot and go to heaven through the sky. We shall also go there when our turn comes"—15

Yayāti—"All of you are even now worthy of going to heaven, because you have won it. This seems to be your spotless road to heaven"—16

Śaunaka—"At the time of their ascending to heaven, seated in those chariots they looked as majestic as Heaven and Earth covered by Dharma"—17

Aṣṭaka—"Indra is my companion, and I had thought that I should go the best way, but how is this King Śibi going now, seated in the chariot, drawn by the swiftest of horses?"—18

Yayāti—"King Śibi has given away all in charity for the sake of going to heaven, consequently, Śibi the son of Uśinara, is superior to all of you. O King! Śibi is charitable, pure, truthful, harmless, modest, wealthy, enduring, gentle and views every one with equality. It is for this reason that he is going in that finest chariot"—19-20

Śaunaka—"Aṣṭaka again asked his maternal grandfather, who was like Indra, through curiosity to tell him who he was, how and whence he went there, because there was no other Brahmana or Kṣatriya who had pursued high actions like him"—21

Yayāti—"I am King Yayāti, the world Emperor the son of Nahuṣa and the father of Puru, and your maternal grandfather. I never speak untruth before any one. I conquered all the world and dedicated it to Brāhmanas, and also conferred on them many a beautiful steed. The Devas seeing me doing such noble deeds acknowledged my virtue. After giving away the land, flourishing with all kinds of produce to the

Bâmanas I also bestowed on them innumerable cows horses elephants and a vast quantity of gold On account of truthfulness my glory shines before men and the Devas on Earth and in the Heaven respectively I have not said anything untrue because it is only truth that is admired by the high minded O Astakî! I am speaking the truth to you and to Pratardhana Vasumân and Sibi My conviction is that all the Devas sages and regions deserve being worshipped and venerated only on account of truth Any one who after having conquered the Heaven offers ungrudgingly and without envy to the best of the twice born will attain the same regions where we are going --22 27

Śaunaka — King! That high souled Yayatî in this way, through his magnanimous daughter's sons was saved from fall and after leaving the earth that doer of great charitable deeds rose to Heaven filling the Earth with his renown This history of King Yayatî I have narrated to you in detail It is in his dynasty which is famous by the name of Kauravayas that you have been born O Son of Manu illustrious like Indra —28 29

Here ends the forty second chapter dealing with the story of Yayatî born in the Lunar dynasty

CHAPTER XLIII

Sûta —King Satania was amazed to hear all that from Śaunaka and glowed like the full moon with delight Afterwards he presented jewels cows gold and several kinds of clothes to Śaunaka Śaunaka also disappeared then and there after distributing to the Brâhmanas all that he had obtained from the king —1 3

The Rîsis — Sûta! Now we are anxious to hear in detail about the sons of King Yayatî and the dynasty which was established in the world by the sons of Yadu and others —4

Sûta — Hearken O Rîsis! I am now going to narrate to you at full length about the family of Yadu the eldest son of Yayatî Yadu had five sons of mighty chariots and great bows who looked like the Devas They were named Sahasrajî Kroshtu Nila Antika Laghu The eldest—Sahasrajî—was the father of Śatâjî —5 7

Haihaya Haya and Venuhaya were the three famous heirs of Śatâjî —8

Dharmanetra was the son of Haihaya and the father of Kuntî Kuntî was the father of Śamhata and Śamhata was the father of Mahîsmân Mahîsmân begot an illustrious son Rudrâśrenya —9 10

Rudraśrenya was afterwards the famous king of Kāśī and became the father of Durdama —11

Kanaka, the intelligent and powerful, was the son of Durdama. Of Kanaka, there were four famous sons, viz., Kritavīrya, Kritagni, Kṛitavarmā, Kṛitojā —12

Arjuna, who was the Lord of seven continents through his thousand arms, and the son of Kritavīrya practised difficult penances for ten centuries and worshipped Datta the son of Atri, who, becoming pleased, granted him four boons —13-15

Arjuna sought and got the boons of having a thousand arms, of the power of protecting the virtuous against the doers of evil deeds, the power of ruling the world righteously after conquering it, and his destruction in war at the hands of an adversary more valiant than himself. After thus getting those four boons by his valour, he conquered this world of seven continents by righteous war, conducted, according to the Kṣātra rules, together with the oceans and mountains. At his mere wish he got a thousand arms, and it is also said that, similarly, chariots and banners were also called into being. He performed ten thousand sacrifices and had access to every nook and corner of the universe. He gave enormous presents to the Brāhmanas at those sacrifices. On the occasion of those sacrifices the pillars and the sacrificial altar were made of gold and the Devas seated in their Vimānas, the Gandharvas, men and Apsarās took part in them —16-22

Seeing the glory of that sovereign the sage Nārada, the Gandharvas, and the Apsarās began to sing the praises of his sacrifices. There was no other Kṣātriya king who could rival him in the performance of sacrifices, in the giving of alms, in the practice of asceticism, in prowess and in the learning of the Śāstras. That monarch always toured about his extensive state, and punished the thieves, and the wicked with his sword, quoit, and arrows —23-25

He ruled the Earth for eighty-five thousand years. He was world Emperor and had a treasury full of gems. He was the protector of cattle of fields; he was the giver of rain like thunder-cloud and the defender of the faith and through his asceticism became illustrious. He looked as beautiful as the thousand-rayed autumnal sun at the time of his twanging his bow with his thousands arms. He founded the city of Mithimatt, after conquering the Naga King son of Karkotaka. That city was levelled by the waves of the ocean during the rains wherein the king played in the waves as it ebbed and flowed in the beach —26-30

When he agitated the waters of the river in his gambols, the Narmadî, trembling with fear at his sight and becoming highly astonished, surrendered herself to him. He alone, with his thousand arms, swelled it by putting the water of the sea into it and increased it, as it increases in the monsoon, and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet —31-33

When he would break the surges and powder the sharks and the fish, &c., by his thousand arms, and remove the foam arising out by contact of the wind, he really looked as if he was annihilating the very ocean. At that time, by the tremour of the Mandara Mount, the mighty serpents clustering round it, trembled with fear, thinking that they might again be employed in the churning of the ocean to get out nectar, they were quiet like the plantain leaf that does not shiver in the evening when there is no wind to shake it —34-36

That King once tied up the valiant Ravana and stunned him with his five arrows in his own kingdom, Lanka. After conquering him he brought and confined Ravana in his capital—Mâhismatîpurî when Pulastya went and solicited Arjuna to release his son Ravana which he did —37-39

The sound of his thousand arms resembled the echo of clouds that arise at the close of Yuga, but it is very strange, that his thundering arms were cut down by Parasurama, the descendant of Bhṛigu —39-40

Arjuna, who had a thousand arms that looked like golden palm trees had burnt the forest of the sage Âpava, at which the latter becoming enraged cursed him that Parasurama would humble his pride and deprive him of his thousand arms, and that the same powerful ascetic, after cutting down his thousand arms, would also kill him —41-43

Sûta said —On account of that curse of Âpava that thousand armed king was killed by Parasurama. He had also himself sought the boon of being killed in battle by some valiant adversary superior to him in prowess —44

That thousand armed monarch had one hundred sons and out of them, five were the most righteous, valiant and illustrious. The first valiant son among them was Sûrasena, next the powerful Sura then Krostu, then Jayadhvaja of diverse deeds, and lastly Âtanti —45-46

Talajangha was the powerful son of Jayadhvaja who had one hundred sons under the name of Talajanghas —47

Afterwards, those sovereigns of the Haihaya clan had these five illustrious clans, viz — Vitihotras Sâryatas, Bhojas, Âvantis and Kunderas Vitihotras begot the powerful Ânarta, who became the father of Durjaya, the conqueror of all enemies —48 49

That Kârta-vîrya Arjuna, of thousand arms, was renowned for his prowess, righteousness and protection of his subjects —50

He conquered the earth up to the sea with his bow and arrow One who recites the name of the thousand armed king in the morning, never loses his wealth, on the other hand he gets back his lost riches One who would relate the birth of Kârta-vîrya with a clear conscience will go to heaven —51 52

Here ends the forty third chapter dealing with the history of Soma dynasty in the family of Yayâti and of Kârta-vîrya Arjuna

CHAPTER XLIV

The Risis said —Sûta ' Why did the thousand armed King Kârta-vîrya, burn the forest of the Sage Âpava? Please tell us fully the reason of his having done so We have been given to understand that that royal sage was the protector of his subjects, how then did he burn the forest of that ascetic —1-2

Sûta answered —Once upon a time, the Sun went to the king in the form of a Brahmana, and said, ' O Lord of men, I am Âditya, grant me one satisfaction '—3

The King said —O Lord, the Day maker, what will satisfy you? What shall I offer you for your repast? Hearing which I shall make the arrangement for the same —4

The Sun —'O the best giver amongst all persons' give me all stationary objects (trees, &c) to feast upon, and that would satisfy me —5

The King —O God' I have not the power with all my energy or strength to cook the entire stable objects of the world as thy food, so I bow down to thee —6

The Sun —" King ' I am pleased with you, and I present you with the exhaustless quiver of arrows that would have their effect in all directions These arrows will be endowed with my potency, and the moment you discharge them on the trees they would be consumed These arrows endowed with my potency will dry up the trees and reduce them to ashes afterwards, and thus I shall get satisfaction, O Lord of men '—7 8

Sûta —Afterwards the Sun presented him with the arrows, and the latter burnt all the trees with them. He burnt up the villages hermitages the population of herdsmen big cities forests of ascetics and orchards. In that way, when he consumed the eastern direction it became treeless, grassless, and the land was destroyed along with the south, by that terrible heat —9 11

The Sage Âpava, who was practising penances standing in water for ten thousand years found on his return that his forest had been burnt down by the king—at which he became enraged and cursed him, as stated before. Now listen to the history of the glorious dynasty of King Kroṣṭu —12 14

It was in the family of this very King Kroṣṭu that the God Viṣṇu incarnated Himself as Kṛiṣṇa, who afterwards promoted the Vṛiṣṇi clan, which I am going to relate to you in due order. Kroṣṭu begot Vṛiṣṇivâna and the latter became the father of the powerful Śvaha, and Ruṣaṅgu was the son of Svaha —15 16

Sammya was the son of Rusangu and the father of Chitra and Chitraratha —17

Śaśavindu was the son of Chitraratha, who was renowned for his charity and became World Emperor—18

Afterwards the family of Śaśavindu became of worldwide fame. He begot one hundred sons who also begot the same number of sons —19

Out of the hundred grandsons of Śaśavindu the following six were the most illustrious clever handsome wealthy powerful and all having the title of Prithu viz —Prithuśrava Prithuvâṁ Prithudharmâ, Prithunjaya Prithukirtu and Prithuamânâ. Out of them the learned in Puranas speak very highly of Prithuśrava who performed many sacrifices. He was the father of Suyajna —20 22

Suyajna became the father of Uśana, who was the protector of the world and the performer of one hundred asvamedha sacrifices —23

Titiksu the destroyer of enemies was the son of Uśanâ and the father of Marutta best of all royal sages —24

Marutta begot Kambalbarhisa the father of the learned Rukmakavacha who also conquered his enemies and performed asvamedha sacrifices and gave many presents to the Brâhmanas when out of the sacrificial fire emerged five valiant sons armed with bows and arrows. They were — Rukmesu Prithurukma Jyâmagha Parigha Hari —25 28

Parigha and Hari were given to rule the Videha country by their father, while Rukmesu succeeded to the throne [of his father] and was a ruler of a protectorate under him —29

Jyamagha was turned out by his other brothers, and in disgust he took to Sannyâsa, and was taught by a Brahmana, and so became of serene mind and again entered the order of house holders —30

After that, he armed himself with bow and arrows and seating himself in a chariot with a streaming banner over it, started all by himself to seek his fortune in other lands. He went to some place on the banks of the Narmada, whence he went to the Riksavanta hills and settled there along with others. There he married a noble lady, named Chaitrî. He did not marry any other lady, in spite of his not getting any children from his wife Chaitrî. Sometime after, the King Jyamagha brought a beautiful damsel as a booty of his victory in a war, and said to the queen, through fear of her, that she was a daughter in law whereupon the queen, amazingly enquired whose son's wife she was —31 34

The king replied, ' She shall be the wife of the son born to thee in the future ' Hearing which, through the virtue of great austerities of that girl, Chaitrî begot a son, named Vidarbha

He, Vidarbha, begot out of that princess Kratha, Kausika and Lompaḍa, who were heroes and well versed in the art of war —35 36

Lompida's son was Manu whose son was Jñatî —37

Kausika was the father of Chidi, who was the founder of Chaidya dynasty of kings, Kratha the third son of Vidarbha, was the father of Kuntî and the latter of Dhrîṣṭra who was renowned as most valiant and righteous Dhrîṣṭra became the father of Nirvriti, the valiant and virtuous —38-39

Nirvriti was the father of Vidûratha, and the latter of Dîśaha the father of Vyoma. The son of Vyoma was Jimuta —40

Vimala was the son of Jimûta and the father of Bhîmaratha, who begot Navaratha —41

Navaratha begot Dridharatha the father of Śakunt, who begot Karambha, the father of Devarata. Devarata was the father of the very famous Darakṣatra, the father of Maḥu, the rejoicer of Devanakshatra and born as if a Deva. He was father of Puruṣas who begot Puruṣân, of Vidarbha clan, the father of Jantu from his wife Bhadrasent daughter of Vidharva clan. Jantu bore from his wife the lady of the Ikṣvaku clan, Sîtrata who diffused the name and fame of the Sîtratas Yâjnas through his sattvaguna. One who hears the narration of the latter race of Jyamagha is blessed with children —42 46

The lady, named Kauśilya, begot the progeny known by the epithet of Sātвата, the righteous. The Sātвата kings were Bhajin, Bhajamāna, Devāṇṇidha, Andhaka, Mahabhoja, Vṛisni and Yadunandana, under four different sub divisions, which is going to be narrated in detail —47-48

King Srinjayī had two daughters, both of whom became the wives of Bhajamāna. They were Srinjayī and Vahyakā. Their progeny is known under the epithet of Vāhyakas. These two sisters, his wives, begot many sons, viz., Nimi, Kṛmīla, and Vṛisni, the conqueror of enemy's town —49-50

Devāṇṇidha improved the relations with his kinsmen, but was issueless, and with the intention of having a son he practised devout austerities. With that view, he touched the holy waters of the Parnāśa at which that river brooded over the desires of Devāṇṇidha. She decided in her mind that Devāṇṇidha should beget a handsome child like herself, but could not hit upon any lady who would bear him such an offspring. Therefore, she determined in her mind that she herself, having the power of manifesting herself in thousands of ways, would give birth to a child like that, for him. With that resolution, she appeared before the king in the form of a young beauty and attracted the ascetic king towards her, after which they became enamoured of each other and enjoyed themselves. Nine months after, she gave birth to Vabhru —51-56

The learned in the Purāṇas sing the praises of that virtuous king, Devāṇṇidha, as follows —“As we heard his praises from a distance, so we find them true when seeing him from near. Vabhru is best amongst men and equal to Devas and his father, Devāṇṇidha. By the glory of Vabhru, the son of Devāṇṇidha, 70,000 of his ancestors were liberated and attained final bliss. That King Vabhru was the performer of great sacrifices, the giver of alms, valiant, steady observer of religious rites, handsome, most illustrious, ambitious and fond of listening to the Śāstras” —57-60

His queen, the daughter of the King Kanka, gave birth to four sons, viz., Kukura, Bhṛjmanā, Śaśi, Kambhal Varhisa —61.

Vṛisni was the son of Kukura and the father of Dhṛiti, who begot Kapotromā, the father of Taittirī. Taittirī was the father of the learned Nala, and is known as Nandanodaradundubhi of worldwide fame —62-63

He performed aśvamedha sacrifice with the desire of getting a son. At the end of Atirattra ceremony, his son, named Punarvasu, arose in the

midst of the assembly from the sacrificial pool. Therefore, he was learned, renowned for his love of sacrifices, charities, &c. —64 65

Punर्वसु begot a twin, named Âhuka and Âhuki. The following Slokas are recited about Âhuka. 66

"He always lived equipped with an army of armoured chariots, with banners flying over them. His army consisted of ten thousand chariots thundering like the clouds. He was never untruthful, never lustreless, never remained without performing sacrifices and never gave less than a thousand in charity. He was never impure, never ignorant of learning. Such was Âhuka, born in the Bhoja family, and after him Âhuka and other clans came to be known. —67 69

He married his sister, Âhuki, to Avanti and begot from his queen, the daughter of Kṛṣṇa, the two sons viz Devaka and Ugrasena, who were born like the Devas. Devaka also begot four sons and seven daughters, viz, Devavāna, Upadeva, Sudeva and Devarakṣita. Their seven sisters were Devaki, Śrutadevī, Mitradevī, Yaśodharā, Śrīdevī, Satyadevī, and Sūtāpī, the seventh, who were married to Vasudeva —70-73

Ugrasena was father of nine sons. Amongst them, Kamsa was the eldest. The others were Nyagrodha, Sunāma, Kāṅka, Saṅku, Ajabhū, Rāstrapāla, Yudhamusti, Sumusti. Their sisters were five, viz, Kamsā, Kamsarati, Sutaritū Rasthapali and Kāṅka. Ugrasena and his descendants all belonged to the Kukura clan —74 76

Bhoja was the father of the famous Vidūratna, who begot the valiant Rājādhideva —77

Rājādhideva begot two deva like, virtuous sons named Śonaśva and Svetavāhana —78

Śonaśva had five sons all heroic and well versed in war. They were —Sumi, Vedāśarmi, Nikunṭa, Sukra and Śitrujita —79

Sumi was the father of Pratikṣatra who begot Pratiksetra, the father of Bhoja, who became the father of Hridika —80

Hridika had ten valiant sons. —Kṛtāśarmi, was the eldest amongst them. Śatadhanvā was the second. The others were Devārha, Nabha, Bhitāna Mahabala, Ajita, Vārujita, Kantiyaka, and Karambhika. Devārha was the father of the learned Kambhavarhana who begot Asāmañjā, the father of Ta-Moja —81 83

Ajāta begot the following three illustrious sons, who were known under the name of Andhakas —Sudana, Śunabha, Kṛṣṇa —84

One who daily recites the family of the Andhakas obtains a large family —85

Here ends the forty fourth chapter describing the Soma dynasty

CHAPTER XLV

Suta —Gāndhārī and Madri were the wives of Vṛṣṇi and Sumitṛa the rejoicer of his friends was born from Gandhārī. Madri begot five sons named Yudhajiṭṛ, Devamīdhusṛ, Anamitṛa Śibi, Kritalakṣaṇṛ —1 2

Anamitṛa became the father of Nighṛiṇṇ who begot two sons viz the most powerful Prasena and Śaktisena also known as Satrajita —3

Prasena possessed Syamantaka which was the best of all gems on the earth and was known as the king of all gems. Prasena used always to wear his beautiful Syamantaka jewel on his breast and Kṛṣṇa more than once expressed a desire to have it but was refused by Prasena and even though Kṛṣṇa was powerful to take it by force, he did not like to do that —4 5

Once upon a time Prasena wearing his Syamantaka gem went out for a hunt when hearing the voices of some wild beasts in a cave he entered it and found a bear inside and they looked at each other. He fought with the animal but was killed by the latter. After that the bear took the matchless jewel from the person of the dead king and retired into the deeper cavities of the cave. In the meantime the news of Prasena's death became public —6-8

Knowing him to be dead Śrīkṛṣṇa was dismayed. Some one gave currency to the rumour that Prasena was murdered by Kṛṣṇa for the sake of the Syamantaka gem. It was insinuated that Prasena went out wearing his priceless Syamantaka gem and was decidedly killed by Kṛṣṇa who usurped the jewel from him. Satrajita the brother of the deceased, also thought the same —9 11

Sometime after Śrīkṛṣṇa also went out to hunt in the forest and approached the very cave of the bear when the beast seeing him began to groan and growl at which he entered the cave with sword in hand. He found the bear to be Jambavanta the king of all bears. He then hastily with great valour, made Jambavanta a captive and then turned his eyes full of wrath towards him. The king of the bears then pleased Lord Śrīkṛṣṇa the manifestation of Viṣṇu with his devotion —12-15

Kṛṣṇa becoming pleased wanted to grant him some boon. Jambavanta said —I wish that I may be killed by Thee, O Lord, through the striking

of Sudarśana Chakra and this auspicious daughter of mine be accepted by Thee as Thy wife. This gem which I had obtained, O Lord, by killing Prasena, be accepted by Thee —16-17

After that, Kṛṣṇa killed Jāmbavanta by his Sudarśana Chakra and then returned with the Syamantaka and the daughter of the King of bears, named Jāmbavatī —18

Then Kṛṣṇa presented Syamantaka to Satrājita in the assemblage of the Sītvatās, and told them how much aggrieved he was by the false accusation levelled by them against him —19-20

Then all the Yadavas thus spoke to Vāsudeva —“ Our idea was that Prasena was killed by Thee ”—21

King Kaikaya had ten daughters, who all were married to Satrājita. The sons born of them were one hundred and one, of worldwide fame and the eldest of them was Bhāṅgakāra. Then Bhāṅgakāra begot from his wife Vratavatī three graceful and lotus-eyed daughters named, Satyabhamā the best amongst women, and Vratinī, of strong vows, and Padmavatī. All three of them were the most virtuous of all women. Satrājita, to please Kṛṣṇa, gave them all in marriage to him —22-24

Anamitra the youngest of the sons of Vṛṣṇi, was the father of Śini, whose son was Satyaka, whose son was Satyaka. Yuyudhana, the truthful, was the grandson of Śini and was powerful. Asaṅga was the son of Yuyudhana and the father of Dyumna. Yugandhara was the son of Dyumna. This is how the family of Śini has been described —25-26

The family of Anamitra belonging to the Vṛṣṇi clan, has been thus described. Anamitra was the father of Yudhajita, the brave, whose brothers were Vṛṣabha and Kṣātra, both great heroes. Vṛṣabha was married to the daughter of the King of Kāśi. His wife, Jayantī, bore him Jayanta who performed many sacrifices and was renowned for his prowess and hospitality —27-29

Jayanta was the father of Akrūra, who was also famous for the performance of sacrifices and giving of many presents. He was married to Ratnā, the daughter of Śuvyā from whom he begot eleven sons, viz — Upalambha, Sadalambha, Vṛkaḷa, Vṛra, Sini (Savitara, Mahāpakṣa, (Sadapakṣa), Satrugṇa, Vāṛimejaya, Dharmabhrīt, Dharmavarmā and Dhṛistamīna. Those sons of Ratnā were all very pious —31-33

Akrūra was also the father of two sons, named Devavāna and Upadeva, from his other wife Ugrasenī. Both of them were handsome like the Deva —34

Besides them, Akṛūr had the following sons from his wife, Aśvinī —
 Prithu, Viprithu, Aśvathamā, Subahu, Supārśva Gaveśana, Vṛṣṭinemi
 Sudharmas, Saryati, Abhūmi, Vajrabhūmi, Sramiṣṭha and Sravana —35 36

Śrīkṛṣṇa saved Himself from the calumny of stealing the Syamantaka
 jewel, by killing Jambavana. One who hears or recites to others this piece
 will never be liable to be falsely defamed a thief —37

*Here ends the forty fifth chapter describing the Vṛṣṇi
 branch of the Lunar dynasty*

CHAPTER XLVI

Sūta said —Aikṣvaki, the daughter of King Ikṣvaku bore Śūra a
 heroic son named and renowned as Adbhutamādhvasam, to her lord
 Puruṣa. Śūra the son of Puruṣa begot from Bhoj ten sons named, the
 famous and mighty armed Vasudeva known also as Ānakadundubhi, Deva
 mārga Devaśrava Anadhrīṣṭi, Śini, Nandī Srinjaya Śyama Samika
 Saṃyupa and the following five daughters viz —Śrutakirti Pritha
 Śrutadevi Śrutaśrava, Rajadhivei. All these five girls were mothers of
 heroes —1 4

Kṛita begot from Śrutadevi his son Sugriva. Kaikaya begot Anu
 vrata from Śrutakirti, the King Chaidya became the father of Sunitha
 from his wife, Śrutaśrava, who was the conqueror of his enemies and the
 observer of all religious rites in the year —5 6

After that Śūra, out of friendship gave his daughter, Prithā, for
 being adopted by Kuntibhoja, who was very old and for that reason she
 also came to be known as Kuntī the sister of Vasudeva. Vasudeva gave
 in marriage his sister Kuntī, to King Pāndu for whom he bore several
 brave sons through Deva —7 8

Kuntī gave birth to Yudhisthira through Dharma Bhīmasena through
 Vāyu Arjuna as powerful as Śakra through Indra. Madri gave birth to
 Nakula and Sahadeva through the glory of the Aśvinī Kumaras. Both of
 the brothers were brave modest and handsome —9 10

Rohini, of the Puru family the wife of Vasudeva known as Ānaka
 dundubhi gave birth to the eldest son Balarama and to his brothers
 Śāraṇ Durduma Damana Subhru Pindāraka and Mahahanu. She also
 gave birth to two beautiful daughters named Chitra and Akṣi —11 12

Vasudeva begot from his other wife Devaki —Susena Kṛtīmāna
 Udāsi, Bhadrasenā Rṣiṃśa and Bhadravideha the sixth who were all
 killed by the King Kāṃsa as soon as they were born —13

Lord Kṛiṣṇa was born on the first Amāvāsya of the year, in the month of Vaidākha—14.

(It is so stated in the Purāṇas, owing to the difference in Kalpa: otherwise it is laid down in the Bhāgavata that Kṛiṣṇa was born in the month of Bhādra, on the 8th of the dark fortnight.) The sweet-speaking Subhadrā, the beautiful sister of Kṛiṣṇa, was born after him. Both Kṛiṣṇa and Subhadrā were born of Devakī—15.

Vasudeva begot from his wife, Tāmrā, Sahadeva, after whom Upasāṅgadhara and his sister were born. She was also killed by Kāṁsa—16.

Vasudeva begot from Upadevī:—Rochmāna, Vaidhamāna, Devala, and from Vṛikadevī he begot:—Mahātmā, Avagāha, and Nandaka—17-19.

Afterwards, Vasudeva begot Madana, the seventh son of Devakī, and from Śraddhadevī he begot Gavesana. Formerly, he had begotten Kauśika from his wife of the Vaiśya clan.—20.

Note—This is an instance of an intermarriage between a Kṣatriya and a Vaiśya.

Paṇḍra and Kapila were born from the wives of Vasudeva, Sutanu and Ratharājī, respectively—21.

Of whom, the first came to be known as a great archer among the Nisādhā clan, known as Jorā. After him, Saubhadra and Bhava were born of his wife, of the Vaiśya caste.—22

Uddhava was the son of Devamārga, who is known to be a man of great learning.—23

Anādhristi became the father of Śatrughna from Ikṣvākū, who also begot Śrāddha—24

King Karusa, who had no issue, was given in adoption a powerful son, named Suchandra, by Śrī Kṛiṣṇa—25.

Kṛiṣṇa begot Chārudeśa and Samba from his wife, Jāmbavatī—26.

Tantipāla and Tanti were the sons of Nandana. Śamika begot four powerful sons, named Virāja, Dhanu, Śyāmya and Śrīñjaya—27

Śyāmya had no issue, and Śamika despising all pleasures went to the forest, where he attained to Rājaraśhood—28.

One who daily hears or recites the birth and family history of Lord Śrī Kṛiṣṇa, will become liberated from all his sins and go to heaven.—29

Here ends the forty sixth chapter dealing with the dynasty of the Vṛiṣṇis.

CHAPTER XLVII

Sûta said —The Lord of all, the Protector of the universe, manifested Himself as Śrīkṛṣṇa for the purpose of His pastime. Through the asceticism of Vasudeva, Śrīkṛṣṇa was born in the womb of Devakī. His eyes were like lotus. He had four arms, and His Divine form was of unsurpassing splendour. When He was born like that in His glory, wearing the Śrīvatsa jewel, Vasudeva besought Him with folded hands, saying "Hide that form. O Lord, I make this request to you, on account of my fear of Kāṁsa, who has killed my powerful sons, thy elder brothers"—1-4

In compliance with those words of Vasudeva, Lord Kṛṣṇa hid His form of Divine glory and asked Him to send him to the house of Nanda. Accordingly, Vasudeva took him to the house of Nanda, and requested the latter to look after the Divine babe, like his own child, and added that the celestial infant would bring prosperity to the Yādavas, and this child, born of the womb of Devakī, will kill Kāṁsa —5-6

The Sages said —Sûta! Who were Vasudeva and Devakī, to whom the manifestation of Lord Viṣṇu was born as a son and called them His parents, and who were Nanda and Yaśodā, who saw the childish freaks of that Divine babe?—7-8

Sûta said —Kaśyapa became man and had Aditi for his wife. The former was born by the glory of the Creator and the latter was created from a particle of the Earth—9

Note—It means that Kaśyapa was a partial incarnation of the Creator, whilst his wife, Aditi, was that of the goddess of earth.

Afterwards Devakī, in the form of Aditi, was granted all the fulfilment of her desires by Viṣṇu—10

Note—It means that Aditi was afterwards born as Devakī, through the process of transmigration of the soul, in which life her desires were fulfilled by the pleasure of Viṣṇu.

Lord Viṣṇu manifested Himself in the human form and deluded the world by His Yogic powers. Its history is that, when the earth became deprived of righteousness and the Asuras swelled the world, Lord Viṣṇu in order to re-establish righteousness, incarnated Himself in the human form in the Vṛṣṇi family—11-12

Śrī Kṛṣṇa had sixteen thousand wives, of whom Rukmīṇī, Satya-bhāmā, Satyā, Nagnajitī, Subhāmā, Śaṁṣā, Gīndhārī, Lakṣmīnārā, Mitravindā, Kalindī, Jāmbāvatī, Suśilā, Mādrī, Kauśalyā, Vijayā were the principal ones—13-14.

Rukminī gave birth to the following sons, proficient in the art of war, viz, Chârudesna, Pradyumna, Suchâru, Bhadrachâru, Sudesna, Bhadra, Paraśu, Chârugupta, Chârubbhadra, Suchâruka, Charuhâsa, and a girl named Chîrumatī —15 16

Śrī Kṛṣṇa, the beautiful-eyed, begot from Satyabhâmâ four sons, named Rohita, Dīptamîna, Tāmra Chakṛa, and Jalandhama, who had four younger sisters also —17-18

Jâmbavatī gave birth to Sîmba, who was an ornament to all assemblages. Mitravindâ became the mother of Mitravân and Mitravinda. Sunitha and Mitra Bâhu were born from Nâgnajitī —18 19

Beginning with these, there were thousands and, according to some, hundreds of thousands, and according to others eighty thousand sons born to Vāsudeva. While others say that he had a hundred thousand sons —20 21

Upâsanga had two sons, named Vajra and Śāksipta, and Bhûrindra-sena and Bhûri were the two sons of Gaveṣana —22

Pradyumna begot from his wife, the daughter of the King of Vīdarbha (Modern Berar) named, Aniruddha, who was most brave and steady in battle. That is why he came to be known as Aniruddha. He begot Mṛigaketana —23

Sâmba begot five valiant and truthful sons from his wife, Kâśyâ, the daughter of King Suparśva —24

The valiant Yādavas multiplied themselves into a race of three crores, out of whom 60000 powerful ones were born as incarnations of Devas on this earth. The incarnations of Asuras who were killed in the war between Devas and Asuras, were born on earth as obstructors of all human progress, and in order to destroy whom Śrī Kṛṣṇa was born in the clan of the Yādavas —15 27

The Yādava, among whom Lord Kṛṣṇa was born, had one hundred different families, all of which were supported by Viṣṇu, and it was for that reason that the Yādava clan went on prospering. All the Yādavas were the companions of Lord Kṛṣṇa —28 29

The Rishi said—Sûta! How did Viṣṇu, the prime cause of the universe, come to be born on this earth, along with the seven Rishis, Kuvera, Yaksas, the sages Vāśishṭha, Śarabha, Śarabha, Siddha, Dharmaraj, and others? How many manifestations have there been of Viṣṇu, and how many of them will be in future? Why does the Lord Viṣṇu incarnate Himself exclusively among the tranquil Brâhmanas, and the Kṣatriyas? O Sûta!

play tell us the object of Viṣṇu's incarnating Himself in the family of Vṛiṣṇi Andhaka &c and also the cause of manifesting Himself again and again in human form —30 33

Sūta said —At the end of a Yuga and when morals of the time becomes lax owing to the loss of righteousness in the universe Lord Viṣṇu casts off His Divine form and assumes that of a man or when the Devas and the Asuras combine to oppress the world then the Lord Hari incarnates Himself Thus he incarnated when in the days gone by the Dūtya Hanyā Kaśyapa was ruling the three worlds Similarly He incarnated when Bali of yore ruled the three worlds In the reigns of these two rulers there was great friendship between the Devas and the Asuras —34 36

But all the same the world was agitated by the presence of the Asuras for it was an age of Asuras the Devas being in minority The Devas and the demons residing under the sway of Hanyākaśyapa and Bali were on equal footing In other words the Devas and the Asuras under their sway enjoyed equal rights and privileges At the same time on account of the curse of Bhṛigu there was a destructive warfare between the Devas and the Asuras to cause pain to Bali when Lord Viṣṇu manifested Himself in the human form to re establish righteousness for the sake of the Devas and the Asuras — 37 39

The Rishi said Sūta! Why did Lord Viṣṇu interest Himself personally in the affairs of the Devas and the Asuras? How did this conflict arise of itself between the Devas and the Asuras who were living on friendly terms before? Pray tell us all that —40

Sūta said —There were twelve hard fought battles between the Devas and the Asuras on account of getting their heritage beginning from the Varaha (Boar) incarnation and ending with Śanda and Marka times and there were incarnations on the occasion of each war The first was that of Man lion (Nṛsiṃha) the second that of Vāmana third that of Varaha the fourth incarnation was on the occasion of the churning of the ocean for the nectar the fifth took place at Tīrakāmaya war the sixth was called the Ādivrka war the seventh was the Traipura war the eighth was the Andhaka war the war for the destruction of Vṛiṣṇisura was the ninth the Dhātṛi war was the tenth the Hāthala war was the eleventh and the twelfth was the terrific war named Kolhala —41 45

Nṛsiṃha killed the Dūtya king Hiranyakaśyapa Vāmana made the Dūtya king Bali a captive by measuring the three worlds Varaha killed

the Daitya Hiranyākṣa with His tusks and divided the ocean into two — 46-47

At the time of churning the ocean for nectar, Indra conquered Prahlāda, and then He killed Virochanā, the son of Prāhalāda, in the Tārakamaya war, for the latter was always after the life of Indra and never was friendly to the deeds of the Devas — 48-49

At the time of Ādivāka war, Lord Śiva killed the Daitya Tripura along with other Danavas, besides those that He killed in the Andhaka war — 50

In the Vṛitra-nāśaka war, Indra, by the help of Viṣṇu, killed Vṛitrasura, who was sided with by men, Pitṛis and Devas and then He also killed most fearful Danavas in the Dhūtṛi and Hālahala wars. He killed the Daitya Vipracūt in the Kolahala war, which was an offshoot of the Śanda Marka wars that ensued between the Devas and the Daityas over the right of Avabhiṛitha bath, when Vipracūt was hiding himself with the army of Danavas under his banner — 51-53

Note.—Avabhiṛitha=Bathing at the end of a principal sacrifice for purification

In that way, there were a dozen battles between the Devas and the Asuras in which the military classes of Devas and Asuras were killed, but it was good for the general populace — 54

Hiranyakṣyapu ruled the land with all the mundane glory at his command, for a period of one hundred million seventy eight crores and eighty thousand years, after whom Bali ruled for 20,080 000 years and Prahlāda also ruled for a similar period with other Asuras — 55-57

All three of them were the most powerful Daitya Kings and known as Indris of Daityas. This world was under the sway of the Daityas for ten yugas. After which, Indra ruled over the three regions with marvellous tact and statesmanship — 58-59

Indra ruled, since the close of the sway of Prahlāda when the seer, Śukra, deserted the Daityas and joined the Devas — 60

Once the sage Śukra happened to go to the sacrifice of the Devas when the Daityas called him and asked him how he did that during their loss of kingdom. The Daityas said that they could no longer stay in that region and would repair to Rasātala—which grieved the seer, who said that they need not fear, he would sustain them by his power for it was he alone who had spells, medicines, nectar, and the best of things in his possession to the full. The Devas had only one fourth of them. He would give every thing to them, for he had preserved them with him for their sake. — 61-65

The Devas on seeing the Daityas clustering around the sage Śukra (Kavī), held a council of their own to devise means to acquire all those boons from the sage. They all discussed among themselves that the sage was forcibly usurping their dues and so before he conferred them on the Daityas they would all go and manage to let the Daityas go to Pātālā by their stubbornness. With that resolution, the Devas went and caused trouble to the Dānavas — 67 68

At that, the Daityas overpowered with affliction, went and sought the succour of Śukra and were rescued by him instantly. Afterwards they started their operations against the Devas who, defying the support of Śukra, began to annihilate them — 69 70

Then the sage, thinking of the past addressed the Daityas for their well being — "Vamana has deprived you of all your realm by measuring it with his three strides, and has made Bali a captive. Besides, He has killed Jambhāsura and Virochana. In course of the twelve battles, the Devas have killed most of your powerful members by their various stratagems. Very few of you are left now, therefore follow my advice and cease fighting for sometime. I shall teach you a useful contrivance. I will go to acquire the spell of victory from Śiva, and, after acquiring those powerful charms from him, shall make you victorious in your fight with the Devas — 71 75

Hearing those words of their Preceptor, the Asuras spoke to the Devas, "O Devas! We are without arms, our armours are broken, we have no chariots, consequently we will now go and practise austerities in the forest after covering ourselves with the bark of trees. Hearing those words of the Asuras and believing the utterances of Prahalāda to be true, the Devas cast off their wrath and cheerfully stopped fighting with the defenceless Asuras — 76 78

Sometime afterwards the seer Śukra said to his disciples — "For the accomplishment of your desires keep yourselves engaged in your penances and, O Daityas! go and reside in my father's house and await my return there. Giving that piece of advice to the Dānavas, Śukra went to Mahādeva — 79 80

Śukra said — "O Mahādeva! I wish to acquire the spells, that are not possessed by Brihaspati even, for the defeat of the Devas and the victory of the Asuras" — 81

Mahādeva said — "Bhargava! You shall acquire those spells after practising austerities with your head suspended down and imbibing the smoke of chaff for a thousand years. If thou succeedest in this, thou shalt obtain the mantras" — 82

Then Śukra, accepting the injunctions of the Lord Śiva touched His feet and said, "Sire! In obedience to your will, I start to observe the penances dictated by you"—83

Afterwards, the sage, to acquire the spells for the well being of the Asuras, went to practise asceticism by the side of the altar from which smoke emitted fire—84

The Devas, understanding the treacherous policy of the Asuras, tried to turn them out of the region where they were residing—85

The Asuras, on seeing the Devas unexpectedly advancing towards them well armed, in company of their Preceptor Bṛhaspati, became grieved and said—86 87

"We have disarmed ourselves at your request on giving us the assurance of safety, and our preceptor is engaged in the observance of his vow. How have you come to fight us after giving us an assurance of peace. O Devas, we have not our preceptor by us and are living peacefully without weapons, and we are dressed in deer skin and tree barks and without any occupation or possessions. O Devas! We are not in a position to fight with you. We will go and seek shelter from the mother of our preceptor without offering you any resistance. We will live with her in peace and safety till the return of the sage, after which we will fight with you"—88 91

All the terrified Asuras afterwards went and took shelter with the mother of the sage who gave them assurance of safety—92

She said, "Dānavas, do not be afraid of anything, drive away all your fears from your mind. Nothing will happen to you in course of your stay with me"—93

Then the Devas, without any regard for their comparative strength, went for the Asuras, who had placed themselves at the mercy of Śukra's mother, seeing which the mother of their preceptor very angrily said that she would make them Indraless—94 95

After saying that, she, mustering all her will force, advanced towards Indra and made him helpless and spell bound by her great power of yoga and austerities. The Devas, seeing Indra thus spell bound and helpless like a dumb person by the mother of Śukra, took to flight—96-97

After the retreat of the Devas, Lord Viṣṇu said—"Indra! You enter yourself within me and I shall carry you away from this place"—98

Hearing those words of Viṣṇu Indra Purandara instantly entered himself within Him, when the mother of the sage seeing him thus protected by Viṣṇu said in anger—99

"Indra ! I have such powers of asceticism that I shall reduce you to ashes along with Visnu, in presence of all creatures"—100

At that, both India and Visnu were overcome with fear and began to contrive some means of escape. Visnu said to Indra —"How shall we escape from her ?" India replied —' Lord ! kill her before she consumes me. I am solely protected by you, destroy her soon without delay.' Visnu thought over the great sin of killing a woman, but, in spite of that, he took up his Sudarśana Chakra to free Himself from that impending calamity —101-103

Trembling with fear, on thinking over the consequences of her anger and being afraid of the consequences of His own wrath, He severed her head with His Chakra —104

The sage Bhṛigu then cursed Visnu for killing his wife —105

He said —"Visnu ! You will be born seven times among men for the sin of killing a woman, knowing that a woman under no circumstances is to be killed"—106

Since then, owing to that curse of the sage, Visnu manifests Himself among men for the good of mankind, whenever there is a decay in righteousness —107

Afterwards the seer Bhṛigu at once picked up the severed head of his wife and joined it to the trunk, saying —"Devi ! You have been killed by Lord Visnu, and now I recall you to life again." Saying that, he joined the head and the trunk together, and said "Abhijīva," ("Be revived"), if I have fulfilled all the rules of law and acted righteously, and if I have always spoken the truth, then through that truth you come back to life. I say so truthfully —108-110

After that, he sprinkled cold water and again pronounced the spell, "Abhijīva," and the lady at once came back to life —111

On seeing her thus coming to life, as if rising from her slumber, everyone present there repeatedly expressed his delight by saying, "Well done," "Well done"—112

Thus that lady was revived by Bhṛigu, in the presence of the astonished Devas, and the whole thing was considered a miracle—113

Indra seeing the sage Bhṛigu quietly bringing back his wife to life, became terribly afraid and had no peace. He said to his daughter, Jayanti —"Daughter ! This seer Sukra is practising rigid and devout asceticism for the sake of my foes, which is causing me deep pain, so you should go to him and please him by your service and conduct. Do not what he

wishes, and serve him with all diligence. Do exactly what would please him. Go, I have dedicated you to him. Worship him and try all that lies in you to serve my end"—114-117

Hearing those words of her father, Jayanti went to the spot where the sage was engaged in his rigid austerities—118

There she saw the sage suspended with his head downwards and inhaling the smoke of the chaff, while a Lakṣmī had just thrown him down the side of the Kunda. She found him all absorbed in his austerities, looking very lean and having all his body covered with ashes. Seeing the sage like that, she set herself to serve him according to the injunctions of her father. In other words, she began to serve the sage by shampooing his legs and winning his pleasure by her sweet and flattering speech, and, adapting herself to suit his pleasure, she practised penances along with him for many a year. On the lapse of a thousand years of practising this vow of smoke, the God Śiva, becoming satisfied, appeared to grant boons to Śukra, and said—"Śukra! You alone have undergone this penance, none other has done so, consequently, you alone will have the glory of conquering all the Devas by your asceticism, intellect, knowledge of the Śāstras, splendour, and power, and O, Bhṛiguṇandana! in addition to all these, you will achieve all the rest of your desires. Do not say so before any one, but you alone will accomplish everything"—119 120

The Lord Śiva, after granting all those boons to Śukra, also made him master of mankind and riches as well as invulnerable—126

On getting all those boons, Śukra (Kavya) had such an unbounded pleasure that all the hair of his body were thrilled with joy. After that, the sage pleased the Lord by standing curved and singing the hymn of praises to the God of blue red color—127

Śukra said—"I salute Thee, O Śiva! designated as Sītī Kanṭha (blue necked), Kanīṣṭha (short statured), Suvarchas (full of splendour), Lohhana (eats much), Kīṛya (omniscient) Vatsara and lord of Andhasa, Kṛpardin (whose hair is matted) Karala (whose form is formidable), Har yakṣa, Varada (who is propitious), Samstuta (well praised), Sūtiṭha (most sacred), the Lord of all the Deities, Ramas (full of impetus), whose eyes are threatening, who wears a crown on His head, whose face is handsome, who is the Creator, whose forms are infinite, who is the seed of the universe, fountain head of asceticism, whose size is short, hair is unkempt, is the leader of forces whose eyes are adorable who is full of velocity, is worthy of being worshipped, whose complexion is red, whose body is like

a sandal wood tree for the enjoyment of serpents, who has a thousand heads and eyes, is bountiful, beautiful, ever omnipresent, white, the soul of the universe, reposes on mountains is worshipful, whose body is covered with wrinkles the Supreme God, capable of being pleased easily, well dressed, armed with bow, who is known under the epithet Bhārgava, wearer of a quiver, full of radiance, known as śakra and śapana, a typical ascetic, copper complexioned, fearful, of mighty form, of peaceful disposition (Śiva), the greatest of the Gods (Mahadeva), the annihilator of the universe (Śaiva), the soul of the universe, the great benefactor, known also as Hiranya, (Hiranya literally, means gold) the pre eminent the highest, the central, Vāstospati, armed with a bow, the exclusive giver of the final emancipation, the punisher of the wicked, the dexterous, the steady (Sthitru) the cause of speech, many eyed, the foremost, the three eyed, the master of all (Īśvara), the carrier of the goblet of human skull (Kapîlin), the brave, the destroyer, the three eyed (Tiyambaka), having capacious body, of tawny colour, red colour, armed with bow and arrow, of wonderful form, also known under the name of Dundubhi (a kettle drum), the only footpath of a man leading to the gates of heaven, existing from all eternity, the giver of intellect, the dweller in the forest householder, the controller of passions, the celibate (Brahmachari), the great discriminator (Sankhya), the giver of absolution to the soul by uniting it to the supreme self (Yogi), omnipresent the great Initiate, Ineffable, the great destructor, the lord of the universe, the great restrainer, the high bank of final beatitude, one who is known under the epithet of Chekitari, the pious, the greatest of the seers, the revealer of the Vedas the pure, the protector of all, the expeditious in movements, having a tuft of hair on the head, mighty, having large teeth, the creator of the universe, the resplendent, the well-known, the illustrious, the sharp witted, the terrible in form, the grim, the giver of prosperity to all the simple, the chief, the righteous, the propitious, the invulnerable, the imperishable, the everlasting, the perpetual, the busy, the most eminent, the supporter, the Supreme Being, the forgiver, the forbearer, the truth, the imperishable, the Common Cause, the bearer of the battle axe, the wielder of the trident, having the Divine Vision, the quaffer of the Soma, the inhaler of the smoke, the sacred, the great director of the universe, the prompt in making appearance whenever needed, the annihilator, the master of flesh eaters, the giver of rain in the form of clouds, the lightning the all penetrating, the all superior, the great nourisher and the supporter of all, the destructor of the demon Tripura, the sacred, having the curly hair and sharp pointed weapons, the great source of communication, the giver of supernatural powers with ease, the

one known under the epithet of Pulasti, the shining, the impetuous, the giver of prosperity, the rider of the bull, the all and ever-abiding, the uniter of the soul with the Supreme Spirit, the holy, the observer of celibacy, the annihilator of demons, the conqueror of self and of death, the worthy of being offered sacrifice, blazing like fire and known under the epithet of Prachetas, the pure, the destructor of the evil spirits and beasts, free from all impediments, the very soul, the intoxicated owing to the quaffing of the poison, the annihilator of all, the most unfathomable, whose neck is dark blue, owing to the drinking of the poison, (cf. कण्ठे यस्य विराजते हि गरलं), who is known under the epithet of Jayanta, the Lord of all the realms, the independent, the Creator, the regulator of equality, whose hands are as white as silver, all-pervading, the omnipresent, the holy, the forcible, the sovereign Lord, the far-seeing, the possessor of high class arrows and horses, the benefactor, the giver of emancipation, whose complexion is reddish (Kapila), the Lord of Deities, the most learned and intellectual, of the mighty form, the illustrious, known under the epithet of Rodana, the patron of all, the renowned archer, the wearer of the armour, the great charioteer (Rathin), the guardian of all, the Lord of Bhṛigu, the radiant, the dweller in the cavity of the heart, the creator, the unfailing, the serene, the wise, the best, the glorious, the soul of the universe, the wearer of the deer-skin, the Lord of animals and ghosts, the Sacred Symbol (प्रणव), the soul of the Rik, Yajus and Sāma (Vedas), as well as of the oblations made to the Gods and the Manes of ancestors, and the Deities, the creative power, the chief agent, the great ocular evidence, the Vedic knowledge, the Master of the past and the future of the universe, the soul of actions, who manifests Himself as Vasu, Sādhyā, Rudra, Āditya, Sura, Viśa, Māruta, Devātmā, the knower of the ceremony of bringing out Agni and Soma, the supreme soul, the sacred text, the Lord of medicaments, who calls Himself into being at His will (Swayambhu), who is not born (in the ordinary course), the magnificent, the Prime, the father of creation, the soul of Brahmā, the Master of soul, the Master of all, the infinite, the omnipresent among all the purified souls, devoid of the properties belonging to all created things, the most excellent, the manifest, the immortal, the great nameless, the universal friend, the deliverer of the soul from the fetters of the phenomenal creation by conveying a correct knowledge of the other tattvas, the life of the seven worlds, viz., the earth, the astral plane, the heaven-world, the space, the sky, and of the regions Mahī, Janā, Tapā and Satya, the unmanifest (Prakṛiti), the Mahattatva, the elements, the senses, the Atman, the subtle element called Viśeṣa, salutation to Thee, O Soul of all. Thou art the

eternal, the subtle, the gross, the enlightened, the supreme, the giver of final bliss, the omnipresent in the three regions and existing beyond these three, the pervader in the four higher realms, viz — Mahā, Jāna, Tapa and Satya — 128 167

O Lord Siva ! if in course of this hymn of devotion, I have failed to describe Thee adequately, forgive me in consideration of my being your staunch adherent, for Thou art always a friend to a Brāhmana — 168

Sātra said — The sage, after thus saluting Mahādeva, stood quietly, with folded hands, before Him. Then the Lord became still more pleased with Sukra, and, after placing His Divine hand on the seer, vanished instantly. After that, the sage addressed Jayanti, who was standing close by him. He said, 'Who art Thou, and why art thou sorrowing for me, on account of my penances? Why art thou serving me with so much devotion and austerity? O Beautiful one! I am very much pleased with thy devotion and affection. What dost thou wish? Tell that to me. I shall certainly do anything for thy sake, howsoever difficult it may be — 169 174

Hearing those words of the sage, Jayanti said — "Brāhman! Ascertain my desires through the powers of your asceticism" — 175

At that expression of Jayanti, the sage realized everything through his Divine sight, and said to her — "O Enchanting one! Thou hast thought of living with me for ten years. This is your desire, which will be fulfilled, follow me to my abode." Afterwards, Sukra took her home and married her there — 176 178

Then the sage Bhāgavata, to enjoy himself in her company undisturbed, made himself invisible by means of his magical power — 179

The Dāityas, getting news of the return of their preceptor crowned with success, went exhilarated to pay their homage to him, but not being able to see him owing to his being enveloped in illusion, they returned as they had gone — 180 181

Unfortunately for the Dāityas, Brihaspati came to know of the doing of Sukra. He knew for certain that the preceptor of the Dāityas would not break his shell of magic for ten years as he was enjoying himself with Jayanti, the Devas on the other hand, also came to know of the weak point of the Dāityas, that the latter were ignorant of the distinctive features of their preceptor. They consequently entreated Brihaspati to do something for them. Brihaspati thus incited by his disciples, personating as Sukra went and rallied the Dāityas round him — 182 183

He, in the form of Sukra, then addressed the Dāityas that had flocked to him. He said — "O, my disciples! You are welcome. I have also

come here to do you good I shall teach you the knowledge that I have acquired from Śiva " The Dāityas were curried away by joy, and began to take lessons from him —184

After the lapse of ten years, the sage Śukra was also free from his enjoyments with Jayanti, and it is heard that Devyāni was born of her. Then the Sage Śukra made up his mind to see his disciples—the Dāityas—and said to Jayanti, ' Lady, I am going out to see my disciples —185 187

Jayanti said —" Lord ' go and look after your devotees. This is the duty of high minded folks and I will not keep you away from it "—188

Śukra, on finding the Asuras deceived by Bṛihaspati, said to them —" Asuras ' I am Śukra who has pleased Lord Śiva. All of you have been deceived by Bṛihaspati, who was personating me "—189 190

The Dānavas were bewildered to hear those words of the sage, and began to look amazingly at both of them sitting there. At that time, the bewildered Dānavas could not say anything, nor could they distinguish their preceptor, at which the sage Śukra said —" Asuras ' I am your preceptor Śukra, this is Bṛihaspati, the preceptor of the Devas. Leave him and follow me ' —191-193

Then the Asuras again looked at both of them, but did not perceive any difference between Śukra and Bṛihaspati —194

At that time, the sage Bṛihaspati instantly addressed the Asuras — Asuras ' I am your preceptor, Śukra. This is Bṛihaspati, who has come here after assuming my form. Asuras ' Bṛihaspati is trying to deceive you by assuming my form. After that, all the Asuras held a council and discussed among themselves that, that preceptor (Bṛihaspati) had been giving them lessons since ten years who, according to their judgment, was their real preceptor —195 197

After that, all the Dānavas paid obeisance to the sage Bṛihaspati, in the guise of Śukra and accepted what he said to them, for they were deluded by him during his stay with them for ten years —198

Then all the Asuras with their eyes burning with rage most angrily said to Śukra — He Bṛihaspati is our well wisher and preceptor, depart thou (Śukra), for thou art not our guru. He might be Śukra or Bṛihaspati, but he is our guru. We remain under his instruction ' —199 200

Saying so, the Asuras acknowledged Bṛihaspati, under the garb of Śukra, as their preceptor. At that, the sage Śukra in a fit of anger pronounced the following curse upon the Dānavas — Dānavas

in spite of my advice, you have refused to acknowledge me as your guru, in consequence of which you will lose your intellect and will be routed by the Devas. Afterwards he departed from there —201 203

Bṛihaspati became immensely pleased to find his object gained when the Daityas were cursed by Śukra. Then he assumed his own form and instantly disappeared, after which the Danavas were confused when they saw him thus vanishing —205

They then said among themselves "Oh, we have been grossly deluded on all sides by Bṛihaspati and got cursed by the sage Śukra" —206

They got very vexed, and all the Asuras, under the leadership of Prahlāda, immediately went to their preceptor, and with their heads cast down in shame, they stood before him in repentance. The sage, finding his disciples come back, addressed them thus —"Though I tried my best to enlighten you all as to the true state of affairs, you did not pay heed to my warning. On account of this disregard of my advice, you will surely be defeated in future" —207 209

Hearing those words of Śukra, Prahlāda, with his eyes full of tears, falteringly said to the preceptor —"O Bhārgava do not abandon us, we all are your devotees and look to you for protection, shield us O preceptor of the Divine Vision! You are capable of knowing, that not having the good luck of seeing you, we were deluded by Bṛihaspati, the preceptor of the Devas. And, O Bhṛiguṇandana! if you will not show kindness to us, then all of us, discarded by you, shall go to Rasātala" —210-212

The sage Śukra, on hearing these words, curbed his anger and, moved by pity and compassion, said "You need not entertain any fear, nor need you go to the Rasātala. Certainly, you will obtain prosperity in future, so long as I am away, but your destiny must be fulfilled. I cannot make it otherwise, for fate is stronger. You must lose your intelligence from to day, though you will regain it hereafter. You will conquer the Devas only once, and after that you had better go to Pātala. Now the ten ages of your prosperity have come to an end, for that was the period predicted by Brahmā in which you had world dominion. You will again regain your kingdom in the Sivarnika Manvantara, after which, O Prahlāda, your grandson, King Bali, will reign with all glory, in different realms; for, even, Lord Viṣṇu will promise this secretly to your grandson, when He will deprive him of his kingdom in His Dwarf incarnation. Because you were devoted to Viṣṇu and your mind was regulated accord-

to His will, therefore Brahmâ being pleased with you, gave you this world sovereignty. Śiva, the most supreme Lord of the entire universe, has spoken to me, as a secret, that Bali will be the future king of the Devas, and therefore He, invisible to all, is awaiting that time. O Prahlada! Brahma, on being pleased with you, has granted another boon to you which I am not in a position to reveal to you, because Brahmâ, the knower of the future, has not authorised me to do so. He has also said that both these my disciples (Śandâ and Mârka) are equal in wisdom to Bṛhaspati. These two will protect you against all the machinations of the Devas in my absence"—213-224

On hearing these words of Śukra, the rigid follower of ritualistic rites, all the Asuras retired pleased, along with the high souled Prahlada, and being assured by their preceptor, Śukra, that they would gain at least one victory over the Devas, the Asuras, acting on these words, put on their armours and challenged the Devas to fight them. The Devas, seeing the Asuras standing in the battle field well equipped to fight, came out to give battle—225-227

The great war between the Asuras and the Devas lasted for a century in which the Devas were repulsed and the Asuras were victorious. The Devas held a conference and decided to invite Śandâ and Mârka (as guests of the Devas), on the occasion of their sacrifice, after which they would get victory in the next war. After coming to that conclusion, the Devas invited both of them to their sacrifice, and said—"O, twice-born ones! You forsake these Asuras, we will be yours always, after conquering them through your support"—228-230

The Devas, thus made friends with Śandâ and Mârka, and then fought with the Danavas, when they were victorious. As the Dānavas became powerless by being deserted by Sanda and Marka, so they were defeated easily, and thus the curse of Śukra took effect—231-232

The Asuras, thus cursed by their preceptor and without any spiritual support from any side, and repulsed by the Devas, found themselves in a most helpless condition and eventually entered Rasatala (infernal regions). The Dānavas, being thus dispirited by the victory of the Devas and through the instrumentality of Bhṛigu, went to Patala—233-234

Again, whenever there is decay in righteousness, Viṣṇu takes birth, in order to establish righteousness by destroying the Asuras—235

Brahmâ had also ordained this that those Asuras who go against the righteous injunctions of Prahlada would also be killed by men—236

In accordance with that ordinance of Brahmâ there was a partial

incarnation of Nityanā as Dharmar at the end of the Chakrasa Manvantara when the Devas performed a sacrifice at the beginning of the Varasavata Manvantara. At this incarnation, Brahmā was the officiating priest. This was the first incarnation. There was another incarnation of the Supreme Soul. When the Devas were in distress then on the fourth day of the Moon which was the anniversary of the beginning of a Yuga Lord Viṣṇu manifested Himself on the sea coast. He incarnated Himself as Nṛsiṃha for the destruction of Hiraṇyakaśipu. Rudra officiated as the sacrificial priest. This was His second incarnation —237-239

In the seventh Treta Yuga when King Bali was in power, Dharmar was the sacrificial priest at the time of the Lord manifesting Himself as Vāmana —240

O Sages! these three are the celestial incarnations of Viṣṇu, and there are seven more human incarnations which the Lord underwent owing to the curse of Bhṛigu —241

In the first Treta Yuga when the fourth part of righteousness was lost the Lord incarnated as Dattatreya and the sage Marīcī was the officiating priest. This was His fourth incarnation —242

The fifth incarnation was that of the world Emperor Māndhātā which took place in the fifteenth Treta when Uttāngi was the officiating priest —243

In the 19th Treta there was the sixth incarnation as Parashurama to root out the Kṣatriyas, when Viśvāmitra officiated as the sacrificial priest —244

In the 24th Treta Yuga the seventh manifestation was that of Śrī Rāmachandra as the son of Daśaratha and with Viśiṣṭha as the priest to kill Rāvana —245

In the 28th Dvapara Viṣṇu incarnated Himself as Vedavyasa the son of Ilaṁsara when Jatukaraya sage was the officiating priest. This was the eighth incarnation of Viṣṇu —246

For the establishment of righteousness and the destruction of Asuras through asceticism there was the 9th incarnation in the form of Buddha of Divine splendour with His eyes as beautiful as lotus and with the sage Dṛupadyama Vyasa as the officiating priest —247

At the close of Kaliyuga (the present iron age) there will be the Kālī manifestation in the house of Viṣṇuyasa and the sage, Pārasarya Vyāsa will be the officiating priest. This will be the tenth incarnation and Yugaalkya will make his appearance before this coming manifestation —248

This incarnation will destroy all the wicked ones and the hypocrites, and, with a large arm, of the Brahmanas, He will kill Śudra Kings and drive away all hypocrisy. After killing the enemies of Brahmanas and other enemies He will march on with His army in the 28th of the Kaliyuga and then, after purifying the Śudras will cross the ocean, where He will destroy the sinful mixed castes and, thus fulfilling His mission He will educate his peoples —249 253

Afterwards, the people, by becoming enraged and deluded with each other will kill each other to fulfil the future destiny —254

When in process of time the incarnation of Kalki will vanish then the future kings will be destroyed, through the rebellion of their subjects —255

The people, not finding any one as their protector will fight amongst them else and will then land themselves in great troubles after killing one another —256

All cities and villages will be devastated, and the duties of castes and the stages of life will disappear —257

At that juncture—the end of the Iron Age—men will open markets to sell boiled rice the Brahmanas will sell the Vedas and the women will earn their living by selling their hair —258

People will be very short of stature and they will be short lived. They will make forest as their place of dwelling or they will reside by rivers and hills, subsisting on roots fruits and leaves —259

They will clothe themselves with tattered clothes the deer skin &c. All the castes will mingle into one mass and the people will be reduced to penury and will find themselves in great distress and subjected to many troubles —260

Being thus tormented with myriads of troubles and difficulties all the population will become annihilated along with the end of the Kali yuga —261

Satya-yuga (the Age of Truth) will follow on the heels of the disappearing Kaliyuga. This is the narration of the doing of the Devas and the Asuras that I have related at some length to you O sages now hear an account of Yāduvāmsa Turvasu Puru Druhya Anu along with the glory of Viṣṇu —262 263

Here ends the Forty-seventh chapter dealing with the curse of Suḍra on Asuras and the ten Incarnations

Note—A summary of this chapter is given by Dr John Muir in Volume IV of his Original Sanskrit Texts pp 151 156

CHAPTER XLVIII

Sûtra said —Turvasu was the father of Garbha, who begot Gobhānu, the father of the heroic Trisîri. Trisîri was the father of Karandhama, and Bharata was his son. This Bharata should not be confounded with Bharata the son of Dusyanta. Dusyanta the father of Bharata who was sinless belonged to the family of Puru —1 2

Because Turvasu did not exchange his youth with the infirmity of Yayati, through the curse of the latter, therefore, the family of Turvasu did not become prominent, but it lapsed into the house of Puru —3

Dusyanta was the father of Varûtha, who begot Andira who was the father of Sindhâna. He also begot Pandya, Kerala, Chola, Karni, and their respective countries were named after them —4 5

Druhya was the father of two heroic sons, named Setu and Ketu. Setu begot Svadîna the father of Gandhâra after whose name the vast Gandhara country is known. He had choice horses of the Âratta country —6 7

Gandhâra was the father of Dharmia, who begot Dhrita, the father of Vidusa, whose son was Pracheta. Pracheta was the father of a hundred sons, all of whom ruled as sovereigns in the Mlechha country living in the north —8 9

Anu was the father of the following three pious sons, viz, Sabhânara, Chakrasa, Paramasu —10

Sabhânara was the father of the learned Kolihala who became a king. Kolihala became the father of the holy Sâujaya of worldwide reputation —11.

Sâujaya was the father of Purâujaya, who begot Janamejaya, the father of Mahâsîla. Mahâsîla was the father of the renowned and pious king Mahâmuni who was the lord of seven continents and a universal monarch. He was the father of two famous sons, called Usinara and Titiksu —12 15

Usinara had Bhîṣṭi, Kṛṣṇi, Nava, Darsî and Drisâdvati as his five queens. All daughters of a Rājarsi —16

The old king Usinara through his piety and righteousness begot from his queens the following pious and worthy sons viz, Nṛgu from Bhîṣṭi, Nava from Nava, Kṛṣṇa from Kṛṣṇi, Suvrata from Darsî, Sibi Ansinara from Drisâdvati —17 18

Śibi begot four famous sons, viz, Prithudarbha, Sutisa, Kekaya, and Bhadraka, and their countries were named after them, viz, Kekayâ, Bhadrakâ, Sanvira, and Paurâ, and the country of king Nrigu was also known as Kekayâ—19

Ambastha was the name of the capital town of Savratî's country, and Vriśalâ was the capital of Kriśa, and Navarâstra was the capital of Nava. Now listen to the family of Titiksu—20-21

Titiksu became a renowned king and ruled in the East. He was the father of Vriśadratha, who begot Sena—22

Sena begot Sutapâ, whose son was Bali. Bali, the Daitya King, was without an issue, for he was bound by the Mahâtma [in bonds of captivity]. But, as he was a great Yogî, he took birth in human body as Bali, the son of Sutapâ, and procured five Ksetraja sons for himself. These were Ahga, Vaṅga, Suhma, Puṇḍra and Kalihga, and their country is called Bâleya. The Baleyas and the Brîhmanas* were the sons of that lord Bali—23-25

Lord Brahmâ, satisfied with Bali, gave him a boon, namely, that Bali would be a great Yogî, would live for a Kalpa, would be invincible in war, superior in wisdom, and his mind would always be inclined towards religion. He would be endowed with knowledge of the past, present and future, the chief in his community, victorious in wars, a philosopher, and the establisher of the prescribed orders.

It was through the glory of Brahmâ that Bali was favoured with children (even though made a captive by Viṣṇu)—26-28

The family of Ahga will now be described—29

The sages said—"Suta! How was Bali blessed with five children? What was the name of the mother of those children? Which Risi begot them? How did he do so? Be good enough to relate to us all this, and also explain to us the glory of that sage (who begot those children for Bali)—30-31

Sûta said—In the days gone by there was a great sage, named Uśîja, and Mamatâ was his wife. Bṛhaspati, the younger brother of Uśîja, entertained a desire to enjoy in the company of the latter's wife. Mamatâ, understanding the intentions of Bṛhaspati, told him not to think of anything of the kind, as she was bearing a child to his brother, and called "O! Bṛhaspati, the child in my womb will get angry, for being

* Brâhmanîas here does not refer evidently to the Brâhmana caste, but to those descendants of Bali from whom the modern Barmas got its name.

of the seed of Uśijā thy brother he knows all the Vedas [and will not allow thy seed to fecundate in my womb] Thou, O Bṛihaspati, art also one, whose seed never goes in vain. So do not approach me now. After I am delivered of this seed of Uśijā do as thou thinkest proper. O Lord —32 36

In spite of her remonstrance Bṛihaspati, even though he was such a mighty sage could not check his passion and forcibly carried out his intention. When he was about to emit his seed the child in the womb cried out —37 38

Sire! There is no room for two souls in the embryo and I have come here before —39

Hearing those words Bṛihaspati became enraged and thus cursed his brother's son in the womb — You who are present in the embryo and are putting an obstruction in my way of enjoyment will suffer from blindness —40 41

Afterwards on account of the curse of Bṛihaspati the child was born blind and named Dīrghatama [Deep darkness]. He was illustrious and persevering like Bṛihaspati —42

Dīrghatama settled himself in the house of his brother leading a life of total celibacy. Whilst so dwelling, he learnt from a bull the dharma of the cattle that of promiscuous intercourse without regard to relationship. He was supported by his brother and uncle. Sometime after, an ox happened to go there of his own accord and began to feed himself on the Kuśā grass planted there for sacrificial purposes when Dīrghatama caught him by the horns —43 45

The ox, thus taken hold of by him, could not extricate himself from his grip and, finding himself in a helpless condition said — O, bravest of the brave! Let me go. I have never come across a valiant man like you nor was there any one as powerful as myself. Now leave me. I am pleased with you and you can ask for any boon from me —46 47

Dīrghatama replied — Where will you go so long as I am alive? I shall not let you—the encroacher on other's rights—go —48

The ox said — Sire! I have committed neither any sin nor theft. There is no law and fast rule laid down to dictate to us animals what to eat and what not to eat, what to drink and what not to drink. Many of these duties are imposed on bipeds and not on us the quadrupeds. We are not guided by any such restrictions as to what should be done and what should not be done, and whom we should approach for sexual intercourse and whom not! —49 50

Sûta said.—Hearing from the ox the natural laws of cattle, he released him from his grasp. Afterwards, he fed him with corn, etc.—51

On the ox going away satisfied with the repast, Dirghatamâ began to meditate on the natural laws of cattle, and being convinced of its being the true law, he became a devoted follower of it—52

On one occasion he met the wife of his younger brother's son, Gautama, and, in spite of her being with child, he taking the laws relating to cattle to be of superior importance, did not desist from her, and caught hold of her with a violent jerk and enjoyed himself in her company, though she was like his daughter-in-law in relation. Knowing about futurity, he began to dilate upon the cattle law, when that lady said—"You going against nature are behaving like an ox, and without having regard for the rules of prohibited relationships in sexual intercourse, but following the natural law of the beast, you have committed an incest on your daughter. Consequently, I forsake you base and mean, and now go away on account of your doings"—53 56

With those words, she packed him in a wooden case and threw him into the Ganges, saying, "I abandon you (and do not kill you, pitying) your blindness and old age"—57

That case, after a long run, was drifted ashore and was taken possession of by Bali, the son of Virochîna. Bali made over the contents of the case to his queen, where he was taken out of the case and nourished with various kinds of dainties. After that, he told Bali that he would grant him any boon he would ask for—58 59

Bali, the king of the Danavas, besought him to beget progeny from his wife—60

In reply to the request of the king, that sage said, "This will be so," hearing which, Bali sent his queen, Sudevî, to him, but she, thinking him to be old and blind, did not approach him. She, however, sent the daughter of her nurse who, through her contact with that sage, gave birth to Kakşîvîna and others—61-62

King Bali, seeing the Śudra sons Kakşîvîna, etc., so well up in saintly precepts, so illustrious, so sacred and so versed in saintly lore, said to Dirghatamâ that they were his sons. The sage said they were not the sons of Bali and claimed them to be his own, on account of their having been born of the Śudra nurse sent by the queen, who herself had discarded him on account of his age and blindness—63 66

After that, King Bali appeased that sage and was furious with his

wife, and sent her again well dressed, after her toilet, to the sage, when the seer said —67 68

“O, Devī! Cast off your bashfulness and then lick the whole of my body with your tongue after rubbing it with salt, curds and honey, you will then attain your wish and get sons” —69

The queen followed the directions of the seer, but omitted to lick the hind private parts —70

When the sage said “O, blessed one! Your eldest son will be without that part of the body which you have omitted to lick” —71

The queen said —“Sire! It is not worthy of you to bless me with such an offspring Be pleased at my devotion and show your mercy to me” —72

Dirghatāmā said — ‘O, Blessed one, through your fault this will happen exactly as I have told you and this son of yours will not delight you in any way, but your grandson will, he will, however, not feel the necessity of the missing part of his body’ Then the sage, touching her abdomen, said, “O, queen because you have licked all parts of my body except the privates, your sons will be like the full moon, and, in all you will be blessed with five sons of Divine beauty who will be most illustrious, renowned, righteous and performers of sacrifices’ —73 76

Sūta said —O Rṣis, Śudeśā begot, through the favour of Dirghatāmā, Aṅga, the eldest, along with his brothers, Kaliṅga, Puṇḍra, Suhuma, and Vahgarāja Thus the sage begot the above named five sons to the king Balī —77-78

Afterwards, the sage took all the five sons through a course of ceremony, enjoined on all the twice born Thus that posterity was begotten —79

Then the divine cow Surābhī said to Dirghatāmā —“As you followed the cattle law deliberately and took it to be superior to all, O, sinless! I am very much pleased with you and hereby remove your blindness by smelling you The sin of Brīhaspati is inherent in you I however relieve you of your old age, death and loss of vision, by merely smelling you’ —80-82

That sage was instantly restored to his vision after being smelled by Surābhī, and got a long lease of life, along with beautiful eyes and form He came to be known as Gantama, on account of his being relieved of his blindness by (the smelling of) the cow Afterwards, Kāśhivana, the son of that Śudra nurse, went with his father, Dirghatāmā, to Girivraja

and after seeing and touching him practised penances for a long time, and in the fulness of time, through his asceticism, he purified the body obtained from a Śūdra mother and became a Brāhmana, at which his father told him "I consider myself to day blessed with a son through you, and O pious one! I feel blessed on getting a righteous and renowned son like you, who after casting off his previous sheath, has become a Brahmana" —84 87

Kakṣiānṛ, on becoming a Brāhmana begot a thousand sons, who came to be known as Kausamānda and Gautamas —88

Thus the circumstances bringing Bali, the son of Virrochana into contact with the sage, Dīrghatama, as well as the family of Bali have been explained —89

Bali said to his five pious sons that he considered himself highly blessed on having them as his sons, and then encasing himself in his Yoga Mâyā, he became invisible to all, and began to wait for the predicted period, in the Patālapurī —90

The son of Anṅa was the King Dadhivahana. Dadhivahana's son was King Divnatha, who begot the learned Dharmoratha —91 92

That Dharmoratha the great drank the draught of nectar with the seer Śukra, on the Viṣṇupada mount, after which he became the father of Chitraratha, who begot Satvaratha the father of Daśaratha who is also known as Lomapāda. He was the father of a girl named Sītā and a renowned son, named Chaturāṅga —93 95

Chaturāṅga through the blessings of the sage Śrīṅga, was the promoter of his clan. He was the father of Prithulākṣa, who begot Champa, after whose name the country Champāpurī is known. It first belonged to Mahā —97

Champakā, through the favour of Pūrṇabhadra begot Haryāṅga, the father of Vibhāṇḍa, who begot Varana, the resister of his foes who made the celestial conveyances descend on earth through his supernatural powers. Haryāṅga was the father of Bhadraratha who begot the King Bṛihatkrāmā, the father of Bṛihatbhānu —98 100

Bṛihatbhānu was the father of Jaya Iratha whose son was Brihadratha Janamejaya, the great conqueror, was the son of Bṛih Iratha, who became the father of the King Anṅa, the father of Karna —101 102

Karna became the father of Vṛṣasena who begot Pṛithuseṇa. 'Rishi' I have enumerated to you the family of Anṅa, now I shall relate to you the family of Puru —103

The Rishi said —"Suta! How is it that Karna is said to be the son

of Sûta, when you say that he was the son of Atiga? We wish to know about it, for you are an expert in these matters.—101

Sûta said —Bṛihadbhanu begot a son, called Bṛihanmanî, who had two queens, viz —Yasodevi and Satya, the daughters of the king Suyya —105.

Jayadratha was born of Yasodevi, and Vijaya was born of Satya —106

Bṛihat was the son of Vijaya and the father of Bṛihadratha, who begot Satyakarmâ, the father of Adhiratha, who was the [Sûta] chariot-driver of Satyakarmâ. He had nurtured Karna, the son of Atiga, and so Karna is known as the son of Sûta also —108

*Here ends the forty eighth chapter dealing with the family
of Soma and the founding of the Eastern dominions*

CHAPTER XLIX

Puru was the father of the most illustrious Janamejaya who begot Prachitvata and ruled in the East, and gave his name to the Eastern quarter (Prachi means East) —1

Prâchitvata became the father of Manasyu, who begot Pitâyudha, whose heir was Dhundhu, whose son was Bahuvidha, the father of Sampâtî —2-3

Sampâtî begot Râhamvarchâ the father of Bhadrâśva, who begot from the Apsara, named, Dhṛitî, ten sons, viz, Aucheyu, Hṛiseyu, Kakseyu, Saneyu, Dhṛiteyu, Vincyu, Sthaleyu, Dharmeyu, Sanateyu and Puneyu. Jvalanî, the daughter of Takeaka became the wife of Aucheyu, from whom he begot the King Antinâra (another reading is Rantinâra), who became the father of many good sons, through his queen, Manasvinî. The heroic Amûrtavyas the pious Trivana, and, third, a daughter, named Gaurî who afterwards became the mother of Mândhâtî, (were born to him) —4-8

Ilînî the daughter of Yama, who was an auspicious lady (and was another queen of Antinâra) begot sons who were gifted with Divine knowledge —9

The son of Ilînî begot four sons through his wife Upadânavi, viz Risyanta Dusyanta, Praviṇa and Anagha —10

Dusyanta became the father of a world conquering and Universal Emperor, Bharata, from his wife Śakuntala, whose descendants are called

To the King Duṣyanta, an incorporeal Voice thus addressed —
 "Mother is like a pair of bellows to the father, from whom the son is born. The son is thus identical with the father. Therefore, O Duṣyanta! foster your son and do not discard Śakuntalā. The son raises his deceased father back from the hell of Yama to heaven. Thou art the generator of this child. What Śakuntalā said is true —12 13

Thus Bharata was born of Śakuntalā and Duṣyanta. In ancient times, when all the sons of Bharata perished through a widespread and virulent epidemic, brought on by the wrath of the Goddess Mātṛikā [? smallpox], then the Marut Devas brought Bharadvīja the son of Bṛhaspati, and gave him to Bharata —14 15

The sages said — 'Sûta! Please explain to us fully how the Marut Devas gave the most illustrious Bharadvīja to Bharata' —16

Sûta said — Bṛhaspati whilst staying on Earth, one day saw the wife of his brother, Uśijā, who was big with child and addressed her thus — "Dress thyself well and let us enjoy." She, being thus addressed, replied to Bṛhaspati thus — "The embryo in my womb is mature and is already reciting the Vedas. Thy seed will also not be fruitless and thy proposal is sinful." Hearing which, Bṛhaspati said — 'I need not be taught morality by thee, O sweet one. After saying that he carried out his desire by force, when on the verge of his final enjoyment, the child from her womb cried out to Bṛhaspati — 'I have entered the womb first, O Bṛhaspati, thy seed will also not go in vain. There is no room for a second body in this womb.' Bṛhaspati being thus addressed by the child in the womb replied in anger — "Because on such an occasion, dear to every creature thou preventest me from enjoyment thou shouldst see lasting darkness [Dirghatamas]' —17 28

Afterwards Bṛhaspati cast his seed on the floor which at once became a child, seeing whom Māmata said to Bṛhaspati — 'I am going home, you should support [Bharat] this child [born of us two (dvīja)] O Bṛhaspati' —21 25

Afterwards she went away and the child was also given up by Bṛhaspati. Seeing the child thus forsaken by both his father and mother, the Maruts, through pity, carried that child Bharadvīja to Bharata — 26

At the same time King Bharata performed a big sacrifice to beget a progeny, but his object was not gained. Then he performed the Marut soma sacrifice when the Marut Devas becoming pleased with the devotion of the king, gave him the child Bharadvīja. In that way, the Marut Devas

presented this son of Brihaspati, the son of Aṅgiras to the king Bharata —27 30

Bharata on getting Bharadvāja said — I consider myself blessed on getting you —31

Bharadvāja was named Vitathā [futile] owing to his being futile as a son for he never entered the mother's womb. The Brāhmanas and Kṣatriyas born on this Earth of Bharadvāja came to be known as Dvyaṁśayayana Kaulinas. When Vitatha was thus brought to Bharata then Bharata went to heaven and the sage Bharadvāja also went there after appointing his son — 33 34

Vitatha begot the renowned Bhuvamanyana who had four famous sons viz Brihatksatra Mahāvīrya Nara and Gargā. Nara became the father of Śatkrpiti who begot Mahāyasa who through Satkrpiti had two sons named Gurudhi and Rantideva. Garga's heir was the learned Śibi whose sons known as Śābhyas and Gargās were twice born Kṣatriyas as well as Brāhmanas. Urūlsvata was the worthy son of Ābarya (Mahāvīrya) who begot through Viśulā three sons named Tiyusana Puskaru and Kavi and they became Brāhmanas and were called Urūksavas and these three were the highest Rishis amongst Kāvyas —35 40

The Gargās the Śaṅkritayās and the Kāvyas are twice born Brāhmanas with Kṣatriya strain in them. They were all very learned. Kṣiti, the son of Brihatksatra is known as Hasti. He was the founder of Vore, of the city called Gṛhasāhavya (Hastinapura). Hasti had three sons of great glory named Ajamidha Dvimidha and Parumidha. Ajamidha had three wives born of Kuru clan Nilini Dhuminī and Keśini —41 44

From his wives Ajamidha begot sons of Divine lustre, because they were born to him in his old age on the completion of his asceticism therefore they were very pious and powerful. They were all born through the blessings of Bharadvāja. Hear now their names in detail —45 46

Ajmidha begot from Keśini Kanya who became the father of Mēlhitathi the progenitor of the Kanyaya clan of Brāhmanas, from his wife Dhuminī, Ajmidha begot the king Brihadanu who was the father of Brihamta who begot Brihannanā the father of Brihadhannu who begot Brihadisu the father of Jayabratha who begot Asvajit the father of Senajit who had four world famous sons viz Ruchirāsara Kanya king Dhritabratha and Vatsaraja —47 50

Vatsaraja was the founder of the dynasty of Parivatsaka and Ruchirāsara became the father of Prithusena who begot Paura the father of Nipa, who begot one hundred valiant sons who all were known as Nipās. Among them Śrīmanā was the most renowned —51 53

Kāya begot Sumara, who was only fond of wars, and he begot three sons, namely, Para, Sampara, and Sadāśa. They were renowned as great men in the world, and of them Para begot Pṛithu, the father of Sukṛita, who begot Vibhara of versatile genius, who became the father of Anuha, who was the son in law of Śukra and the husband of Kritā. Anuha begot Brahma latta, the father of Yugadatta, who begot Viśvakṣena who again, came back to this Earth on account of his good deeds—54 58

Viśvakṣena begot Uḍakasena, the father of Bhallata who begot Janamejaya. Ugrāyudha, for the sake of Janamejaya then put an end to the family of Nipa kings—59

The Rsis said —“Suta! Whose son was Ugrāyudha, and in what family was he born, and why did he annihilate the Nipa Kings? Pray tell as all that fully”—60

Sūta said —Ugrāyudha was born in the Solar dynasty and practised penances for eighteen thousand years when he was dried up like a pillar. King Janamejaya adored him for getting kingdom, and he, after promising kingdom to him, killed the Nipas. Once the Nipas attacked the Rsi Ugrāyudha and Janamejaya who was serving him in his Āśrama. Ugrāyudha addressed the Nipas with many conciliatory speeches, but they, heedless of them injured them. Then Ugrāyudha when being thus injured addressed them —“Since you have not paid heed to my words asking protection and safety from you, therefore, I curse you thus. May you all be taken away by Yama if there is any force in my asceticism. After that, they were all taken before the God of Death. Seeing which, Ugrāyudha, overcome with pity said ‘Janamejaya, you are worthy of rescuing these misguided but brave men. Hearing which Janamejaya began to fight Yama, after crying out to his victims ‘O sinners’ become the slaves of Ugrāyudha—62 66

Strange to say, Janamejaya vanquished his foe and captured Yama along with hells and their tortures—67

The God of Death becoming pleased at the end gave the knowledge of emancipation to Janamejaya after which all the Nipas went to Lord Kṛiṣṇa—68

One who hears their history does not die an unnatural death, but attains bliss in both the worlds—69 *

Now the family from Dhūmni—another queen of Ajamidha

*The translation of verses 62 69 is tentative only. The passage is very obscure, and not found in many MSS.

Ajamidha begot from his wife Dhumini the learned Yuvinar who became the father of Dhritam n who begot Satyadhriti the father of the valiant Dridhanemi —70

Dridhanemi became the father of Sudharman who begot the illustrious Sarvabharana who became the world emperor and Mahapaurava was born in his famous family Mah paurava begot the King Rukmaratha the father of Suparsva who begot the righteous Sumati the father of Samratimana who begot Kṛita who became the disciple of Hiranyanabhi Kauśalya 71-75

This Kṛita was the promulgator of twentyfour kinds of Sāma Vedic / Sāmbhiti and the chants of these Samas came to be known as Eastern Kārtasamag s —76

Ugrāyudha was the son of Kṛita and was known as Kārti He was the promoter of his family and it was he who killed the father of Prithu by his valour —77

That father of Prithu was Nila the King of the Pāncchāla and Ksema the renowned was the son of Ugrāyudha —78

Ksema was the father of Sūmithra who begot Nr pañjaya the father of Viratha This completes the line of the Paurava Kings —79

Here ends the forty ninth chapter describing the Paurava dynasty

CHAPTER L

Suta sud —Ajamidha begot from Nilini Nila who was the father of Susānti through his severe austerities Sūśānti begot Puruṣanu the father of Prithu who begot Bhadrāsva Now listen to the progeny of Bhadrāsva He had five sons namely Mudgala Jaya Brihadīśa Jaitihara and Kapila They all five it is heard were the Kings in different parts of the Panchāla and ruled with righteousness Hence their country was called Pāncchāla or ruled by the five Thus we have heard —1-4

The sons of Mudgala became Brahmans from Kṣatriyas and were founders of the family of Maudgalyas Maudgalas and Kanvas mentioned before were the followers of the school of Angirā —5

Mudgala begot the renowned Brahmistha the father of Indrasena who begot Vindhyaśva the father of a pair of twins called Divodasa and the daughter Ahilyā from his wife Menakā —6-7

Ahilyā begot the famous Rishi Śatānanda who was the son of Śarad vana —8

Śatānanda begot Satyadhṛiti, who was a famous archer. He was the father of Amoghavīrya —9.

At the sight of a nymph, Satyadhṛiti cast his seed in a pool of water, out of which, one son and a daughter were born —10

At the same time, King Śāntanu chanced to go for a hunt and, seeing the babies, took pity on them and brought them with him —11

All those sons of Śaradvāna came to be known as Gautamas. Now the family of Divodāsa will be narrated —12

Mitrayu was the son of Divodāsa, and he begot Maitreya, the founder of the family of Maitrāyanas. They were all Kṣatriyas, but became Bhārgava Brāhmanas, belonging to the gotra Yati. King Chaidyavara was the son of Maitreya —13-14

Chaidyavara became the father of the learned Sudāsa, who begot Ajamidha the second, the father of Somaka, who begot Janta. From him, a hundred sons were born in the line of Ajamidha and Somaka. When Somaka was killed, then Dhūmini, the wife of Ajamidha, practised most trying and rigid penances on the loss of her promising son. She went to sleep, after duly performing Agnihotra and finishing her meals —15-18

Ajamidha then enjoyed himself with Dhūmini, when she begot smoke colored Rikṣa, the valiant. Rikṣa begot Samvarana, the father of Kuru, who forsaking Prayāga, built up Kuruksetra. He practised long asceticism to call Indra, who at last appeared before him out of fear and granted him a boon —15-21

It is for this reason that Kuruksetra is so sacred. The family of Kuru multiplied, the members of which came to be known as the Kauravas. The five favourite sons of Kuru, viz.,— Sudhanvā, Jahnu, Parikṣita, Prajāna and Arimardana were all very pious and illustrious —22-23

Sudhanvā begot Chyavana, who was very learned, and he became the father of Rikṣa, who begot Kṛimi, the great ascetic, who was the father of Chaidyoparichara, also known as Vasu. He was a remarkable warrior like Indra, and had the power of traversing the sky. He begot from Girikā the following seven issues, named Mahāratha, known also as Brihadratha, King of Magadha (Bihar). Pratāpavā, Kuśa, Harivāhan, was the fourth, Yaju was the fifth, Matsya and a daughter, named Kālī who was the seventh. Brihadratha was the father of Kuśigra, who begot Vṛisabha, the father of King Punyavāna, who begot the King Punya, the father of Satyadhṛita, who begot Dhanuṣ, the father of Sarva, who begot Sambhava, the father of the King Brihadratha. Brihadratha's son was born in two parts, which Jarā joined together (Sandhita), who, on account

of being joined by Jarā, came to be known as Jarāsandha. He was the conqueror of all the Ksatīryas —24-32

Jarāsandha begot the illustrious Sahadeva, the father of the illustrious Somāvi, who was a great ascetic. Sutaśrava was the son of Somāvi. Thus the Kings of Magadha have been described —33

King Jahnu was the father of the King Suratha, who begot Vīdūratha, the father of Śīrvaabhauma, who begot Jayatsena, the father of Ruchira, who begot Bhauma, the father of Tvaritāyu, who begot Akrodhana, the father of Devatithi, who begot Dakṣa, the father of Bhīmasena, who begot Dilīpa, the father of Pratiṣa, who was the father of three sons, viz., Devāpi, Śāntanu, Bahlīka. Bahlīka was the father of the seven sons, known as Bāhliśvarās. Devāpi, forsaken by his subjects turned a muni —34-39

The Risis asked —Sūta ' Why was the King Devāpi forsaken by his subjects. For what fault of his did the subjects not accept him? '—40

Sūta said —That prince Devāpi became a leper, and that is why he was forsaken by everybody. Now I will narrate the future family of Śāntanu (as given in the Bhaviṣya Pūran) —41

King Śāntanu was a very learned physician, and was highly accomplished. It is laid down in the books on medicine that by his mere touch even the patient suffering from a most dreadful disease would be instantly cured and become young. He was for that reason known as Śāntanu. He married the sacred Ganges —42-44

Note —Śāntanu means the healer of the body

Śāntanu begot, from Jāhnavī, the famous Devavrata, and from his second wife, Satyawatī, the daughter of a fisherman, he begot Kālī and Vichitravīrya*. The favourite and sinless son of Śāntanu, namely, Vichitravīrya, had died childless, and, consequently, Kṛṣṇa Dvaipāyana was appointed to produce a son on the widow of Vichitravīrya. He thus begot three sons, named Dhritaraṣṭra, Paṇḍu, and Vidura. Dhritaraṣṭra begot one hundred sons, from Gandhārī —45-47

Of his hundred sons Duryodhana was the most remarkable. Paṇḍu had Kuntī and Mādrī as his wives —48

Then Paṇḍu became the father of the five sons, given to him by the Devas, viz., Yudhiṣṭhira, from Dharma, Bhīma, from Vāyu, Arjuna, from Indra. From his second wife, Mādrī, Paṇḍu got Nakula and Sahadeva, through the two gods Aśvini —49-50

* This Satyawatī while still a maiden, had given birth to Vedavyāsa, through Risi Parāśara

The five sons of Pandu had Draupadi, as their common wife from whom Yudhishthira begot Prativindhya Bhima begot Śrutisena Arjuna begot Śrutakirti Śhrīdeva begot Śruta Kaima and Nakula begot Śatanika. Thus Draupadi begot those five sons to the Pandavas and they are known as Draupadeyas. The five Pandavas also begot another half a dozen sons, in addition to those five born of Draupadi. They are known as Pandaveyas to distinguish them from Draupadeyas. Thus Bhima begot from the Asura girl Hidimbi a son, called Ghatotkacha and Śirvaga from Kasi, Sahadeva begot Suhotra from his wife Mādu, and Nakula from Karenūmati begot Nuamitra. Arjuna begot from Subhadra Abhimanyu and Yudhishthira begot a son named Yaudheya from Devaki — 51 56

Parikṣit the conqueror of enemies towns was the son of Abhimanyu and he became the father of Janamejaya the Pious. When Janamejaya favored Rishi Yajnavalkya whom he appointed as his Brahmana priest at the Sacrifice then the sage Vṛśampayana cursed him to the effect. The innovations introduced by you O man of perverted intelligence will not be respected. They will be honored only so long as thou wilt remain on earth — 57 59

Thus all the subjects seeing the Victory of Kṛtavyas over the Brahmanas flocked round the King Janamejaya. From that day's curse the priests officiating at sacrifices performed by Kṛtavyas began to decline and refused to attend on occasions of their sacrifices — 60 61

When after finishing the sacrifice of Prajapati on a full moon day, Janamejaya was entering the hall of Sacrifice he was prevented from doing so by Vṛśampayana but the former did not heed him. On the contrary, Janamejaya the son of Parikṣit, after performing two Aśvamedha sacrifices became a great Vajrasaneyaka and went to the forest on account of his being cursed for entering into hostility with the Brāhmanas — 62 64

Śatanika the son of Janamejaya was very valiant and he was anointed and proclaimed king by Janamejaya. Śatanika begot the most illustrious Adhisoma Kṛṣṇa by performing aśvamedha sacrifice — 65 66

Sūta said — Rishi! This Adhisoma Kṛṣṇa is reigning now, and it is in his reign that you have engaged in this big sacrificial session of which three years have passed in Puskara and two years in Kuruketra and Drisadvati — 67

The Rishi said — Suta! all this is past history now. We wish to hear something about the future kings. Pray tell us about the kings who will

* Mr Paragter in his *Dyasties of the Kali age* p. 4 note 10 says that the correct name is Adhikṣama Kṛṣṇa.

be the rulers of the land. Be pleased to tell us their names and duration of their reigns, please also tell us the extent of Satya, Tretâ, Dvâpara and Kaliyugas, and also explain to us about the prosperity, adversity and vices of those ages"—68-71

Sâta said —Riṣis¹ listen, while I narrate all which have not yet come to pass, as told to me by Vyâsa of untiring energy, both with regard to the future Kaliyuga and the Manvantaras. After that, I shall tell you of the future kings —72-73

I shall narrate the kings who are to be in the families of Aila and Ikṣvâku, as well as in the family of Paurava, among whom, the auspicious stock of the Aila and Ikṣvâku families was established. All that I shall declare, as mentioned in the Bhavīṣya [Purâna] —74

Besides these, other kings will also arise, belonging to the castes of Kṣattris, Parāvas, and Śudrâs as well as those who are outside these [foreigners], namely, Andhīas, Śakâs, Pulindas, Chulīkâs, Yavanâs, Kāvartas, Abhīas and Śīrīas, and those having a Mlechchhī origin. I shall declare those kings, according to their succession and by name —75-76

Note —According to Mr. Pargitor, these lines follow after the words "Mlechcha origin viz. Pauravas, Vitihotras, Vaidīās five (Panchājās?) Kosalās, Mekalās, Kosalas, Paundras and Svasthrakas, Śundharmas, Śikās, Nipas

Adhisoma Kṛiṣṇa is the first king, and I shall first relate to you his dynasty, as told in the Bhavīṣya [Purâna] —77

Adhisoma Kṛiṣṇa shall have Vivakṣu* for his son, and after Hastinâpura is washed away by the Ganges, the latter shall make Kauśimbī his capital, and he shall be the father of eight powerful sons —78-79

Bhûri will be the eldest and shall beget Chitraratha, the father of Suchidra, who shall beget Vṛiṣṇimân, the father of King Suṣeṇa, who shall beget Sunithī (the father of Rucha, who will be) the father of Nrichakṣu † who shall beget Sukhībala, the father of Parīṣnava, who will beget Satapā the father of Medhavi, and Purāṇjaya will be the son of the latter, and the father of Uva who shall beget Tigmâtma, the father of Brihadratha, who shall beget Vasudâma —80-85

Vasudâma will be the father of Śatānika who will beget Udayana the father of the brave Vahinara —86

Danajit will be the son of Vahinara and the father of Niramitra, who shall beget Kṛemaka. The following sloka has been sung by the

* Another reading is Nīlakṣu

† Another reading is Ujā. Another reading is Suchidratha

ancient prophets —“The source of Brahma-Kṣātra stock the family honored by Devarsis, will come to conclusion in the Kali age, when it reaches King Kṣemaka”—87 88

Sūta said —Riṣis! I have narrated to you this dynasty of Pauravas who descended from Arjuna, the son of Pandu —89

Here ends the fiftieth chapter describing the dynasty of the Pauravas up to Kṣemaka

CHAPTER LI

The Riṣis —O! Sūta! Pray tell us about those Agnis or Fires which are honored amongst the twice-born, and narrate the history of the descendents of that dynasty in detail —1

Sūta —Riṣis! In Svāyambhuva Manvantara, Agni Abhimānti (the presiding spirit of Fire), was born from the mind of Brahmā, and Svāhā was his wife. She gave birth to Pāvaka (Subterranean), Pavamāna (Terrestrial) and Suchi (Celestial) Fires. Pavamāna or Terrestrial Fire is produced by friction, and Pāvaka (Subterranean) Fire produces the magnetic fire, called Vidyuta —2-3

Suchi is also called Saura (Solar or Celestial Fire). These fires are known as Sthāvaras or Fixed Fires. Havyavāha is the son of Pavamāna —4

Pāvaki, Saharaka and Havyavāhamukha are sons of Pāvaka, Pavamāna and Suchi respectively. The Havyavāhamukha Agni is sacred to the Devas, and the first-born of Brahmā (Pavamāna) is the Fire sacred to men —5

Saharaka is the Agni sacred to the Asuras. These three Fires belong to the three classes. Their sons and grandsons number forty —6

They are now described and named separately. Pāvana Pavamāna, the Fire of human beings (Laukika), is the first-begotten of Brahmā, and Brahmanandana known also as Bharata, was the son of Pavamāna. Havyavāha is also known as Vairāṇara Agni. He died while carrying Havya offerings to the Gods. He being dead, the son of Atharvan (Aṅgiras) produced the Fire Pushkarodhita (produced by the churning the cloud), which is known as Atharva Manikya Agni and also as Dakṣina Agni, by non-rubbing —7 9

Atharvan was begotten from Bhṛigu, and Aṅgiras was the son of Atharvan, who begot the above-mentioned Atakya Dakṣina Agni —10

Pravāṇa is called Nirmalya Agni also produced by (rubbing fire—sticks on) any friction and the same is known as Gṛhapatya Agni or Household Fire the first fire amongst the Prāṇas —11

He produced from Samānta two sons named Sabya and Avasatya then Havirvāhana was enamoured of sixteen rivers. The twice born call this Agni Abhimāni Ābhivānya Fire also —12

The sixteen above mentioned rivers are —

Kaveri Kṛṣṇavenī, Narmada Yamunā Godavari Vitasta, Chandra bhāgi Irāvati Viparā Kausiki Śatadru Sarayū, Sita Manasvini Hradini and Pravāṇa

After dividing his body into sixteen different parts he dallied with these sixteen river goddesses when he was attracted towards Dhisnyas^o. Produced from these Dhisnyas was the progeny known as Dhisnus. Since they were the sons of Dhisnyas they are called Dhisnus —13 16

All the sons of the rivers made friends with these Dhisnyas. Listen now about the Viharaṇyas (those which are removable from the altar and Upastheyas (those which are fixed in their places and worshipped there) amongst them Vibhu Pravāṇa and Agnidhra are fixed in their altars while the remaining Dhisnus are shifting and moving and taken from their places when some auspicious occasions arise. Hear the names of Anurdesya and Anvrya Agnis in order —17 18

Vāsava and Kṛṣṇa are both the Agnis of Dvitiya and Uttara redt (altars). Samiṭ was the son of Agni, and the Brāhmanas worship these eight Fires —19

Parjanya and Pravāṇa are also Agnis and are seen on the Dvitiya altar. Pavakṣaṇa and Samuhya are the Agnis found in the North or Uttara altar —20

Havirvāṇa and Āsamritya are both known as Śamitra. Śatadhāmā and Siddhijyoti are described as Raudraśāmya Agnis. Brahmajyoti and Vasu dhāmā are said to be Brahmarshāmya. The Upastheya Agni by Ajekapala is known to be Śilāmukha —21 22

Anurdesya and Anvrya are carried to the south. The Brāhmanas say that these Upastheya Agnis should be worshipped by all —23

* Dhiṇya — A sort of subordinate or side altar generally a heap of earth covered with sand on which the fire is placed and of which there are several viz besides the Ag (Uṇi) (in the Agnidhra) those in the Śādis belonging to the Hotri the Maitra varāṇa or Pra tastrī the Brāhma lechaṇī the Potri Vetrī and the Mdr ditya. (Monier Williams Sanskrit English Dictionary)

Now I shall describe the Viharanīyas and their eight sons. Barhiṣa Agni, the carrier of sacrifice, was the son of Hotṛiya —24

Prachetā Agni is the son of Pīśamsya. He is the second Agni. Samsahāyaka Vīśvevēdā is the son of Agni, called Brāhmaṇā chaṁśī.—25.

Svāmbha Agni is described having its origin in the waters. His name is Setu. These Dhiṣnya Āharana (shifting) Agnis are worshipped along with the Soma in the Soma sacrifice by Brāhmaṇas.—26.

The good call Pāvaka Agni to be Yoga, and that Agni is worshipped along with Varuṇa at the time of purificatory bath —27.

Agni, the son of Hridaya, that digests the food, is known as Manyumān, Jātharāgni, and Vidhāgni —28

The Agni that is produced spontaneously by friction and consumes all beings, is the son of the Agni Manyumān, called Ghorasamvartaka —29.

This Agni dwells in the ocean, drinking water, in the mouth of Vadavā (? oceanic volcano), and the son of Samudravāsi (oceanic fire) is Saharakṣa —30

Saharakṣa Agni resides in the houses of the people, and fulfils their desires. Kravyāda Agni, the son of Saharakṣa devours the dead (i.e., the funeral fire).—31

These are the sons of Pāvaka Agni, as related by the Brāhmaṇas. Their sons, through Sauvirya, were stolen by the Gandharvas and the Asuras.—32

The Agni obtained by the rubbing of Arani went to dwell in the sacrificial fuel. This fire is called Lord Āyu, in which sacrificial victims are immolated.—33.

Āyu begot Mahimāna, the father of Dahana. This Dahana is the presiding Fire in Pākayajña domestic sacrifices, and eats the fire oblations made into it; and it eats also offerings made to the Devas and the pitris. His son is Sahita Adbhuta, who is very celebrated —34-35.

He eats the offerings, &c., made at Prāyaścitta (atonement). He (Adbhuta) is the father of a portion of the heroic Devāṁśa, known as the Great.—36.

Vidhāgni was born of the Vira Devāṁśa, who begot Mahākavi. Arka, the second son of Vidhāgni, begot eight sons —37.

He who is known as Rakṣahāyukrit is the presiding deity in all Kāmya sacrifices. The second son is Surabhi (the fifth); Rukmayān (the

sixth), Vasuman (the third) Anura (the fourth) Haryas (the fifth) Pravya the seventh) and lastly Ksemama (the eighth) and including the progeny of Suchi Agni, these are fourteen — 38 39

Thus have been described the Fires which were employed in sacrifices in previous world periods by the Devas along with the Yamis (a class of gods) — 40

These Agnis were the presiding deities of sacrifices in Svambhuta Manvantara. Now, these are subsidiary fires shifting from one altar to another and roaming among animate and inanimate beings — 41

They were the presiding deities of altars and were known as Agnidhra Fires in ancient times and were then carriers of sacrificial offerings and were employed in those days and may be employed in present days in voluntary (kamyā) and occasional (naimittikā) rites — 42

They were worshipped in the first Manvantara by Sukras Yamis and Devas — 43

Thus have been described the altars and the sources of the various Fires, they should be known as existing in the seven Manvantaras beginning with Svarochis and ending with Savarna — 44

Thus have been described the Agnis of the past Manvantaras. Now will be described the characteristic marks of the Fires to be worshipped in the present and the future Manvantaras — 45

In all Manvantaras these Fires along with Yamis and Devas make their appearance in various forms and for diverse objects — 46

These Fires live along with future Devas and thus I have described the Past Agnis, what more do you wish to hear now, O Rishi — 47

Here ends the fifty first chapter describing the dynasty of Agni

CHAPTER LII

The Rishi said — Sātri! Be good enough to relate to us the difference between Virtue (Dharma) and Vice (Adharma) in detail, as explained by the Lord Visnu at the respectful enquiries of the King Vivasvata Manu — 1

Sātri — Rishi! Lord Janardana in the form of Fish has explained at length Karma Yoga and Sāṅkhya Yoga to Manu the most illustrious son of the Sun, at the time when the world was a vast sheet of water

He explained them at length the first creation and the destruction of the world"—2-3

Note—Karma Yoga=Performance of worldly and religious rites Sāṅkhya here means Jñāna Yoga as opposed to Karma Yoga

Hearing those words of the sage, the Rishis cried out—"Sûta! We are also most eager to understand the characteristics of Karma Yoga, because, Oh Pious Sûta, there is nothing concealed from you in this world, and you are the knower of all"—4

Sûta—Rishis! I repeat the Karma Yoga, as taught by Viṣṇu Karma Yoga is superior to a thousand Jñāna Yogās, because Jñāna Yoga is produced by Karma Yoga, and from Jñāna Yoga, one attains the final emancipation The divine knowledge of Brahma springs from Karma Yoga and Jñāna combined Jñāna Yoga in its turn does not arise without Karma Yoga—5 6

Note—Jñāna Yoga=contemplation Akarma Jñāna=Renunciation

Consequently a person devoted to Karma Yoga attains to eternal Truth The entire Veda is the fountain-head of all Dharma, so also the conduct of those good men who know the Vedas is also a root from which Dharma arises—7

The eight spiritual qualities must exist in pre-eminence, in order to produce Dharma—They are,—(1) Clemency to all living beings, (2) forbearance, (3) protection of him who seeks aid in distress, (4) freedom from envy in the world, (5) external and internal purification, (6) to calmly meet sudden emergencies in all works, (7) not to exercise niggardliness in the case of the distressed and with regard to one's earnings (8) not to hanker after the riches or the wives of others—8-10

The above eight spiritual qualifications of the soul are enumerated by those learned in the Purāṇas, and the possession of these qualities is essential which is, for Kriyā Yoga, the means to the attainment of Jñāna Yoga—11

None in this world attains Jñāna without Karma Yoga, consequently, the duties enjoined by the Śruti and Smṛiti ought to be closely followed with diligence—12

Every day one ought to perform the five sacrifices, viz., (1) worshipping the Devas, (2) the Pitṛis, (3) feeding men (1) and the lower creatures, (5) and honouring the Rishis—13

The learned, according to the prescribed rites, ought to (1) adore the Devas by performing sacrifices to the fire, (2) worship the Rishis by the

(2) नमो अनन्ताय Namō anantāya—on the two ankles of the leg sacred to Rohini asterism

(3) नमो वरदाय Namō Varadāya—on the two shanks, from the ankle to the knee as well as the two knees sacred to the Āśvinī asterism

(4) नम पित्राय Namah bīṣāya—on the two thighs sacred to the Pūrva Āśādhā and Uttara Āśādhā

(5) नम पञ्चशयाय Namah Panchasāyā—on the organ of generation sacred to Pūrva phālgunī and Uttaraphālgunī

(6) नम यङ्गधराय Namah bārngadharāya—on the waist, where Viṣṇu should be worshipped sacred to Kṛttikā asterism

(7) नम केशिनिवृद्धाय Namah Keśinivṛddhāya—on the two sides of the ribs sacred to Pūrvabhādrapada and Uttarabhādrapada

(8) नम द्वाभेदराय Namah Dvāmodarāya—on the two arm pits sacred to Revatī asterism

(9) नम माधवाय Namah Mādhavāya—on the chest, sacred to Anurādhā asterism

(10) नम अघोषविषयकराय Namah Aghaughavidhyamśakarāya—on the back, sacred to Dhanīṣṭhā asterism

(11) नम वीसङ्खचक्रादिपदाय Namah bīsankhachakrāsigaḍādhārāya—on the four arms sacred to Viśākhā asterism

(12) नम मधुसूदाय Namah Madhusūdanāya—on the hands sacred to Hastā asterism

(13) नम शार्ङ्गनिषेधाय Namah Śārngnīmadhīyāya—on the tips of the finger sacred to Punarvasu

(14) नम नत्स्याय Namah Matsyāya Then the nails of the Fish (Matsya) should be worshipped sacred to Āśleśā asterism No mantra in the original

(15) नम कूर्माय कूर्मस्य पदौ शरणं भजन्ति Namah Kārmāya Kārmasya Pādau śaranam vrajanti—on the throat and the feet of the Tortoise (Kūrma) sacred to Jyēṣṭhā

(16) नम वराहाय Namah Varāhāya—on the two ears sacred to Dṛavānā asterism and the Boar (Varaha)

(17) नम मृषिहाय दानवसूदाय Namah Nṛsimhāya Dānavasūdanāya—on the mouth, sacred to Pūṣyā asterism—Man Lion

(18) नम कारणवामनाय Namah Kārauavāmanāya on the fore of the teeth sacred to Svātī asterism and Vāmana (Dwarf) avitāra

(19) नम भागवन्मूलाय Namah Bhārgavanandanāya—on the gullet of the mouth sacred to Satabhīṣa asterism and Parasu Rama

(20) नम रामाय Namah Rāmāya—in the nose sacred to Maghā asterism and Raghunanāna Rāma

(21) नम रामाय विघ्नहन्ताय Namah Rāmāya Vighnāntākṣaya—in the eyes sacred to Mṛgāśīrā asterism and Bala Rāma

(22) नम बुद्धाय श्रुतताय Namah Buddhāya Śāntāya—on the forehead sacred to Chitrā asterism and Buddha

(23) नम विवेकेश्वर कल्किविभो Namah Viśveśvara Kalkirūpine—on the head sacred to Bharaṇī asterism and Kalki

(24) नम हरये Namah Hārāye—on the hair sacred to Arḍrā asterism and Puruṣottama

—9 10

On the day of the fast worthy Brāhmīnas should be honored —20

On the completion of the Vrata, the devotee should give away a beautiful and big golden mace, studded with pearls and other jewels, cows

recitation of the Vedas, (3) the Pitris by Suddha offering (4) the men showing hospitality to guests, (5) honour all lower living creature by scattering food for them on the ground, as described in Bahukarma—14

To ward off the five sins by which the animal life is accidentally destroyed by a house holder, viz (1) the threshing of the grain (2) grinding of condiments and grain (3) lighting the fire place (4) fetching water by the water pot (5) sweeping by the broom, the above five sacrifices have been laid down—15

By the above mentioned five deeds the householder commits the five sins that are known as pañchaguna, and he does not go to heaven without freeing himself from the sins, which are wiped out by the performance of the five sacrifices mentioned above—16

The twenty two as well as the eight Samskâras laid down in the law books put together, do not lead to emancipation if the man does not possess the eight spiritual qualifications mentioned above—17

Consequently a man possessing these qualifications ought to perform the rites laid down in the Vedas and should support the cow and the Brâhmanas with his wealth and always do good to others and should lead well conducted—18

One ought to worship Siva (Vasudeva) continuing within Him Brahmâ, Viṣṇu the Sun, Rudra and the Viṣus by means of cows and gold cloth incense flower garland and water—19

One should devoutly free from jealousy, worship Siva (Vasudeva) according to the prescribed rites and observe fasts and vows Siva (Vasudeva) is supersensuous peaceful unmanifest subtle all pervading eternal And the whole universe is His form All the following Devas are his manifestations—viz Vasudeva Lord of the universe Brahmâ Viṣṇu, the adorable Sun Siva the eight Viṣus the eleven lords of hosts (eleven Rudras) the Lord of the Lokapalas Pitris and the Matriganas—20 21

These above mentioned Devas are said to be the powers of God These powers include all moveable and immovable objects and belong to that Supreme Spirit who is the root of Brahmâ Viṣṇu Siva and the Sun and who is said to be the overlord of the Unmanifested (Pralîti)—22

He who has adored all the four (Brahmâ Sârya Viṣṇu and Siva) without observing any difference among them has worshipped in fact the whole universe including the moveable and the immovable—23

He who is the supreme abode of Brahmi and the rest, in whom all the three (Vedas) reside, He is Puram the personification of Vedas, and consequently he should be worshipped with great diligence —24

These Deities, Brahmi &c, should be worshipped by feeding the fire and the Brâhmanas. Moreover, they should be adored by utterance of mantras, sacrifices, gifts, penances, fasts, silent recitation of the sacred name, and by fire oblation —25

For those who are devoted to the above described Kriya Yogâ and who love the Vedanta, the Smritis and the Śāstras and who are afraid of sinful deeds there is nothing in this world as well as in the next which is beyond their reach, i.e., such people attain everything —26

Here ends the Fifty second Chapter describing the Kriyâ Yoga

CHAPTER LIII

The Itis —Suta¹ Be pleased to describe to us the number and bulk of all the Puranas in due order and in detail and also about the giving of gifts and charity (Dāna Dharma) —1.

Suta —I shall tell you exactly what the Universal Soul, the ancient Male Lord, said to the King Vaisamata Manu —2

Lord said to Manu¹ Brahmi remembered in the beginning first the Puranas among all the Śāstras. So Puranas are the first among the Śāstras. Afterwards, Brahma uttered out the four Vedas from His four mouths —3

There was only one Purana in the beginning of the Kalpa. It was alone the means of the accomplishment of the three ends of man (Dharma Artha and Kama). And it was the only holy book consisting of thousand millions of stanzas —4

When all the regions perished by fire at the Great Dissolution, then I recited the four Vedas with their six Ângas as well as the Puranas, the manifold Nyāyas, the Mimāṃsās and the Dharmasāstra. In the beginning of the new age I immersed myself in the furious waters at the time of dissolution of the universe and explained them fully to Brahmi. Who in His turn revealed them to the Devas and the sages, after which they spread all over the world. Therefore the Puranas became the source of all other Śāstras. Later on, seeing the neglect of the Purana under the change of circumstances I re promulgated them in every age through my partial incarnation of Vāmana. In every Dvâpâra yuga I compiled the Puranas to

recitation of the Vedas, (3) the Pitris by Śiḍdha offering, (4) the men by showing hospitality to guests, (5) honour all lower living creatures by scattering food for them on the ground, as described in *Balikarma* — 14

To ward off the five sins by which the animal life is accidentally destroyed by a house-holder, viz, (1) the threshing of the grain, (2) grinding of condiments and grain, (3) lighting the fire-place, (4) fetching water, by the water-pot, (5) sweeping by the broom, the above five sacrifices have been laid down — 15

By the above mentioned five deeds the householder commits the five sins that are known as *pañcagunā*, and he does not go to heaven without freeing himself from the sins, which are wiped out by the performance of the five sacrifices mentioned above — 16

The twenty two as well as the eight *Saṃskāras* laid down in the law books, put together, do not lead to emancipation if the man does not possess the eight spiritual qualifications mentioned above — 17

Consequently, a man possessing these qualifications ought to perform the rites laid down in the Vedas and should support the cow and the Brahmanas with his wealth, and always do good to others and should be well conducted — 18

One ought to worship Śiva (Vasudeva) continuing within Him Brahmā, Viṣṇu, the Sun, Rudra, and the Vasus, by means of cows, land, gold, cloth, incense, flower garland and water — 19

One should devoutly, free from jealousy, worship Śiva (Vasudeva) according to the prescribed rites, and observe fasts and vows. Śiva (Vasudeva) is supersensuous, peaceful, unmanifest, subtle, all pervading, eternal. And the whole universe is His form. All the following Devas are his manifestations — viz, Vasudeva, Lord of the universe, Brahmā, Viṣṇu, the adorable Sun, Śiva, the eight Vasus, the eleven lords of hosts (eleven Rudras), the Lord of the Lokapālas, Pitris, and the Mātṛiganis — 20 21

These above mentioned Devas are said to be the powers of God. These powers include all moveable and immovable objects and belong to that Supreme Spirit who is the root of Brahmā, Viṣṇu, Śiva and the Sun, and who is said to be the overlord of the Unmanifested (*Pralīti*) — 22

He who has adored all the four (Brahmā, Sūrya, Viṣṇu and Śiva) without observing any difference among them, has worshipped, in fact the whole universe, including the moveable and the immovable — 23

He who is the supreme abode of Brahmâ and the rest, in whom all the three (Vedas) reside, He is Pusam, the personification of Vedas, and consequently he should be worshipped with great diligence —24

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CHAPTER LIII.

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When all the regions perished by fire at the Great Dissolution, then I recited the four Vedas, with their six Ângas as well as the Purânas, the manifold Nyayas, the Mimamsâs and the Dharmaśâstra. In the beginning of the new age, I immersed myself in the furious waters at the time of dissolution of the universe and explained them fully to Brahma, Who in His turn revealed them to the Devas and the sages, after which they spread all over the world. Therefore, the Purânas became the source of all other Śâstras. Later on, seeing the neglect of the Purânâ under the changed circumstances, I repromulgated them in every yuga, through my partial incarnation of Vṛāṣa. In every Dwîpari yuga I compiled the Purânas to

the extent of 4 lacs of slokas and spread them in the world after dividing them into eighteen. Even now the bulk of the Purana extends to a hundred crore verses in the Deva Loka. On the universe, however, its bulk is abridged only to 4 lacs of slokas, and is divided into eighteen Puranas — 5 11

Sûta — Hear, O Rsis! the names of the different eighteen Puranas I shall enumerate them to you as they were described to Marichi by Brahma — 12

(1) *The Brahma Purāna* — Brahma Purana contains 13,000 slokas. One who writes and gives it away in charity, along with a cow and water in the month of Vaisakha on the full moon day, passes his days in Brahmaloка in happiness — 13

(2) *The Padma Purāna* — At the time when this universe came out of the cosmic waters in the beginning of the Lotus Kalpa and in the form of a golden lotus then the Padma Purana was revealed describing that creation and it is called Padma Purana by the wise. And it consists of 55 000 slokas — 14

One who gives away Padma Purana in charity along with a golden lotus and sesamum in the month of Jyais̥tha gets the benefit of performing an aśvamedha sacrifice — 15

(3) *The Viṣṇu Purāna* — Similarly the rules of virtue laid down by Paraśara for the period when there was the Varaha incarnation of Viṣṇu in the beginning of Varaha Kalpa form the Viṣṇu Purana — 16

That Purana contains 23 000 slokas and one who gives it away in charity along with a cow and clarified butter in the month of Āśādhā on the full moon day is purified of all sin and goes and rests in peace in the region of Varuna — 17

(4) *The Vāyu Purāna* — The rules of virtue laid down by Vāyu along with the glory of Rudra in the Sveta kalpa is known as Vāyaviya Purana. It contains 24 000 slokas — 18

One who gives it away in charity along with a cow, sugar and an ox to a Brahmana whose family is large on the day when Rakhi thread is tied on the wrist in the month of Śrāvaṇa goes and resides for a Kalpa in the region of Śiva — 19

(5) *The Bhagavata Purāna* — The Purana which begins with the description of the sacred Gāyatrī worship and goes on to mention various Dharmas and which contains a narration of the destruction of the demon Vṛtrasura as well as an account of the famous men who flourished in the Śrīrastra Kalpa is known as Bhāgavata — 20-21

One who writes Bhāgavata and gives it away in charity, along with a golden lion, on the full-moon day, in the month of Bhādrapada, attains final emancipation. It contains 18,000 ślokas —22.

(6) *The Nāradiya Purāṇa*.—The Nāradiya Purāṇa, containing 25,000 ślokas is that in which Nārada has described the Bṛihatkalpa and the dharmas of the Bṛihatkalpa —23

One who gives away this Purāṇa in charity, on the full-moon day of Āsvin, along with a cow, attains bliss, and is liberated from the cycles of birth —24

(7) *The Mārkaṇḍeya Purāṇa* —The Purāṇa which begins with the story of the birds solving the difficulty of Dharma and Adharma, and which the pious sages explain in an answer to the question of the sage (Jaimini), which has been described at great length by the sage Mārkaṇḍeya, at the request of the Rsis, and which contains 9,000 couplets, is known as Mārkaṇḍeya Purāṇa —25-26.

One who writes this Purāṇa, and gives it away in charity, along with a golden elephant, on the full-moon day, in the month of Kārtika, attains the benefit of performing Pundarika sacrifice —27

8. *The Agni Purāṇa* —The Purāṇa which commences with the description of the Isāna Kalpa, and which was a path of virtue revealed to Agni by Vasiṣṭha, is known as the Āgneya Purāṇa, and contains 16,000 ślokas.—28

One who writes this Purāṇa and gives it away in charity, along with a golden lotus, a cow and sesamum, on the full-moon day, in Mārgaśīrṣa, attains the benefit of performing 16,000 sacrifices —29

9. *The Bhaviṣya Purāṇa* —The Purāṇa in which Brahmā has described the history of Aghorakalpa, the glory of the Sun, the existence of the Universe, the characteristics of the aggregate multitude to Manu, is known as the Bhaviṣya Purāṇa, and contains 14,500 Ślokas —30-31

One who gives away this Purāṇa in charity, free from the feeling of jealousy, on the full-moon day of Pauṣa, along with a pitcher of raw sugar, attains the benefit of performing the Agniṣṭoma sacrifice —32

10 *The Brahmavaivarta Purāṇa* —The Purāṇa which commences with the description of Rathāntara Kalpa, and in which Sāvarṇi Manu has described to Nārada the glory of Kṛiṣṇa and the history of the Rathāntara Kalpa, and in which there is also a constant allusion to Brahmavarāha, is known as Brahmavaivarta Purāṇa, and contains 18,000 ślokas —33-34

One who gives away this Brahmavaivarta Purāṇa in charity to a

Brahma, on an auspicious day, in the month of Magha, on the full moon day goes and enjoys in the region of Brahma —35

11 *The Luga Purāna* —The Purāna in which Śiva explained the virtues of Agni and the four Vargas i.e., Dharmā Artha Kama and Molasa by manifesting Himself through the pillar of fire which commences with the description of Ārṇeya Kalpa and which was uttered by Brahma Himself, is styled Luga Purāna and it contains 11 000 slokas. One who gives away this Purāna along with sesamum and cow in charity, on the full moon day, in the month of Phalguna attains the form of and similarity with Śiva —36 37

12 *The Varāha Purāna* —The Purāna in which Viṣṇu has described the glories of the Great Boar to the goddess Earth and which was recited in connection with the Munira Kalpa is known as the Varāha Purāna and contains 24 000 stanzas —38 39

One who gives away this Purāna in charity along with a golden eagle (Gaurāṇḍī) cow and sesamum, on the full moon day in the month of Chaitra to a Brahmana with a large family, reaches the region of Viṣṇu by the favour of Varāha —40

13 *The Skanda Purāna* —The Purāna in which the six faced Kṛtīka has expressed the virtues of high class men and also about the worship of Mahadeva is known as Skanda Purāna. It commences with the description of the Mithesvara Dharmas as found in the Satpuruṣa Kalpa and contains 81 100 slokas in this mortal region —41 42

One who gives away this Purāna along with a golden trident after writing it out at the time of the Sun being in the 12th sign of the Zodiac (Pisces) goes to the region of Śiva —43

14 *The Vamana Purāna* —The Purāna in which the four faced Brāhmā has related the glories of Trivikrama and which describes the three Vargas also to the Devas after declaring the glory of Vamana, is known as the Vāmana Purāna and contains 10 000 slokas. It describes the Kalpa and is auspicious. Following Kṛma Kalpa one who gives it away in charity after writing it out neatly in the autumnal equinox goes to the region of Viṣṇu —44 45

15 *The Kṛma Purāna* —The Purāna in which Viṣṇu has dwelt on the glories of the four Vargas (Dharmā Artha Kama and Molasa) in the form of a Kṛma in the Rasatala regions before the sages in connection with the story of Indriyayumna where Indra was also present through his companion Indriyayumna is known as Kṛma Purāna and is related to Lakṣmī Kalpa. It contains 18,000 slokas —46 47

One who gives it away in charity along with a golden turtle, at the time of the equinox, gets the benefit of giving away thousands of cows —48

16 *The Matsya Purāna* —The Purāna in which the Lord has related the glory of Nṛsiṃha to Vaisiṣṭa Manu, at the beginning of the Kalpa, with a view to propagate the Śruti, in the form of a fish and in which the Lord has also described about the seven Kalpas, is known, O sages, as the Mātsya Purana. It contains 14 000 ślokas —49 50

One who gives this Purana away in charity, along with a golden fish and a cow, at the time of the summer solstice, acquires the benefit of giving in gift the entire earth —51

17 *The Garuda Purāna* —The Purāna in which Kṛṣṇa has described the birth of Garuda out of the cosmic egg in the Garuda Kalpa, is known as Garuda Purana and contains 18,000 ślokas —52

One who gives away this Purana in charity, along with a golden damru, attains a place in the region of Śiva endowed with highest perfection —53

(18) *The Brahmānda Purāna* —The Purana commencing with the glory of the cosmic egg and in which Brahma has described the future kalpas as well as the history of the Universe to the Devas, is known as the Brahmānda Purana, and contains 12 200 ślokas —54 55

One who gives away this Purana in charity along with a yellow woolen garment and a golden cow at the time of Vyāpāta, attains the benefit of a thousand Rjasūya sacrifices —56

Suta said —Vyāsa of wonderful activity, explained these eighteen Puranas, to the extent of 4 lines of ślokas to my father and the latter told me about it, and I, O Rishi, have described the same to you —57

The venerable sage has abridged the Purānas for the sake of the good of this world, otherwise the entire Purana existing in the Deva Loka, contains a hundred crore ślokas —58

Upapurānas—(1) *Nṛsiṃha* I shall now tell you about the difference between the Puranas that exist in the universe and the secondary Puranas. There is a mention of Nṛsiṃha in the Padma Purana and the 18 000 ślokas (dealing with the history of Nṛsiṃha) forms the Nārsimha Purana (which is one of the secondary Puranas) —59

(2) *Nandi upapurāna* —Where Śwāmīkṛtiśa has described the glory of the great godless Nandi (the portion dealing with that) is known as the Nandi Purāna. —60

(3) *Sâmba upapurâṇa*.—That Purâṇa in which Lord Śiva, taking His most noble consort, Gauri, as his audience, has related about the future, as found in the Bhaviṣya Purâṇa and also is styled by the sages as Sâmba Purâṇa.—61.

(4) *Âditya upapurâṇa*.—The learned who know, say that the recitation of the list of the Purâṇas dealing with the ancient Kalpa, is conducive to glory, fame and long life. This is the order of the Purâṇas, as described above. Similarly, the Âditya Upapurâṇa is also mentioned therein.—62.

O Rishis ! the secondary Purâṇas have been deduced from the original eighteen Purâṇas.—63.

The following are the five characteristics of the Purâṇas :—They describe (1) the creation of the universe, (2) its genealogy and dissolution, (3) the dynasties, (4) the Manvantaras, (5) the dynastic chronicles.—64.

The Purâṇas, with these five characteristics, sing the glory of Brahmâ, Viṣṇu, the Sun and Rudra, as well as they describe also the creation and dissolution of the Earth.—65.

The four Vargas (Dharma, Artha, Kâma and Mokṣa) have also been described in all the Purâṇas, along with evil consequences following from sin.—66.

In the Sâtvika Purâṇas, there is largely a mention of Hari's glory. In the Râjas Purâṇas there is the greater mention of Brahmâ's glory. In the Tâmasika Purâṇas, there is a mention of Śiva and Agni's glory. In all kinds of Purâṇas, of all the three attributes, the glory of Sarasvatî and the pitṛis have been described.—67-68.

The great sage Vyâsa, after compiling the 18 Purâṇas, indulged in the composition of the story of Mahâbhârata, in order to magnify their bulk, which was an addition to the Purâṇas, by another lac of ślokas. And in which he has condensed the sense of the Vedas.—69.

The glorious story of Râmâyana, sung by the sage Vâlmiki, at the instance of Brahmâ, also extends to a hundred crore of ślokas.—70.

Brahmâ narrated the original Râmâyana to Nârada ; the latter revealed it to Vâlmiki, who gave it to the world, and which is a means of giving Dharma, Kâma and Artha. And in which way the famous epic exists in the world, and contains 5,25,000 ślokas.—71.

The learned know of the Purâṇas of the ancient Kalpa. The recitation of this list of the Purâṇas is conducive to prosperity, fame and long life. He who reads or listens to it, gets wealth, reputation, long life and emancipation.—72.

This list is the most sacred. It is the giver of fame and the destroyer of sins. It is very dear to the pitris, and is prized by the Devas as a nectar. It is external and destroyer of sin of all men —73

Here ends Fifty third, Chapter giving the list of Puranas and Upapurâṇas, and is known as the Anuṛmanīṭā of the Puranas

Note—It is a remarkable fact that this Purâṇa does not mention the eighteen Upapurâṇas as they now exist. It gives the names of five such Upapurâṇas only showing that when this Purâṇa was composed the other Upapurâṇas did not exist

CHAPTER LIV

Śūta said —Rishi's I shall now relate to you in full about the gifts (Dāna Dharma) vows (Vrata) and fasts as explained by the Lord in the form of fish. This narration is in the form of a dialogue between the great Lord Śiva and wise Narada and also a mention of trivarga (Dharma Kama and Artha). I shall relate exactly as the dialogue took place —1 2

In ancient times, Narada questioned the Lord Śiva, who resides on the summit of Kailâṣa, has three eyes, and is the enemy and destroyer of Cupid —3

The Sage Narada said —“O Adorable God of gods! O Ruler of Brāhmā Viṣṇu and Indra! pray tell me how one may become your devotee or a devotee of Viṣṇu and so attain wealth life health beauty, luck, and prosperity? Pray also tell me which Vrata is the giver of gradual emancipation to married women or widows possessing all good and auspicious qualities —4-5

|| Śiva said —Narada! You have put a very useful question for the benefit of all. Hear about the vow which is beneficial to widows. There is a religious observance (Vrata) which is known as nakṣatrapurusa Vrata which should be devoutly kept. It (nakṣatrapurusa Vrata) is worship of Narâyana in the figure which should be made according to rule having feet, etc., and the names of Viṣṇu should be recited —6”

Note—Nakṣatrapurusa—A figure of a man on the limbs of which various asterisms are marked

The devotee should get an image of the Lord Vasudeva made according to the instructions of the Brāhmana and should then commence to worship it from the month of Chaitra at the time when the moon is in the Mûla, etc —8

He should recite the following mantras on the various limbs beginning from the feet and ending with the hair of the figure —

(1) नमो विष्णवे Namô Viṣṇvâdharayâ—on the two feet sacred to Mûla asterism

(2) *नमो अनन्तराय* *Namo anantāya*—on the two ankles of the leg sacred to Rohini asterism

(3) *नमो वरदाय* *Namo Varadāya*—on the two shanks from the ankle to the knee as well as the two knees sacred to the Aśvini asterism

(4) *नम दिवाय* *Namah divāya*—on the two thighs sacred to the Pūrva Āśāḥa and Uttara Āśāḥa

(5) *नम पञ्चस्रस्य* *Namah Pañcāsraśya*—on the organ of generation sacred to Pūrva phālguni and Uttaraphālguni

(6) *नम मङ्गलस्य* *Namah māṅgaladharāya*—on the waist where Viṣṇu should be worshipped sacred to Kṛttikā asterism

(7) *नम केशिनिभूदनाय* *Namah keśinibhūdānāya*—on the two sides of the ribs sacred to Pūrvabhādrapada and Uttarabhādrapada

(8) *नम दामोदराय* *Namah Dāmodarāya*—on the two arm pits sacred to Revatī asterism

(9) *नम माधवाय* *Namah Mādhavāya*—on the chest sacred to Anurādhā asterism

(10) *नम अघोषविषमकराय* *Namah Aghaughaviṣamakarāya*—on the back, sacred to Dhanīṣṭha asterism

(11) *नम श्रीहस्तप्रसङ्गिदाय* *Namah śrīhastaprasaṅgādāyāya*—on the four arms sacred to Viśākhā asterism

(12) *नम मधुसूदनाय* *Namah Madhusūdanāya*—on the hands sacred to Hastā asterism

(13) *नम सान्मन्मथीय* *Namah Sāmnāmādhīyāya*—on the tips of the finger sacred to Punarvasu

(14) *नम मात्स्याय* *Namah Matsyāya* Then the nails of the Fish (Matsya) should be worshipped sacred to Aśleśā asterism. No mantra in the original

(15) *नम कूर्माय कूर्मस्य पादौ हस्ते च* *Namah Kārmāya Kūrmāyaya Pādau Hastau* śaranam vrajānu—on the throat and the feet of the Tortoise (Kūrma) sacred to Jyesthā

(16) *नम वराहाय* *Namah Varāhāya*—on the two ears sacred to Bravanā asterism and the Boar (Varāha)

(17) *नम मृलिहाय दावजसूदनाय* *Namah Mṛlisihāya Dānavasūdanāya*—on the mouth, sacred to Pūṣyā asterism—Man Lion

(18) *नम कारावामनाय* *Namah Kārauvāmanāya*—on the fore of the teeth sacred to Svātī asterism and Vāmana (Dwarf) avatāra

(19) *नम भागवतानन्दाय* *Namah Bhāgavanandanāya*—on the gullet of the mouth sacred to Satabhiṣa asterism and Parasu Rāma

(20) *नम रामाय* *Namah Rāmāya*—in the nose sacred to Maghā asterism and Raghuvan dana Rāma

(21) *नम रामाय विष्णुविराटाय* *Namah Rāmāya Viṣṇuvīratāya*—in the eyes sacred to Mrigāsira asterism and Bala Rāma

(22) *नम बुद्धाय ज्ञानाय* *Namah Buddhāya Jñānāya*—on the forehead sacred to Chitrā asterism and Buddha

(23) *नम विवेकेश्वर कल्किविदे* *Namah Vīveśvara Kalkīrūpine*—on the head sacred to Bharaṇi asterism and Kalki

(24) *नम हरे* *Namah Harāya*—on the hair sacred to Ārdrā asterism and Purusottama

—9 19 On the day of the fast worthy Brāhminas should be honored —20

On the completion of the Vrata, the devotee should give away a beautiful and big golden mace, studded with pearls and other jewels, cows,

garments bedstead, &c, to a pious Brahmana, versed in the Sāmaveda. The mace should be placed in a pitcher of water —21 22

Besides all that, the devotee should give away other things worthy of being offered to a Brahmana, after which he should devoutly pray to the Lord to fulfil his desires in the words "Manoratham nab Saphalikuruṣva haranya garbhāchyutarudrarūpin' O thou having the form of Brahmā, Viṣṇu and Śiva fulfill all my cherished desires — 23

The image of Viṣṇu along with that of Lakṣmī, should be given away to the Brahmana and his wife with a peaceful mind. So also should be given a bedstead, made of wood, without any joints —24

The devotee should recite the following — "As the worshippers of Viṣṇu never get any sufferings or sin, so let me get beauty and health as well as highest devotion towards Keśava, as the house of the Lord is never devoid of Lakṣmī so my house may never be bereft of my consort in all my life, O Kṛiṣṇa' —25 26

After that, the Brahmana versed in astronomy, should be dismissed by giving away the image of the nakṣatra puruṣa along with clothes, garland, sandal paste &c. The worshipper should abstain from salt and oily food during all the twenty seven days of his observance of the Vrata, and should feed others according to his means, without giving way to miserliness —27 28

The worshipper of the nakṣatra puruṣa attains all his desires and at the end passes his days in the region of Viṣṇu with happiness. He washes off all his sins as well as all the sins of his deceased ancestors committed in his present and past lives —29 30

The married woman or the man who reads or hears the story of this observance with devotion, will free herself or himself from all the sins by hearing and reading it. This observance confers many blessings on the worshippers —31

*Here ends the fifty fourth chapter dealing with the observance called
nakṣatrapuruṣavrata*

Note — The twenty seven Nakṣatras which are to be worshipped in the ceremonial in the month of Chaitra commencing with the Moon when she is in the asterism Mūlā and on successive twenty-six days when she passes through different other asterisms are shown in the Table opposite to this page which has been reproduced from Colebrooke's Essays. The asterism Abhijit, is no longer counted amongst asterisms

CHAPTER LV

Hearing all that Nārada said —“Lord! What should one, who, owing to delicate health or otherwise, is not in a position to go through the ordinance of fasting just explained by you, do?”—1

The Lord said —One who is not in a position to keep up the fast should take his meals in the night which will also give him everlasting benefit —2

Hear about the Vratā, called Āditya Śyāma Śinkarārchanā observance, as described by the learned in the Purāṇas, as well as the method of worshipping Śinkarā, on the conjunction of the moon with particular asterism. That day is most auspicious which falls on a Sunday, when there is Śinkrānti and the 7th day of the dark fortnight and when the moon is in the asterism Hastā. On that day, the images of Umā and Māheśvara should be worshipped, the former after reciting the names of the God, Sun, and the latter along with the invisible form of Śiva —3 5

There is absolutely no difference between Śiva and the Sun, and consequently, the devotee, when worshipping the Śiva, uses the mantras addressed to the Sun. They are as follows —

With (1) सूर्याय नमः Sūryāya namaḥ let him adore the feet of the image, along with Hastā asterism,

With (2) अर्काय नमः Arkāya namaḥ the ankles with Chitrā asterism,

With (3) पुरुषोत्तमाय नमः Puruṣottamāya namaḥ the shanks along with Svātī asterism,

With (4) धात्रे नमः Dhatre namaḥ, the region of the knees along with Viśākhā asterism,

With (5) सहस्रभानवे नमः Sahasra Bhānave namaḥ, the two thighs should be worshipped along with Anurādhā asterism,

With (6) अण्डगाय नमः Aṇḍāya namaḥ the generative organ, along with Jyesthā asterism,

With (7) इन्द्राय सोमाय नमः Indraya Somāya namaḥ the waist, along with Mūlā asterism,

With (8) सप्ततुरगमाय नमः Saptaśturamāya namaḥ the navel along with Pūrvā and Uttara Aśādhā asterism,

With (9) त्रिकाम्बाय नमः Trikaṁbāya namaḥ the arm pits along with Śravanā asterism,

With (10) विकटाय नमः Vikatāya namaḥ on the back with the asterism Dhanisthā,

With (11) ध्रुवनिवासिन्यय नमः Dhruvavināsināya namaḥ in the eyes with the Batabhishā asterism;

With (12) चन्द्रक्राय नमः Chandrakrāya namaḥ on the arms along with Pūrvā and Uttarābhādrapadā asterisms,

With (13) साम्नामधीशाय नमः Sāmnāmadhisāya namaḥ, the two hands along with Revatī asterism,

With (14) सप्तवस्वधुरंधराय नमः Saptaśvadhuraṇḍharāya namaḥ the thighs along with Aśvinī asterism;

With (15) कटोरधाम्ने नमः Kothoradhāmne namah, on the throat, along with Bharanī asterism;

With (16) दिवाकराय नमः Divakarāya namah on the neck with the Kṛttikā asterism,

With (17) अम्बुजेश्वराय नमः Ambujeshvāya namah on the lips with the Rohini asterism;

With (18) हृत्वे नमः Hṛtve namah, on the teeth with Mrigashīrā asterism;

With (19) रुक्मिणे नमः Savitrē namah the tongue along with Ārdrā asterism,

With (20) शङ्कराय नमः Śaṅkarāya namah in the nose along with Punarvasu asterism,

With (21) अम्बोरुवल्लीभाय नमः Ambhoruvallabhāya namah on the forehead along with Pōṣyā asterism,

With (22) वेदसरिरधाम्नि नमः Vedasarīradhāmino namah on the crown of the head, along with the asterism Aślēṣā;

With (23) विबुधप्रियाय नमः Vibudhapriyāya namah the ears, along with Māghā asterism,

With (24) गोब्रह्मनवन्दनाय नमः Gobrahmanavandanāya namah, the eyes, along with Pārvapālāgni asterism,

With (25) विश्वेश्वराय नमः Viśveśvarāya namah the eye brows along with the Uttara phālgunī asterism — 6 15

Afterwards the devotee should pray to Śiva 'O, Lord' armed with a noose, a hook, a trident, a lotus, a human skull, and the wearer of the snake and the moon and the bow, I salute Thee 'O Lord' the destroyer of Gaja, Demons, Cupid and Puṇa and Andhaka, etc, I salute Thee" — 16

The worshipper should also worship the different weapons (mentioned above), and should salute the Lord by bowing down his head, with the mantra Viśveśvāya namah and every day abstain from oil, flesh, green vegetables and salt, and eat moderately — 17

After thus taking his meals in the night the devotee, on the Punarvasu asterism day, should put some rice, along with some ghee, in a vessel made of fig leaves. And should then give it away to the Brahman, after putting some gold in it. Then, on the seventh day of the fast, he should give to the Brāhmana a couple of raiments — 18 19

On the day of the fourteenth repast after the fast, the worshipper should feed the Brāhmanas with raw-sugar, milk and clarified butter — 20

And after that, he should get a golden lotus, eight fingers in length, made with eight leaves and studded with gems and bedecking it with nice cloth, should give it away to a Brahman, along with bedsheet, pillow, utensils shoes chāmra, a piece of mattress, looking glass, garments, fruits incense bedstead, a cow with its horns covered with gold and hoofs with silver, along with her calf and a vessel of bell metal for milking the cow. The cow must necessarily be given away on that occasion — 21-25

Then the devotee should pray to the Sun "God' as Your house is

not bereft of lustre, fortune and prosperity, similarly let mine be also in the enjoyment of same blessings"—26

"Lord ! who else is there excepting Thyself to grant me prosperity, consequently, be pleased to safely and comfortably see me through this mundane sea of trials and troubles —27

After that prayer, the devotee should circumambulate and salute the Deity, and then dismiss the Brahman and send to his house all the things given in charity. None of them should be kept in the house of the worshipper —28

Nothing should be said about this sacred observance to a blasphemer, to a person of evil conduct to a hypocrite or to a false reasoner, for they are liable to profane it. Doing so, would lead to sin —29

The self controlled and the devout are worthy of being told about the mystery of this observance. Those learned in the Vedas assert that it is the destroyer of all sins and giver of all peace and happiness to men —30

Those women and men who observe this ordinance with devotion, are never bereft of their sons and other dear ones. They attain the Divine felicity, and are free from the curse of disease, grief and suffering —31

This ordinance was at first observed by Vasiṣṭha, Aṅgura, Kuvera and Indra. The mere recitation of this liberates one from all sins —32

One who reads or hears about this Ravi Śrīyāna observance, endears himself to Indra and helps his deceased manes to go to heaven from hell —33

*Here ends the fifty fifth chapter describing the observance
called Adityasayana Vrata*

CHAPTER LVI

The adorable Śiva said —I shall now explain to you about the Kṛṣṇaśṭamī Vrata (ordinance) which is the destroyer of all evils. This fast gives victory, peace and emancipation to men.

Śaṅkara should be worshipped on the eighth day of the dark fortnight in the month of Mārgaśīṣa. Sambha on the corresponding day of Pausa. Mahēśvara in Mṛgha. Mātadeva in Phalguna. Sthanu in Chaitra, Śiva in Vaiśākhā. Prāṇapati in Jyaiṣṭha, Ugra in Āśvīn. Śarva in Śrāvaṇa. Trivambaka in Bhādr̥. Hara in the month of Āśvīn. Išana in Kārtika. These puṇas should be performed every month, on all the 8th days of the dark fortnight. The devotees should worship the

Brahmanas, and should observe a fast after giving away cow, land, gold and cloth to them especially to the devotees of Śiva. In the night time Śiva should be worshipped with Panchagavya and with urine of the cow clarified butter, cow's milk sesamum, barley, Kusā grass, water the water of the washing of the cows' horns the leaves of Śirisā, ūrkā (Calatropis gigantea) leaves of Bilva (nele marmelos) and curds — 16

Note—Panchagavya—Five products of the cow taken collectively, i.e. milk curds clarified butter urine and cowdung

The worshipper should feast the learned and the pious, from Maigśāra after an interval of two months under the following trees — aśvathā (the holy fig tree) vata (the banyan tree) udumbara (Ficus glomerata) plakṣā (the rose apple) palāśā (buter frondosa) jambu (eugenia jumbo) and he should use the tooth brush made of these trees to cleanse his teeth on those days. An offering of uḡlya water and black cloth and black cow should be made to the Deity, and at the conclusion of the fast, curds, grain canopy flags and chamara, &c should be given away in charity — 79

Brahmanas should be given the five gems along with a vase of water and a black cow gold and different kinds of cloths. If the worshipper is not a position to give away all that he should give a cow at all events. Slosetedness should not be exercised in charity for it leads to sin. One who observes the Kṛṣṇa tamī fast according to the rules laid down enjoys happiness after being venerated by the Devas for 307 kalpas, in the region of Śiva — 1011

Here ends the fifty sixth chapter dealing with the Kṛṣṇāstamīvata to be observed on the eighth day of the dark fortnight of every month

CHAPTER LVII

Narada said — O Lord! with moon as thy crest jewel pray tell me all about the ordinance the observance of which begets long life health fecundity of the race king to a in several successive lives — 1

The Lord Śiva said — Nṛpaṭī! I have already explained to you about the ordinance that confers everlasting blessing on the devotee and I shall now also explain to you more clearly about it as described by those learned in the Purāṇas — 2

Rohinichandra śyānavatā is most sacred. The devotee should worship the image of Nṛayana after reciting the names of the moon in observing it — 3

When the full moon day falls on Monday, or when the Rohini asterism falls on the full moon day, the learned should bathe with pūñchagavya and mustard, and, after that, should recite "Āpyāśva" Mantra for a hundred and eight times —45

Note—Āpyāśva—A Vedic Mantra

The Śūdra also may observe this Vrata with extreme devotion, freeing himself from the company of all unbelievers, and should devoutly salute the Gods, Moon and Viṣṇu, with the following mantra, instead of the Vedic one —Somaṁ Varadāyātha Viṣṇave cha namo namah —6

After finishing his bath and the recitation (japa) of the mantra, he should return to his house and worship Madhusūdana, by offering fruits and flowers and singing the names of Moon (Sōma), as given below —7

After reciting (1) सोमाय नमः Somaṁ sātāya namah, should be worshipped the feet (of the Divine image), and after reciting (2) अनन्तधात्रे नमः Anantadhātre namah should be worshipped the shanks and knees, after reciting (3) जलोदराय नमः Jalodarāya namah, the two thighs, and after reciting (4) अनन्तधात्रे नमः Anantadhātre namah the organ of generation —8

After reciting (5) कामाक्ष्यप्रदाय नमः Kāmāśya sukha-pradaya namah the waist of the moon should be worshipped. After reciting (6) अमृतोदराय नमः Amritodarāya namah the stomach after reciting (7) शङ्काय नमः Śaṅkāya namah the navel should be worshipped —9

After reciting (8) चन्द्राय नमः Chandrāya namah, the mouth should be worshipped, after reciting (9) द्विजिह्वाय नमः Dvijaḥpāya namah, the teeth, after reciting (10) चन्द्रमसे नमः Chandramase namah the face (hāyam), after reciting (11) कुमुदन्तवन्मित्राय नमः Kumudvantavan-priyāya namah the lips —10

After reciting (12) वानसधन्वाय नमः Vanaśadhinśāya namah, the nose, after reciting (13) आनन्दभूताय नमः Ānandabhūtāya namah the brows, after reciting (14) इन्दिराक्षयाम्भारयाय नमः Indiraśāyāmākarāya namah the eyes like lotus —11

After reciting (15) समस्तध्वारवन्दिताय नमः Samastādhvaravanditāya namah and दिग्बिम्बाय नमः Digbimbāya namah, the two ears, after reciting (16) उदधिप्रियाय नमः Udaḥhipriyāya namah, the forehead, and after reciting (17) सुसुम्नध्वजपातये नमः Susuṁnādhvapataye namah, the hair —12

After reciting (18) शङ्काय नमः Śaṅkāya namah, the head of Mūrāri, after reciting (19) विष्णवे नमः Viṣṇave namah the coronet (of the Divine image) Rohini should also be worshipped. The devotee by praying: "O, Rohini the beloved of the Lord also known under the name of Lakṣmi O blessed one" should offer sweet smelling flowers, incense and eatables etc., and sleep on the floor in course of the night on getting up early in the morning and after taking his bath he should offer a vase of water, gold and eatables to the Brāhmana with the mantra नमः चन्द्रविमलाय and then hear the recitation of some sacred book (Itihāsa) for a couple of a ubhāras (96 minutes) after taking twenty-eight morsels of food with clarified butter milk and urine of the cow but devoid of flesh and salt —13-15

Then he should worship the Moon and Viṣṇu with Kadamba, blue lotus, Ketaki, jasmine, lotus, sevati, kuvaja, white kannair and champaka —16

Harī should be worshiped with all the various kinds of flowers that bloom in various months, from the beginning of the month of Śrāvaṇa —17

In this way, the devotee should go on with the worship, according to the prescribed rites till the end of the year, after which he should give away a bedstead, along with a mirror and other things in charity —18

Then he should make an image of Rohini and the Moon in gold. The image of the latter should be six fingers in length and that of the former four fingers. And he should give them away to a good Brahmana, along with eight white pearls, white cloths, milk, some utensil of bell, metal, rice, raw sugar, sugar cane and fruits —19 20

He should also give away after that, a white cow, with its horns plated with gold and hoofs covered with silver and its back covered with a cloth, along with utensils and a couch —21

Afterwards, the worshipper should bedeck the Brāhmana along with his consort with fine clothes, &c, and should look upon him as the moon company of Rohini —22

And he should then pray, "O Lord ' as Rohini shines in Thy house, let my house, too, be full of lustre —23

O Lord Moon ' as you bring happiness and emancipation to all, be merciful enough to shower the same blessings on me, and let my devotion in you always remain firm '—24

"O Lord Moon, grant me health and prosperity I am afraid of this world, and desire bliss at your hands"—25

This ordinance is very dear to the Pitṛs and the observer of it gains the region of the moon after being the lord of the three worlds for 17 Kalpas, and then gets final rest —26

The women folk, observing this fast beget the same fruits, and are liberated from the cycle of births —27

One who reads or listens to this form of ordinance gets pure intellect and goes to heaven where he is venerated by the Devas —28

*Here ends the fifty seventh chapter describing the worship of
Rohinichaudrasayanaviata*

CHAPTER LVIII

Sûta said —The King Vaivasvata Manu asked the Lord, who was lying in the water in the form of fish to explain to him when should the sacrifice be performed and what feasts should be employed therein,

and what kind of altar should be made for the occasion to consecrate a newly built tank, well and pool, grove and temple —1-2

He also asked the Lord to explain what fees to the officiating priest and Sacred offerings to the Deity should then be made. What are the proper time and place for this observance, and what preceptor should be appointed —3

The Lord Fish said —Here, O Mighty armed, the rules about tanks, etc., as laid down in the *Itihāsa* and the *Purāṇas*, by knowers of the Veda. At the end of the summer solstice, the man performing the ceremony should get the preparatory rites to the observance performed in an auspicious bright fortnight, after consulting a Brahmana —4 5

After that, he should get a nice Veda (square altar), measuring four hands in length, with four openings made, near the tank, etc., to be consecrated, in the north eastern direction —6

A *pandal* (*mandapa*), measuring sixteen hands, with four openings should also be made, and then around the altar should be made pits (*gargas*), five, seven or nine, but not more in number, one cubit deep and three circles round them. The receptacle (*yoni*) of the altar should be one span long and six or seven fingers broad —7 8

Note—*Vitasti*=A measure of length equal to 12 fingers (being the distance between the extended thumb and the little finger)

The *gargas* or pits should be seven in number, and the circles should be three inches (*parvas* i.e. digits) in height. Flags and bunting of the same colour should be on all sides —9

In all the four directions of the *pandal*, arches of the twigs of the *Aśvatha*, *Udumbara*, *Plaksa* and *Vaṭa* trees, should be made —10

Then eight Brahmanas, versed in the Vedas, should be employed as sacrificial priests (*hotas*), eight as warders and another eight as *Jāpakas* —11

Note—*Jāpaka*=One who mutters prayers

The Brahmana who has all the virtues in him, who is able to restrain his passions and knows the mantras, is calm and belongs to a good family, should be chosen to perform the functions of the priest (*Purohita*) —12

Water-pot and materials of sacrifice should be placed at each of the *gargas* (pits), after which a fan and a white *chāmara* should be placed on a big plate of copper —13

Afterwards, the family guru (*Āchārya*) should scatter on the ground

the different kinds of boiled rice and barley for presentation to the Gods, after reciting the Vedic text —14

The sacrificial posts should be made of the glomerous fig, measuring three cubits with closed fist in length, of the hand of the sacrificer. It is also auspicious to get them made of the size of the worshipper —15

Twenty five Ritviyas (the eight Hotas eight Dvārpalas, eight Jāpakas and one Parohita), arrayed in ornaments of gold, should be presented with golden ear rings, armlets, rings and different kinds of cloths, without making any difference between them. But the family (Āchārya) should be worshipped with double the number of things offered to the Ritviyas. After that, the worshipper should give away in charity the things liked by him the best, along with a bedstead —16 17

The turtle and the crocodile should be made of gold, the fish and the unvenomous water snake should be of silver, the frog and the crab of copper, and the Śisumara (porpoise) fish of iron. All these things should be prepared from before, O Lord of men —18

Then the worshipper (yajaman) bathed in the water of different herbs, according to the Vedic injunctions, by those Veda knowing priests, should enter the sacred pavilion wearing a garland of white flowers, white garments and smeared with white sandal paste through the western arch, in company of his consort, sons and grandsons, etc —19 20

Then the learned should draw up a ring with powders of five colors by uttering auspicious sound, while the music of drums is playing —21

Then a circle should be made, with sixteen spokes in it, and in the centre a figure of a beautiful lotus of four leaves should be made —22

Afterwards, images of the planets and the regents of the world should be established in the proper directions on the different altars, after reciting the Vedic hymns (prescribed for the occasion) —23

Then, images of the turtle and other water animals should be established in the middle, after reciting the hymns of Varuna (the God of waters) and afterwards images of the Deities, Brahmā, Śiva and Viṣṇu, should be established —24

After establishing the images of Ganeśa Lakṣmī and Ambikā, and for the peace of the Universe the images of the group of the Bhūtas should be established —25

Note—Bhūta= Elements demons

Then the pitchers full of water should be covered with clothes, incensed with the odour of ... —26

After garlanding the warders and putting sandal paste on them, the Āchārya priest should ask the warders (the Dvārapāla priests) by saying "pathadhvam" to chant the Veda —27

In the east should be seated the Vahavrichas (the two priests versed in the Rīgveda), in the south the two Dvārapālas (learned in the Yajur veda), in the west the two Dvarapālas (learned in the Sāmveda), and in the north, similarly, the two Dvārapālas (learned in the Atharva Veda) —28

The worshipper should seat himself on the south side, facing the north and the Āchārya should ask the eight (Hotā) priests "Yajadhvam" to commence the sacrifice, and to the skilful Jāpakas he should say "tiṣṭhadvam" (to sit down). Thus directing them, the Āchārya, versed in the sacred text, should sprinkle water silently round the fire without uttering any ritual formula —29 30

Sacrificial fuel and clarified butter should be offered to the Fire, after reciting the hymns of Varuna, and the sacrificing priests should also be made to do the same all round —31

Afterwards according to the prescribed rites, offerings should be made to the planets, Indra, Īśvara, Maruts, Lokapālas and Viśvakarmā —32

Then the knowers of the Rīgveda, seated in the east, should separately mutter the formulae of Rātrisūkta, Rudrasūkta, the auspicious Pāvamānasūkta and Purusaśūkta, in the same way the Dvārapālas learned in the Yajurveda, seated in the south, should separately mutter the formulae of Indra, Rudra, Soma, Kāśmāndī, Fire (Jātavedas), and the Sun —33 34

Similarly, the Dvārapālas, the chanters of the Sāmveda, seated in the west, should chant the hymns of Vairāja, Pauruṣasūkta, Suvārṇa, Rudra Samhitā, Śaṁśava, Pañchanidhana, Gāyatrīsūkta, Jyestha Sāma, Vama-devya, Brihatisāma, Raurava, Rathantira, Kāṇva, Gavām Vratam, Rak-soghna and Vayas —35 36

Afterwards, the learned (Dvārapālas) in the Atharva Veda, seated in the north, meditating on Varuna, should devoutly mutter the formulae of the Śāntikas and the Paustikas —37

After performing the above-mentioned ceremonies on the first day, adhivāsana should be done, and then the earth of the following places viz., Elephant ward, stable, well, lane, pool, cattle-shed, ant hill, the place where four streets meet should be put into the pitchers full of water (placed in the pāṇḍal) —38

Note —Adhivāsana = Scenting with perfumes (2) Preliminary consecration of an image, its invocation and worship by suitable mantras before the commencement of a sacrifice (3) Making a divinity assume its abode in an image

Then the worshipper should bathe in the water, incensed with the following things —the yellow pigment white mustard, sandal paste and resin together with pañchagavya (five products of the cow) —39

Having thus finished the preliminary rites performed with the utterance of great mantras, with regard to each ceremony, the worshipper should pass the night in sleep. In the morning, the worshipper should give away cows to the Brāhmana, *i.e.*, 100 cows or 68 or 50 or 30 or 25 —40-41

Later on, on some auspicious day and hour, as calculated by the astrologer (Sāmvatsara), the worshipper should give away after making her pass through the water of the pond, etc., to be consecrated, a cow decked with gold, to the Brāhmana versed in the Samaveda, after chanting the text of the Vedas accompanied with music —42-43

Afterwards the worshipper should put, five different kinds of gems on a plate of gold, and give away to the Brāhmana, and should place the alligator, fish, &c., in a pond. Then he should worship the above-mentioned cow standing in water, held by the Brahmanas versed in all the four Vedas, with the Ganges water, curd and rice, and should afterwards make it swim in the water facing towards the north —44-45

The cow should then be bathed by reciting the text of the Atharva Veda such as punarāmeti, etc., as well as āpoliṣṭhā, etc., and then the worshipper should return to the circle of priests. Then the tank should be worshipped and bali offerings should be made on four sides of it. Afterwards, homa sacrifice should be performed for four days —46-47

At the end of these ceremonies the Chaturthī Karma should be performed, when the worshipper should give dakṣiṇā to the Brāhmanas, according to his means, and should mutter mantras of Varuna —48

Then the entire materials employed in the performance of the sacrifice, including the pandal, should be equally distributed to the Ritvijas and the golden bedstead should be conferred on the chief priest. —49

Afterwards, the worshipper should feast either 1,000, 800, 50 or 20 Brāhmanas, according to his means, which is the way of consecrating the tank, as described in the Purāṇas —50

And, similarly, it has been laid down for the consecration of wells, pools, small tanks, &c —51

As to the consecration of palaces, groves, lands and buildings, the ritual formulae are somewhat different from the consecration of tanks.

Lord Brahmā has prescribed these rites for the wealthy. Forty people in less favourable circumstances, should follow the Ekāgri rites, without giving way to miserliness —52

The consecration of tanks in the rainy seasons and autumn begets the fruit of Agnistoma sacrifice, and of the Vajapeya and Atirātra sacrifice in the seasons of Hemanta and Śisira —53

Note Agnistoma=a protracted ceremony extending over several days in spring
Vajapeya=a particular sacrifice Hemanta=winter season Śisira=spring season

The consecration in the vernal season (Vasanta) begets the benefit of Aśvamedha sacrifice, and of the Rajsūya in the summer season —54

The Lord has said that one who performs the ceremonies mentioned above, with the mind purified by scriptures and with full faith in them goes to the region of Śiva and resides in heaven for many ages —55

Afterwards that man goes and enjoys in higher regions, and remaining there for the full life of Brahmā, to the extent of two Parārdhas gets emancipation and enters into the highest stage with Viṣṇu. And all this he gets through the merit acquired by the performance of this ceremony —56

Here ends the fifty eighth chapter dealing with the consecration of tanks, reservoirs, etc

CHAPTER LIX

The Risis —Sāta¹ tell us in detail the rites which the wise should observe in dedicating and consecrating a tree, and also the region in which he would go after his death —1 2

Sāta—I shall explain to you, O Lord of the world, the rites of dedicating as well as those prescribed for the laying out groves. One should follow the rites, as dictated for the consecration of a tank, and should then plant the trees, the Ritvijas the pavilion and the Āchāryas should be arranged in the same way, and the Brāhmanas should be adored with sandal paste &c —3 4

Afterwards, the trees should be bathed with the water, mingled with all the prescribed medicinal herbs, and then, garlanding them, they should be wrapped with cloth —5

Then with a needle of gold, the Karpavedha ceremony should be performed on the tree and, similarly, with the same golden stick the eyes of the tree should be painted with black pigment —6

Note—Karpavedha—The piercing of the ear with needle to put on earring

After that, seven or eight fruits made of gold should be placed on the altars.—7

The incense of the resin (*guggula*) is considered best on such an occasion. Copper pitchers, full of water, should be placed and worshipped with cloth and incense, &c, after placing corn on them.—8

Then the pitchers containing gold, &c, inside them, should be placed close to the trees and sacrifice should be made after which offerings should be made to Indra, Vanaspati, Lokapālas, &c, according to the rites prescribed.—9-10

After that a milch cow, covered with a piece of white cloth and wearing gold ornaments and having, her horns covered with gold, should be let loose between the trees planted, with her face turned towards the north. A milking vessel of bell-metal should also be included among other things to be given away with the cow.—11.

Then the trees should be watered with (the water contained in) the copper pitchers, after reciting the Mantras of the Rik, Yaju, and Sāma, addressed to Vairana, accompanied by music and song.—12

Afterwards the worshipper should bathe with water, taken from the above pitchers, and wear white garments, and then with a peaceful mind should confer on the officiating priestes the cows, the riches, bedsteads, sacred threads, bracelets, rings of gold, clothes, sandals, along with other things, and feed them on milk for four days.—13-14.

Libations consisting of mustard, barley and black sesamum and wood of *butea frondosa*, should be offered in the Fire, and on the fourth day, festivities should be observed and Dakṣiṇī should be given to the Brāhmanas, according to the means of the worshipper.—15

The worshipper should also give away with an easy mind other things which he likes, and should salute and dismiss the chief priest (Ācārya), after giving him twice as much as he gave to other officiating priests.—16

The wise who observes these rites in dedicating the plantation of trees, obtains all his desires and attains to endless felicity.

One who plants even one tree, O King! according to the prescribed rites, resides in heaven for 30,000 years of Indra. The planter of trees, according to the prescribed rites, liberates the same number of his past and future manes and attains the highest perfection, and is never re-born on earth. One who hears or relates to others these prescribed ceremonies goes to the region of Brahmā and is venerated by the Devas.—17-20.

*Here ends the fifty-ninth chapter describing the rites of
dedicating trees and planting groves*

CHAPTER LX

The Lord Fish said —I shall now relate to you the Saubhāgya Sayana Vrata (ordinance), the giver of all bliss which is known to the Paurāṇikas —1

When the regions Bhūh, Bhuvah, Svat and Maha, &c, were consumed then the good fortune of all creatures went and centred itself in the heart of the Lord Viṣṇu, in Vaikuṇṭha heaven. Again, long time after, with the object of creating the world, O King! the plastic material, consisting of Pradhana (root matter), and conscious souls called Puruṣas, was enveloped with self consciousness (ahaṅkāra), when there arose a rivalry between Brahmā and Kṛiṣṇa, regarding the fashioning of the future world. Then (from their clashing wills), a terrifying flame of fire arose in the form of a līṅga (pillar), by the warmth of which the good luck of the world resting in the heart of Hari came out (in the form of perspiration) —2-4

That good fortune emerging from the heart of Viṣṇu, passed through the Intermediate plane (antarikṣa) before it could reach the earth in liquid form, and Dakṣa the wise son of Brahmā, drank up this giver of beauty and loveliness —5-6

Thence Dakṣa got mighty power and great lusture, and the remainder of (the good luck) which reached the Earth was divided into eight parts. From them were produced the seven givers of prosperity to all men, namely (1) sugarcanes, the Kings of all juices Rasarajam (2) Niṣpāva coriander seed (?), (3) the cuminseed (Kālājirā), (4) the clarified butter (ghṛita) (5) cow's milk (Kṣīra), (6) saffron (Kusumbha), (7) safflower (Kumkuma). So also the common salt was produced as the eighth, and these are called saubhāgya Aṣṭaka, the eight blessings —7-9

That which was drunk by Dakṣa, the son of Brahmā, the knower of Yoga, became his daughter, known as Satī (Parvatī) Pārvatī, owing to Her matchless beauty, came to be known as Lalitā, and that paragon of beauty was afterwards married by the Lord Śiva. The very Satī is called the Goddess who gives bliss (Saubhāgyamayī), and also prosperity and emancipation. Those men and women who worship Her with devotion may obtain everything —10-12

Manu said —O Lord! explain to me the ways of worshipping that sublime Goddess, the upholder of the Universe, and tell me completely the ritual of Her worship —13

The Lord Fish said —The devotee should bathe himself with sesamum in the forenoon, on the third day of the lunar fortnight, in the month of Chaitra, during the vernal season, for, on that day, the Goddess was

united to Śiva, the soul of the Universe, with marital rites On that day, Śiva, along with His consort, Pārvatī, should be worshipped with flowers, fruits, incense, lamps, and offerings of foods, &c, and the image (of Gaurī) should be bathed with Pañchagavya and scented waters, after which Gaurī and Śankara should be worshipped as follows —14-17

By pronouncing (1) पातालये नमः Pātālāyai namah the feet of the Devī should be worshipped, and those of Śiva should be worshipped with the mantra शिवाय नमः Śivāyanamah. Their ankles should be worshipped after pronouncing (2) शिवाय नमः Śivāyanamah and जयये नमः Jayāyanamah; after saluting Rudra with (3) त्रिगुणाय नमः Trigunāyanamah and the Goddess, with भवायै नमः Bhavāyāi namah, their shanks should be worshipped After saluting Gaurī with (5) रुद्रेश्वर्यै नमः Rudresvarāyāi namah, Śiva and with विजययै नमः Vijayāyāi namah, their knees should be worshipped After saluting Śiva with (6) हरिकेश्याय नमः Harikēśāyanamah and Gaurī with वरदे नमः Varade namah (the giver of boons), the thighs should be worshipped —18-19

Their waist should be worshipped, after saluting the goddess with (7) ईशायै नमः Iśāyāi namah I salute the goddess, Iśā He should salute Śankara with शङ्कराय नमः Śaṅkarāyāi namah The abdomen should be worshipped by saying (8) कोटायै नमः Kotavai namah, I salute the goddess Kotavī, and by मूलिने नमः Mūline namah, I salute the wielder of the trident —20

The stomach of the Goddess, after saying (9) मङ्गलायै नमस्तुभ्यः Mangalāyāi namastubhyam, "I salute Māngalā" (the giver of bliss); the stomach of Śiva, after pronouncing शिवाय नमः Iśāyāi namah "I salute Śiva, the breasts of the Goddess, after saying (10) ईशायै नमः Iśāyāi namah, "I salute Iśāni, and of the God by saying सर्वोत्तमै नमः Sarvātmane namah, salute the All-Soul —21

The throat of the Lord after saying (11) वेदात्मने नमः Vedātmane namah, "I salute the soul of the Vedas, the throat of the Goddess, after saying रुद्राण्यै नमः Rudrānyai namah, 'I salute Rudrāni, their hands, after pronouncing (12) त्रिपुराघ्नाय नमः Tripurāghnāyāi namah, 'I salute the god, the destroyer of the demon Tripura, and the goddess with अनन्तायै नमः Anantāyāi namah, "I salute the Infinite" —22

Their arms, after pronouncing (13) त्रिलोकेशाय नमः Trilochanāyāi namah "I salute the three-eyed Hara, and the goddess by कालानलप्रीत्यायै नमः Kālānalapriyāyāi namah, 'I salute the beloved of the Lord,' the ornaments, after saying (14) सौभाग्याभवान्यायै नमः Saubhāgyabhavanāyāi namah, 'their mouths, after reciting (15) स्वाहास्वहायै नमः Svahāsvadhāyāi namah, for the goddess and ईश्वर्यै नमः Iśvarāyāi namah, for the god. —23

The lips of the Goddess, the giver of prosperity should be worshipped by reciting (16) अशोकमधुसूक्तियै नमः Asokamadhuvācīnyāi namah and of the god by शिवाय नमः Śivāyāi namah The cheeks of the Lord should be worshipped by saying (17) स्थानवे नमः Sthānave namah and of the goddess by चन्द्रमुखप्रीत्यायै नमः Chandramukhapriyāyāi namah —24.

The nose of the Lord should be worshipped by reciting (18) अर्धनारीशायै नमः Ardhanārīśāyāi namah and of the goddess by अशितङ्ग्यायै नमः Asitāṅgyāi namah The eye-brows of the Lord of the world should be worshipped by reciting (19) उग्राय नमः Ugrāyāi namah, and of the goddess by ललितायै नमः Lalitāyāi namah. —25

The tresses of Śiva, after reciting (20) सर्वायै नमः Sarvāyāi namah, "I salute Sarva," the

destructor of Pura the tresses of the hair of the Goddess after saying वासुदेव नमः Vāsudevā namah I salute Vāsava the hair of the god after reciting (21) नमः श्रीकण्ठनाथाय namah śrīkaṇṭhanāthāya and of the goddess with the same mantra The head of the goddess after pronouncing (22) भवे प्रथमं हृषिकेशे Bhimograsamarupinye I salute Bhimograsamarupini and of the God by सर्वानने नमः Sarvatmanā namah —26

After thus worshipping Śiva the devotee should place before Him the Saubhāgya Astaka the eight blessings consisting of the following eight things clarified butter (ghee) niśpāva (?) saffron cows milk cuminsed (rasaraja) salt and coriander seed All these eight things are considered as boons and therefore their mixture is called Saubhāgya Astaka —27 28

Note —The enumeration here is slightly different from that of Sloka 9

After offering these things to Śiva and Parvatī the devotee should wash the horns of the cow in the night and drink the same and sleep on the floor —29

Getting up in the morning, the devotee should bathe, and after turning his rosary, should offer clothes garlands ornaments, &c, to the Brahman and to his Consort —30

The devotee should get a pair of golden feet made and give them away, along with the eight blessings to the Brāhman after invoking blessing of the Goddess Lalitā, saying "piyatām itra Lalitā" —31

Similarly, for a year, the worship should be performed according to the prescribed rites, on each third day of the moon, by those who desire all blessings —32

The following special articles of diet and mantra of gift Dāna should be observed hear them from me The devotee should drink the washing of the cow's horns in the month of Chaitra, eat cowdung in the month of Vaiśākha The flower of Māṇḍira tree in the month of Jyaiṣṭha, the leaves of the woodapple (Vilvapatra) in the month of Āśāḍhā, curds in the month of Śrāvaṇa, the water sprinkled with the Kuśa grass in the month of Bhādrā Milk in Āśvina clarified butter, mixed with curd in Kārtika, the cow's urine in Mārgaśīra, clarified butter in Pausa Black sesamum in Magha, Parichagāyā in Phalguna At the time of giving away the gifts the devotee should recite the following mantra 'Lalitā Vijaya, Bhairava, Bhairavi Kumudā Śivā, Vasudevī, Gaurī Mangalā Kamalā, Sati, Umā be pleased' In other words the devotee should in each month invoke the pleasure of the Goddess by reciting a fresh name out of the twelve names mentioned, viz, in Chaitra he should say, "Lalitā be pleased," in Vaiśākha, "Vijaya be pleased," and so on —33 37

He should offer the following varieties of flowers (one each month) at the time of worship —Mallikā, Aśoka, Lotus, Kadambā, 'Utpalā, Malatī,

Kubjaka, Karabira, Bānam, Amlana, Kutkuma and Sindhuvarā, or any of the following flowers, as procurable, should be offered, viz — Jasmine, Safflower, Mālatī, Lotus and Karabira —38-40

Married woman or maid, after devoutly worshipping Śiva at the end of the ordinance, should give away a bedstead, along with all the necessary requisites —41

At the time of giving away the bedstead, the following things should also be placed on it and given away along with it —The golden images of Śiva and Parvatī, the golden figures of ox and cow —42

Besides this, according to his means, the devotee should give to the Brahmanas and their wives, clothes, grain, ornaments cows, cash, and should not give way to niggardliness or doubt —43

One who observes this ordinance—Saubhāgya śayana—achieves all his ends and emancipation This ordinance had better be observed without any object of bearing fruits —44

One who observes this ordinance every month, begets good fortune, health, beauty, longevity, clothes, ornaments, etc, which last him for 9000000300 years One who observes this ordinance for 12 years, 8 years, or 7 years, goes and enjoys in the region of Śiva, for three Kalpas —45-46

The married woman or the maid who keeps up this ordinance also attains the same benefits through the grace of the Goddess Lalitā —47

One who hears or advises others to listen to the account of this ordinance, passes his days in heaven for a long time in the form of Vidyadhara —48

Cupid was the first to observe this ordinance, and Saṅkṣarābāhu, the son of Kīrtavīrya was the second to observe it and afterwards it was kept up by Varuṇa and Nandi, and consequently this is considered so sacred in this world —49 —

Here ends the sixtieth chapter dealing with the observance called Saubhāgyasayanavrata

CHAPTER LXI

Nārada said —Śiva! There are named the following seven regions of the Devas viz —Bhuh Bhuvah, Svah Mahah, Janah Tapah Satvām —1

How may mastery be obtained in succession over these lokas and how one may obtain in this earth prosperity, beauty, long life and blessing Please also explain to me how they become blessed with fortune beauty and wealth —2

Śiva said —Formerly, a fearful fire was ablaze on this earth accompanied with a strong wind. The friction caused by the wind produced the fire for the destruction of the demons, at the command of Paruhitā (Indra) —3

That terrific fire reduced many demons to ashes, when Tārakasura, Kamalākṣa, Kāladanstra, Parāvasu, and Viṣṭhanṇ fled from their war fate with the Devas —4

They all plunged themselves into the waters of the sea and took up their abode there, where fire with the help of air could not consume them —5

Afterwards, the demons began to come out of the waters and persecute the Devas, men, sages and other living beings, and disappear again into the sea —6

In that way, the demons asserted their boldness for twelve thousand years and continued their campaign of persecuting the three worlds, for a period of five or seven years at a time, by taking shelter in the fortress of the ocean — 7

Later on, Indra directed the fire and the wind to dry up the ocean in the following words —Dry up this receptacle of water quickly —8

“Because it shelters my foes. They have taken their refuge in the home of Varuna. It should therefore be dried up as quick as possible”—9

Hearing that mandate of Indra, both fire and wind said to Him, the destroyer of Sambara —‘It would be a great sin to destroy the ocean. Because innumerable beings had made it their home, and the destruction of the ocean meant their annihilation along with it, therefore, we, O Purandara, cannot do it. Lives and lives of beings inhabit the ocean, within the space of every yojana. It was not meet for us to annihilate them. What fault have they done to be destroyed, O chief of the Devas —10 12

Hearing the speech of the fire and the wind, Indra became full of wrath. His eyes turned crimson red, and it appeared as if He was going to eat up both fire and wind. In his rage, he said —13

“There is no question of Dharma or adharma where Immortals are concerned, and your glory is still more high. O Agni and Vayu! Since you have violated my injunction and have adopted the duties of the Munis not to injure any being, and since you have leaned towards the enemies who are devoid of religion and politics, losing sight of duty

and Sâstra, therefore You, O fire, will now be born by assuming one body along with Maruta, among the mortals, in the form of a sage. In that form of the sage Agastya, you will dry up the ocean, after which you will again come back to your Divine form"—14-17

After thus being cursed by Indra, both of them fell on the earth, where they were jointly born out of the pitcher by the seeds of Mitrâ Varuni and came to be known as Agastya—the younger brother of Vasiṣṭha, and one of the most renowned ascetics—18-19

Nârada asked Śiva how Agastya became the brother of Vasiṣṭha, and how Mitrâ Varuna became his father, and how the sage Agastya was born out of the pitcher—20

Śiva said that, once upon a time Lord Viṣṇu, the son of Dhritama, began to practise rigid asceticism on the summit of the Gandhamâdâna mountain. Indra being afraid of His austerities, sent a group of nymphs in company of the Vernal season and Cupid to distract Him from His penances and destroy His austerities—21-22

The Lord Hari was not in any way moved by the songs and music, gestures and tones of the Cupid and the spring, nor was his mind attracted to external objects—23

Finding the Lord remaining firm, the agents of Indra began to shiver with fear, when the Lord in order to further bewilder them, produced from His thigh a damsel of exquisite beauty, fascinating the dwellers of the three worlds—24

Seeing whom, all the Devas, along with Cupid and spring became enamoured of her, when the Lord said to them, in the presence of the Apsaras—25

"This is the nymph Urvāṣī, O Devas! and I have created her to become the head of all Apsaras—26

Then the God Mitra called her and asked her to enjoy with Him which she accepted—27

Afterwards the lotus-eyed Urvāṣī, while moving in the sky slowly was caught by Varuna who slowly pulled her by her cloth, at which she told Him "Your action is not proper. Because I have accepted Mitra first, and consequently I cannot be your wife. O Varuna. Varuna told her, "Keep me at least in your favor and then go elsewhere—28-29

She replied—"All right." When Mitra heard this, he cursed her "You go down to the world of the mortals and be married to the son of moon Bala, because you have followed the ways of a courtesan." Saying

Śiva said —Formerly, a fearful fire was ablaze on this earth accompanied with a strong wind. The friction caused by the wind produced the fire for the destruction of the demons, at the command of Puruṣhōt (Indra) —3

That terrific fire reduced many demons to ashes, when Tārakāsura, Kamalākṣa, Kāladanśtra, Parāśara, and Virōchanā fled from their wretched fate with the Devas —4

They all plunged themselves into the waters of the sea and took up their abode there, where fire with the help of air could not consume them —5

Afterwards, the demons began to come out of the waters and persecute the Devas, men, sages and other living beings, and disappear again into the sea —6

In that way, the demons asserted their boldness for twelve thousand years and continued their campaign of persecuting the three worlds, for a period of five or seven years at a time, by taking shelter in the fortress of the ocean — 7

Later on, Indra directed the fire and the wind to dry up the ocean in the following words —Dry up this receptacle of water quickly —8

"Because it shelters my foes. They have taken their refuge in the home of Varuṇa. It should therefore be dried up as quick as possible"—9

Hearing that mandate of Indra, both fire and wind said to Him, the destroyer of Sambura — 'It would be a great sin to destroy the ocean. Because innumerable beings had made it their home, and the destruction of the ocean meant their annihilation along with it, therefore, we, O Purandara, cannot do it. Lacs and lacs of beings inhabit the ocean, within the space of every yojana. It was not meet for us to annihilate them. What fault have they done to be destroyed, O chief of the Devas' —10 12

Hearing the speech of the fire and the wind, Indra became full of wrath. His eyes turned crimson red, and it appeared as if He was going to eat up both fire and wind. In his rage, he said —13

'There is no question of Dharma or adharma where Immortals are concerned, and your glory is still more high. O Agni and Vayu! Since you have violated my injunction and have adopted the duties of the Munis not to injure any being, and since you have leaned towards the enemies who are devoid of religion and politics, losing sight of duty

and Sastri, therefore You, O fire, will now be born by assuming one body along with Maruta, among the mortals, in the form of a sage. In that form of the sage Agastya, you will div up the ocean, after which you will again come back to your Divine form —11 17

After thus being cursed by Indra both of them fell on the earth, where they were jointly born out of the pitcher by the seeds of Mitra Varuni and came to be known as Agastya—the younger brother of Vasistha, and one of the most renowned ascetics —18 19

Nārada asked Śiva how Agastya became the brother of Vasistha and how Mitra Varuna became his father and how the sage Agastya was born out of the pitcher —20

Śiva said that, once upon a time Lord Viṣṇu, the son of Dharma began to practise rigid asceticism on the summit of the Grāndhamādāna mountain. Indra being afraid of His austerities sent a group of nymphs in company of the Vernal season and Cupid to distract Him from His penances and destroy His austerities —21 22

The Lord Hari was not in any way moved by the songs and music, gestures and tones of the Cupid and the spring nor was his mind attracted to external objects —23

Finding the Lord remaining firm, the agents of Indra began to shiver with fear when the Lord in order to further bewilder them produced from His thigh a damsel of exquisite beauty, fascinating the dwellers of the three worlds —24

Seeing whom all the Devas along with Cupid and spring became enamoured of her, when the Lord said to them in the presence of the Apsaras —25

This is the nymph Urvāśī O Devas ' and I have created her to become the herl of all Apsaras —26

Then the God Mitra called her, and asked her to enjoy with Him which she accepted —27

Afterwards, the lotus-eyed Urvāśī while moving in the sky slowly was caught by Varuna who slowly pulled her by her cloth at which she told Him ' Your action is not proper. Because I have accepted Mitra first, and consequently I cannot be your wife O Varuna. Varuna told her, keep me at least in your favor and then go elsewhere —28-29

She replied — ' All right. ' When Mitra heard this, he cursed her ' You go down to the world of the mortals and be married to the son of moon, Bala because you have followed the ways of a courtesan ' Saying

that, both Varuṇa and Mitrā threw Their seed in a pitcher of water, out of which two sages (Agastya and Vasiṣṭha) came out.—30-31.

Once upon a time King Nimi was playing with women the game of dice, where Vasiṣṭha, the son of Brahmā, chanced to go. At that time the king did not show his respect to the sage, at which the latter got annoyed and cursed him to become bodyless, and the king also pronounced another curse on the sage.—32-33.

They both became bereft of reason, as it were, through the curse of each other, and went to Brahmā, the Lord of the Universe, to remedy the effects of the curses.—34.

With the orders of Brahmā, Nimi entered the eyes of the mankind, and this causes them to open their eyes; but when Nimi takes rest, they close their eyes; and hence this shutting and closing of the eyes is called winking or nimeṣa. Vasiṣṭha, similarly, entered that pitcher of water and was born out of it, and after him the sage Agastya was born, of the same pitcher, of white colour, with four hands, sacred thread, kamaṇḍalu, and garland.—35-36.

The sage Agastya went to the Malaya mountain, along with his better-half, and began to practise rigid austerities, surrounded with a number of other sages, according to the rules of forest-dwellers, hermits.—37.

A Long time after, the sage Agastya, seeing the world oppressed by the demon Tārakāsura, drank the ocean —38.

When Brahmā, Viṣṇu and Śiva went to grant him a boon and asked him to seek any boon he wished, Agastya said :—"I wish to have the privilege of moving about in the Vimānas on the Dakṣiṇāchala mount, till a thousand Brahmās come and go in turn for 25 crores of times; and those who worship me at the time of the appearance of my Vimāna, should be the monarchs of all the seven realms, till the time of the re-establishment of fresh sovereignty in the seven climes."—39-41.

Lord Śiva said :—"It will be so;" and afterwards all the Devas went back to their respective regions. It is therefore proper for every sensible man to give a libation of water (arghya) to the sage Agastya.—42.

Nārada.—"How should a libation of water be offered to the sage Agastya; be pleased to explain to me the ways of worshipping him."—43.

The Lord said :—The learned should get up early in the morning, with the rising of Agastya, and bathe in water mixed with white sesamum and should wear garland of white flowers and white clothes—44.

CHAPTER LXII

King Vairasvata Manu said —Lord ! pray tell me about a viata (ordenance) that may be the giver of good luck, health, prosperity, emancipation and everlasting fruit in the next world —1

Lord Matsya said —I shall relate to you what Śiva, the destroyer of Parā, said to Pārvatī, in answer to a question put by her, while he was sitting on the beautiful peak of the Kailāśa. I shall explain to you now the ordinance which gives prosperity and emancipation as enunciated by Him, in the course of a conversation on religious and pleasant subjects in which they were engaged —2-3

Śiva said —Herr, O lady, attentively, the vow which gives endless merit, the best of vows, worthy of being followed by men and women. The devotee should put the tilaka mark on his forehead made with a paste of gorôchaurā, fresh urine of the cow, condung and sandal, mixing them with curds, after bathing well and rubbing white mustard on his body, in the month of Bhādrā, Vāśākha or the holy Mārgaśīrṣa (Agrahāyan and) on the third day of the bright fortnight. This is giver of auspiciousness and health, and is very much appreciated by the goddess Lalitā —4-6

On every third day of the bright and the dark fortnights, the male devotees, with their minds controlled, should wear yellow garments, the married women red garments, the widows should put on ochre-coloured garments, and maidens should be clad in white. Afterwards, the devotee should bathe the goddess with pūñchāgāyā and milk, then with honey and then with water scented with flowers and sandal. Then white flowers, various kinds of fruits, salt, raw sugar, milk, clarified butter, white rice, sesamum, coriander and cuminseed should be offered to the goddess, and a libation of water should be made on the third days of the bright and dark fortnights with the following mantras —7-10

The feet should be worshipped after reciting (1) "Varādāyā namah" (I salute the giver of boons), the ankles after reciting (2) "Śrīyāi namah" (I salute you Lakṣmī, the goddess of wealth), the legs after reciting (3) "Vāhāyā namah" the knees, after reciting (4) "Pārvatīyāi namah," the hips after reciting (5) "Maṅgalā Kāmparī namah," "I salute the giver of happiness," the wrist, after reciting (6) "Vāmadāyāi namah" the stomach, after reciting (7) "Padmodarīyāi namah," the breast, after reciting (8) "Kāṇḍarīyāi namah," the hands after reciting (9) "Saubhāgavarīyāi namah," the arms and the mouth, after reciting (10) "Śrīyāi namah," the face after reciting (11) "Dhṛpina vāṇīyāi namah," the cheeks after reciting (12) "Smaraḍāyāi namah" the nose after reciting

(13) "Gauryai namah," the eyes after reciting (14) "Utpalāyāi namah," the forehead and the tresses, after reciting (15) "Tustarāi namah," the head after reciting, (16) "Kātyāvanyai namah"—11-11

The Goddesses Gauri, &c, should be worshipped also after pronouncing the mantra नमो गौर्यै नमो धृष्यै नम कान्त्यै नम ध्रियै । रम्भायै ललितायै च वसुदेव्यै नमो नम ॥ "Salutations to Gauri, Dhṛṣṇā, Kāntī, Śrī Rambhā, Lalitā, and Vāsudevī" Then the devotee, having thus worshipped, according to rule, should draw in front of the goddess, the figure of a lotus with twelve petals, with the pericarp made of saffron—15-16

The Goddess Gauri should be fixed on the Eastern petal, Aīpaṇī on the South Eastern petal, Bhavānī on the Southern petal, Rudrānī on the South Western petal, Śrūmbyā on the Western petal, Madanavāsini on the North Western petal, and after that Uma on the Northern petal, followed by the terrible Parāśā on the North Eastern petal, in the Centre, in due order, should be placed, 1 Mamsāṅga, 2 Matgala, 3 Kumudā, 4 Satī, and the Lord Rudra in the midst of all these goddesses, the goddess Lalitā on the pericarp of the lotus flower, the goddesses should be located with flowers, rice, and water by uttering the salutation, namah—17-19

Afterwards auspicious songs should be sung, conches blown, and the goddesses adorned with red sandal, red cloth, red flowers, should be worshipped and the devotee should put red pigment and bathing powder on them after bathing them, for, red sindura and saffron are extremely agreeable to them—20

The teacher (guru) should also be adored, with prescribed rites because where the guru is left unadored all the rites prove fruitless—21

The Goddess Gauri should be worshipped with blue lotus, during the month of Bhādrapada, with red Binduvijā flower in the month of Āṣvina, with white lotus (Śatājātra) during the month of Kārtika with jasmine flowers in the month of Mārgaśīrṣa (Vṛāhajāra), with the yellow amarantli flower in the month of Pausa with the white jasmine or safflower in the month of Māgha, and with the white jasmine or Sindhuvijā flowers in the month of Phalguṇa with the Chamūka and the Aśoka flowers in the month of Chaitra with Pātali flowers in the month of Vaiśākha, with lotus flowers in the month of Jyēṣṭha, with fresh lotus during Āśvīja with Kadamba and Malati flowers during Śrāvaṇa—22-24

The devotee should take the following things one after the other from the month of Bhādrapada—Cow's urine, cowdung, cow's milk

curds, clarified butter, the water of Kuśa grass, the leaves of the wood apple (bilva), the flowers of *Calotropis gigantea* (arka), barley (yava), the washing of the cow's horns, Pañchagavya and Bael fruit, and offer these to the Goddess as Prāśana. They should be taken one by one, viz., on the third day of Bhādrapada cow's urine, in the month of Āśvina cowdung and so on — 25 26

In the same way, on every third day of the bright and dark fortnights the devotee should, after adoring the God (Śiva) with his consort,² offer them cloths, garlands, flowers, sandal, etc. To a male God, a yellow garment should be offered and to a female goddess, saffron colored dress — 27

The following things should also be given away to the Goddess — Nispāva, cuminseed, salt, sugarcane, raw sugar, flowers, fruits, a lotus of gold, with these words "Goddess! as Śiva does not go any where forsaking you, so you should save this devotee of yours through this mundane sea of troubles" — 28 29

The Goddesses Kumudā, Vimalā, Ananta, Bhavani, Sudhā, Śivā Lalitā, Kamala, Gauṇī, Satī, Rambhā, Pārvatī should also be worshipped. The devotee should invoke the pleasure of the Goddess by reciting each of the names mentioned above, one by one, from Bhādrapada, viz. — "Kumudā Pīyatām," Kumudā be pleased and satisfied, and so on. On the completion of the ordinance, a bedstead, along with a golden lotus, should be given away to the Brāhmana — 30 31

Every month, 24, 10, 8, 6 or 2 Brāhmanas, with their wives, should be adored by the devotee and by his consort — 32

After first giving Dakṣiṇī to the guru, it should be given to other Brāhmanas. This is what has been laid down for the observance of this ordinance—the giver of infinite benefit — 33

It is the destroyer of all sins, and the giver of good luck and health. It should not be missed through miserliness, for the man or the woman who exercises miserliness goes to the lower regions — 34

Women who are in the family way, maids, those in confinement due to delivery, and those who are ailing, should take their food at night (not keeping the full fast). If one is in her menses and so cannot observe it through impurity, she should get it observed by others, according to the prescribed rites. She herself should observe continence — 35

One who observes this Tṛitīya, giver of endless fruit, with devotion, remains in the realm of Śiva for a hundred crore of Kalpas — 36

² This offering may be made also to a Brāhmana and his wife

Even the poor who observes it with devotion for three years, according to the prescribed rites using flowers alone for worship, gets the same benefit — 37

The maid, the married woman or the widow observing it, also gets the same benefits through the grace of the Goddess Gaurī — 38

One who reads or hears the relation of this Gaurī Vrata or advises others to follow it is honored by celestial beings and by the Devas and their consorts and the Kinnaras — 39

Here ends the sixty second chapter dealing with Ananta tritīyâ-vrata

Note—All the above Goddesses are really manifestations of the same deity. The words Kumudâ etc. may be taken also as different names of one and the same Goddess for the purposes of worship in different months and tithis

CHAPTER LXIII

The Lord Śiva said — I shall now describe to you another Tritīyâ ordinance that washes off all the sins and is known as 'Rasakalyaninī tritīyâ' by knowers of ancient rituals. In observing it the devotee should bathe in cow's milk and sesamum on the third day of the bright fortnight in the month of Maghâ. The Goddess should be bathed with honey and the juice of sugarcane. The right hand side of the Goddess should be worshipped first and the left hand side afterwards, with the following mantras — 1 3

The feet and the ankle should be worshipped after reciting (1) ललितायै नमः I salute the Goddess Lalitâ the legs and the knees after pronouncing (2) शान्त्यै नमः Śāntyai namah the thighs after reciting (3) श्रियै नमः Śriyai namah — 4

The waist after reciting (4) मदालस्यै नमः Madālasāyai namah the stomach after reciting (5) अमल्यै नमः "Amalāyai namah" the breasts after reciting (6) मदमवलम्ब्यै नमः Madamavalambhyai namah the shoulders after reciting (7) कुमुद्व्यै नमः Kumudāyai namah — 5

The arms and the hands after reciting (8) माधव्यै "Mādhavyai namah" the mouth and the face, after reciting (9) कमल्यै नमः Kamalāyai namah the brows and the forehead after reciting (10) रुद्रायै नमः Rudrāyai namah, the locks of hair after reciting (11) बंकरायै नमः "bankarāyai namah" — 6

The Coronet, after saying (12) विश्ववत्सिन्यै नमः "Viśvavatsinyai namah" the head after reciting (13) कान्त्यै नमः Kāntyai namah the left forehead after reciting (14) मदन्यै नमः "Madanāyai namah" the brows after reciting (15) मोहन्यै नमः "Mohanāyai namah" — 7

The eyes after reciting (16) चन्द्रार्द्रहृदयै नमः Chandrārdhahṛdayai namah the mouth after reciting (17) तुष्ट्यै नमः "Tuṣṭyai namah" the throat after reciting (18) उत्कण्ठिन्यै नमः "Utkanṭhinyai namah" the breasts after reciting (19) अमृत्यै नमः Amritāyai namah — 8

The left abdomen by reciting (20) रम्भ्यै नमः "Rambhāyai namah" the waist after reciting (21) विशल्यै नमः "Viśhalāyai namah" the heart after reciting (22) मन्थद्विजयै नमः "Manthadvijayai namah" the stomach after reciting (23) शाल्यै नमः "Śalāyai namah" — 9

The waist, after reciting (24) *सुरतवासिन्यै नमः* 'Suratvāsinyai namah, the thighs, after reciting (25) *चम्पकप्रिययायै* 'Champakapriyāyāi namah, ' the knees and the legs, after reciting (26) *गौर्यै नमः* 'Gauryai namah, ' the ankles, after reciting (27) *गायत्र्यै नमः* 'Gāyatrīyai namah —10

The feet after reciting (28) *धराधर्यायै नमः* "Dharādharāyāi namah, the head, after reciting *विश्वकर्ष्यै नमः* "Vīśvakāryāi namah

Namobhāvānyai Kāmīnyai Kāmadevyāi Jagatapriyāyāi, should also be said —11

The Goddess should be worshipped like this, and then the Brāhmana and his wife should also be honoured and feasted with sweet food and drink —12

A pitcher, full of water and decorated with a pair of white cloths along with a golden lotus and flower garlands and sandal, should be given away in charity to the Brāhmana —13

Afterwards, the devotee should say, OKumudā Goddess! be pleased and accept this lavanavrata. In this way, the Goddess should be worshipped each month. The Goddess Kumudā becomes pleased with the devotee by the observance of this ordinance —14

In the month of Māgha, salt should not be taken, raw sugar should be avoided in Phālguna, oil and mustard should be discarded in Chaitra, and honey and sweets should be avoided in Vaiśākha —15

In the month of Jaiṣṭha puddings should be avoided, cumin seed should be discarded in Āśāḍha, milk in Śrāvana, curds in Bhādrapada —16

Clarified butter in Āśvina, honey in Kārttika, coriander in Mārgaśīrṣa, sugar in Pausa —17

On the completion of the ordinance, a Kamandalu, full of water, &c, along with a full vessel, should be given away in charity, each month, in the afternoon —18

(1) White balls of sweet (Laddu), (2) mohanbhōga, pudding, (3) cake (puri), (4) gharika cake, (5) sweet cake, (6) sweet cake mixed with spices (7) maṇḍaka, (8) milk, (9) vegetable, (10) curd rice, (11) indari marti, (12) and avokavartika Gojhā, should be given, one by one, after putting them on the top of the Kamandalu in each month, i.e., in Māgha, white balls of sweet should be given, in the next month mohanbhōga, and so on —19 20

Kumudā, Mādhavī, Gaurī, Rambhā, Bhadrā, Jayā, Śivā, Umā, Ratī, Sati, Mangalā, Ratilāśā should be invoked, turn, by turn each month, beginning with Māgha, and say 'pūjātmī' The devotee should offer to the goddess the prāsāda with panchagavya and should observe a fast on each of the prescribed days, if he cannot keep the fast, he should do something in the night —21-22

Again in the month of Mâgha, sugar should be placed on the Kamandalu, and, after saying, "Goddess be pleased," should be given away to a Brahmana in charity —the golden image of Pârvatî, of the size of an inch, after decorating it with the five gems, rosary, sacred thread, Kamandalu, the figure of the moon with four arms, white eyes and white clothes, a pair of white cows, decorated with gold and covered with white cloth, along with a milking vessel —23-25

One who observes this Rasa Kalyanîni Tritiyâ ordinance, becomes instantly liberated from sins and never remains grieved for 9000001000 years. One who gives away an image of Pârvatî, with a golden lotus, each month, gets the benefit of performing a thousand agnistoma sacrifices —26 27

The married woman, or the maid, or the widow who observes this ordinance, derives the same benefit and gets good luck and health, and goes to the realm of Pârvatî —28

One who reads or hears this, is liberated from the sins of the Kali Age and goes to the region of Parvatî. One who relates this to others or induces others to observe this vrata, also becomes like the Lord of the Devas and moves about in aerial chariots —29

Here ends the sixty third chapter describing Râsakalyânnitritiyâ vrata

CHAPTER LXIV

Śiva said —Nârada ! I shall now explain to you about the ordinance known as Ârdrânandakari tiritiyâ, which is the destroyer of all sins —1

On the third day of the bright fortnight, whenever the moon is in the mansion of any one of the following asterisms, Pârvâsâdhâ (or Uttaraśâdhâ), Rohinî, Mrigashîrâ, Hastâ or Mûlâ, the devotees should bathe in water mingled with kuśa and incense —2

Afterwards, he should wear a garland of white flowers, white raiments, and use white sandal paste, and then worship goddess Bhavânî, along with her consort, Mahâdeva, with white flowers and incense, and then seat them in their proper places, and recite the following mantras —3

Pârvatî's feet should be worshipped, after reciting "Vâsudevyai namah," and Śiva's feet should be worshipped, after reciting "Śankarâya namah," and their legs, after reciting "Śokavinâśinyai namah and Ânandîya namah," respectively —4

Their hips, after reciting "Rambhâyyai namah" for the goddess, and

"Śivāya namaḥ" for the God Śiva 'The waist of the goddess, after reciting "Ādityai namaḥ," and of the God by reciting ' Śūlapānaye namaḥ"—5

The navel of the Goddess, after reciting ' Mādhavāya namaḥ," and of the God Śumbhu, by reciting "Bhuvāya namaḥ" The breast of the Goddess, after reciting 'Ānandakārināya namaḥ," and of Śankara by Indudhārinē namaḥ"—6

The throat of the Goddess, after reciting "Utkāntānyāya namaḥ," and of the God Hara by "Nīlākāntāya namaḥ" The hands of the Goddess after reciting "Utpaladhārīnyāya namaḥ" and of the Lord of the world by "Rudrāya namaḥ" The arms of the Goddess after reciting "Parārambhīnyāya namaḥ" and of Hara by "Trīśūlāya namaḥ"—7

The mouth of the Goddess, after reciting ' Vīṭṭīnyāya namaḥ,' and the mouth of Śiva, after reciting ' Vīṣeṣāya namaḥ' The cheek of the Goddess, after reciting "Sasmerāṇīlāya namaḥ," and of the God by "Viśvavaktrīya namaḥ"—8

The eyes of the Goddess, by reciting ' Madanavāsīnyāya namaḥ' and of the God Trīśūlin by "Viśvadhāmne namaḥ" The brows of the Goddess after reciting "Nṛityapriyāya namaḥ, and of the Lord by 'Tandavāya namaḥ' The forehead of the goddess after reciting "Indrīnyāya namaḥ" and of the God by "Havvavahāya namaḥ" The coronet of the Goddess after reciting Śivāhāya namaḥ, and of the God 'Gāṅgadhārīya namaḥ"—9 10

Then the following prayer should be said to them —विश्वमाकाशे विश्वभूमी विश्वपादयोः स्थितिः । सर्वत्रयं देवा वन्दे पादतः परमेस्वरि । I salute Pūrvti and Parameśvara the whole universe is whose body, mouth hand and feet, the auspicious ones with gracious countenance —11

Having worshipped in this way, he should make, according to rules in front of the image of Śiva and Pūrvti, pictures of lotus, etc, with various coloured powders. He should also make pictures of conch, quilt flags, tridents (śaṣṭika goad) and chumara. As many grains of the coloured powder as fall on the ground, the devotee remains for the same number of thousands of years in the realm of Śiva —12 13

For four months, in the dark as well as in the bright fortnight, the devotee should give away to the Brāhmanas four kamaṇḍalus full of water grain and gold, and having a vessel of clarified butter and gold on top of them —14

Then, for another four months, the 4 kamaṇḍalus should be given away, after placing 4 pots of barley meal (Saktu) along with a vessel, full of sesamum on top of them and after that, for another four months, 4 pots of

sesamum should be placed on top of the kamandalus and for one year from the month of Mārgaśīra on the tṛtīya tithi the devotee should offer the following eatables to the deities, one in each month (1) Incense with water (2) flower, (3) sandal and water, (4) saffron and water, (5) curd, (6) unboiled milk (7) washing of the cow's horns, (8) water and flour, (9) water mixed with powdered kuṣṭha (a kind of plant, called *Costus speciosus*), (10) Andropogon Muricatus, (11) water mixed with powdered barley, (12) cuminseed, sesamum and water — 15 18

In the worship of this Goddess white flowers are said to be the best and at the time of giving away dāna (presents to the Brahmanas) the following mantra should be uttered — 19

“O Goddess Gaurī, be pleased, O Goddess Maṅgala, the giver of happiness, liberate me from sins, O Goddess Lalitī, promote my good luck, O Bhavānī, fulfil all my desires — 20

After a year, the devotee should give away to the Brahmana and his wife, after saying “O Gaurī, be pleased with me” the following things pitchers, full of salt and raw sugar, natron, sandal, cloth (netra patta), lotus, along with gold, the images of Śiva and Pārvatī made in gold, sugarcane, cotton and bedstead, along with mattress and pillows — 21-22

One who observes this ordinance, called Ādrānandakaritṛitīyā, goes to the region of Śiva and attains healthy longevity, wealth and happiness in this world, and never gets grief or woe — 23 24

Married women, or maidens or widows also through the grace of the Goddess, attain the same benefits — 25

The person, acquainted with the rites duly observing this ordinance, goes to the realm of the Goddess Pārvatī — 26

One, who hears or relates this ordinance to others, goes to the region of Indra, and is venerated by the Gandharvas for three ages — 27

The woman, whose husband is alive, and the widow who observes this ordinance, attain unbounded happiness in their houses, and in the end goes to the region of Pārvatī, along with her husband and the widow rejoins her husband there — 29

Here ends the sixty fourth chapter dealing with Ādrānandakaritṛitīyā

CHAPTER LXV

Śiva said — I shall now explain to you about the Aksayatrītiyā (giver of all desires) vrata, on which day the performance of charity, sacrifice or Japa gives inexhaustible benefit to the devotee — 1,

One who keeps a fast on the third day of bright fortnight, in the month of Vaisākha, derives inexhaustible fruit of all his good deeds —2

If the asterism Kṛttikā happens to fall on that day, it becomes still more sacred, and charity, sacrifice or yapa performed then, begets inexhaustible benefits —3

The progeny of the devotee will be unlimited and her good deeds will have no end, since Viṣṇu is worshipped on that day with Akṣata, it is called Aksayī tṛtīyā. On that day, the devotee should bathe in water mixed with unhusked rice (Akṣata). He should also offer unhusked rice to Viṣṇu and to the Brāhmaṇas, or well made barley meal (Śaktu) should be offered to the Brāhmaṇas as well as taken by the devotee himself. The devotee who does this gets everlasting benefit —4 5

One who keeps up, according to rules, this tṛtīyā ordinance even once, begets the benefit of having observed all the tṛtīyas, and one who keeps a complete fast on this tṛtīyā and worships Janārdana, gets the benefit of having performed a Rājāsūya sacrifice, and attains bliss —6 7

Here ends the sixty fifth chapter, describing Akṣaya Tṛtīyā

CHAPTER LXVI

Vaivasvata Manu asked —Lord ! By what vrata does one get sweet speech, worldly prosperity, intelligence, skill in all arts and sciences, inseparable conjugal union, fast friendship and longevity. Pray explain all this to me —1-2

The Lord answered — King ! you have put a very useful question to me. Now listen attentively to the description of Sārasvatā ordinance, the mere recitation of which gives so much pleasure to the Goddess Sarasvatī —3

The devotee should begin this vrata by adoring the Brāhmaṇas on the morning of the day which is most proper for the worship of the Goddess he usually worships —4

Or, the fast should be observed on a Sunday and the Brāhmaṇas fed with rice, cooked in milk and sugar, after consulting the stars and determining an auspicious hour for the feast —5

According to his means, the devotee should give away gold and cloth in charity, and should then worship Gāyatrī with garlands of white flowers, and with white sandal, &c —6

And then pray, "O Goddess ! as Brahmā, the father of the universe,

never lives in the Brahmaloṅka separate from you, in the same way be pleased to give me boons —7

"Goddess! the sacred Vedas, the Śāstras, the songs and the dances, &c., are not apart from you, let by your grace success attend me —8

"O Goddess Sarasvatī! protect me with your eightfold body, viz., Lakṣmī, Medhā, Dharā, Puṣṭi, Gaurī, Tuṣṭi, Prabha and Matī —9

Gayatrī with a Vinā (a kind of harp), a rosary of Akṣa, a Kamandulā and a book in each hand, should be worshipped with devotion, with white flowers and unhusked rice, &c. The pious devotee should, then in silence, take his meals, morning and evening, without speaking a word at the time. He should worship the Brahmavāsini (Gāyatrī), on the fifth day of both the fortnights. He should also offer her a quantity of (Prastha) measure of rice, placed in a vessel and full of clarified butter and milk and gold, by invoking her in the following words — "Gayatrī, be pleased with these" —10-11

The devotee, following this rite, should observe the vow of silence in the evening, and should have in the daytime no meal, till 13 months are over —12

On the completion of the ordinance (vrata), the devotee should take white rice, and, before doing so, should feed a Brahmana and give him a couple of clothes —13

Then he should give away, in honour of the Goddess, the flags, bells, a silver-eyed milch cow, sandal, a pair of clothes, and a crest jewel. Afterwards, the preceptor should be worshipped with devotion, with garlands, cloths and sandal paste, without giving way to miserliness —14 15

One who worships Sarasvatī in this way, becomes learned, wealthy and gets a melodious voice. Besides this, he goes to the region of Brahmā through the grace of the Goddess. The women folk, observing this ordinance, too, get the same benefit. Such devotees reside in the Brahmāloṅka for three Ayuta Kalpas —16 17

One who reads or hears this, goes and enjoys in the region of Vidyādhara, for three Kalpas —18

Here ends the sixty-sixth chapter describing the Śāṅkṛata Vrata

CHAPTER LXVII

Manu said —Lord! Knower of the rites the mantras and of the things to be given away in charity at the time of solar and lunar eclipses I wish to hear from you the method of bathing at those times —1

The Lord said —When the eclipse takes place, at the time when the sun or the moon is in that particular sign of the zodiac under which a person is born, it is necessary that he should bathe in water mixed with herbs, according to the prescribed rituals, as mentioned below. When there is a lunar eclipse, the devotee should get blessings invoked by Brahmanas and worship four of them with white flowers and sandal paste, and place four flawless pitchers full of water and herbs, before the commencement of the eclipse, and consider these pitchers as representing oceans —2-4

Then the Devas should be invoked, after putting the following things in the pitchers —The earth of the elephant ward, of the stable, of the chariot house (or, road), of the anthill, of the tank, of the confluence of two rivers, of the cattle-yard and of the king's gateway, as well as pancha gavya, good and genuine pearls, gorôchanâ, lotus, conch shell, pñcharatna (five jewels), quartz (crystal) white sandal, Ganges water, mustard andropogan muricatus, Kumudini (lotus) Rajadanta (ivory) and resin (guggul) —5-7

The Devas should be invoked with the following mantras —‘ All the sacred places, seas, rivers, tanks, rivulets come here to wash off the sins of the devotee —May the God Indra, the wielder of the thunderbolt known as sovereign of the Âdityas and having thousand eyes, come and remove my suffering caused by the (unauspicious) planet —May Agni the mouth of the Devas having seven flames, of immeasurable brightness come and remove my suffering caused by the lunar eclipse —May Yama the rider of the buffalo representative of justice (Dharma), the witness of the deeds of all men come and soothe my pain caused by the lunar eclipse —May the living god Varuna, the ruler of all waters, the rider of the alligator, and wielder of the noose, consisting of sea serpents come and remove my suffering caused by the lunar eclipse —May Vayu, who now rushes all creatures in the shape of vital breath, who loves black antelope come and remove my suffering caused by the lunar eclipse —May Kuber the giver of wealth and master of riches and armed with sword, trident club, &c, come and drive away my sin caused by the lunar eclipse —May Sankara the rider of the bull and the wearer of the crescent and armed with the bow, called pinaka, come and destroy the pain arising out of the lunar eclipse —May Brahma Visnu and Arka as well as all mobile and immobile beings existing in the three worlds, come and burn up my sin ”—8-16

After thus invoking all Devas and other beings, the devotee should sprinkle upon himself the water of those medicated pitchers which are

adorned with white garlands and sandal paste, and then worship the Brāhmanas and the family Deity by reciting the mantras laid down in the Rîg, Sâma and Yajur Vedas, and then give away a cow, along with cloth to the Brāhmanas —17

The mantras mentioned above, (in the verses 8-16,) should be written on a piece of cloth or on a lotus leaf, and, placed in an earthen dish with five jewels (gold, diamond sapphire, ruby and pearl, or gold, silver, coral, pearl and râgipatta) The Brāhmanas should place on the head of the devotee, the said dish and await the time of passing away of the eclipse. At the time of the eclipse, the devotee should turn his face towards the east and worship his family God. On the cessation of the eclipse, cows should be given away in charity, and then after a bath, the cloth, on which the above mantras are written, should be given away to the Brāhmana —18 20

One who bathes according to these rites, after an eclipse, never gets any trouble through unlucky stars, and his family and kinsmen will also prosper —21

The person following the above rites with devotion, attains highest bliss, free from re birth

At the time of a solar eclipse, the mantras mentioned above should be recited by substituting the word Sûrya (the Sun) in the place of Chandra or Moon. The additional gift in the case of solar eclipse must consist of rubies. A beautiful cow should be given away at the time of any eclipse (either solar or lunar), in honour of the moon —22 23

One who hears or causes others to hear about this ritual goes to the realm of Indra after being liberated from all sins and is glorified there —24

Here ends the sixty-seventh chapter dealing with the ritual of bathing, at the time of solar or lunar eclipse, by a person in whose zodiacal house of birth the eclipse takes place

CHAPTER LXVIII

Narada said —Lord! What should be done to restore the equilibrium of mind in times of distress? How is poverty to be got over? What should be done at the time of the ablution of a woman whose offspring do not survive?—

Lord said —The sins of the past fructify in one's present life. Disease misery, loss of dear ones, are only the results of past sins —2

I shall now describe to you the rituals of bathting on the seventh day of a bright fortnight, that washes off all the sins, which causes prosperity, and destroys all human troubles. I shall also describe to you the rituals of the ablution of a woman whose offsprings do not survive, as well as for the longevity of old and diseased men as well as of young men. This ablution which is done according to special rites drives away the uneasiness of the mind —3 5

In a future Varāha Kalpa O King there will be a Vivasvata Manu also —6

Then in the 25th Satryyuga, of that Vivasvata Manvantara, an illustrious and powerful king Kṛitavīrya, the promoter of the Haya Haya dynasty will be born and thrive —7

That king will rule the world consisting of seven continents for seventy thousand years, O Nārada, with great statesmanship —8

He will have one hundred sons who will all die as soon as born, owing to the curse of the sage Chvāhana —9

Sometime after that the King Kṛitavīrya will be blessed with a renowned son, named Sahasrabāhu (thousand armed). He will have beautiful eyes like elephant, will be lucky and possess all the auspicious marks of a king —10

His father, Kṛitavīrya will worship the thousand eyed Sun according to the Vedic hymns with fasts and vows, in order to ward off the sage's curse, so that the son may not die in infancy. He will then come to know of the rituals of this particular ablution from the God Sun who will relate to the king the ways of the ordinance that would wash off all sins and allay all misfortunes —11 12

The God Sun will say "King Kṛitavīrya! I am very much pleased with your devotion and penances. there is no further need of them. I bless you that this son of yours will be long lived" —13

I shall now explain to you about the rituals of ablution on the seventh day of a lunar fortnight, in order that all men may be benefited by it. The woman, whose offspring does not survive, ought to bathe on the seventh day of the lunar fortnight or on the seventh month after the birth of the child —14

The worshipper should consult Brāhmanas about his lucky stars and then fix some auspicious day for the rituals avoiding the birth asterism of the child. This ritual applies to old men and to others suffering from illness, etc —15

According to the rites of the Ekagni fire ceremony, the devotee should locate the Fire on an altar, plastered over with cowdung, and cook on that fire pudding (charu), with red rice and cow's milk, and offer it to Sûrya and Rudra by reciting the mantras of Rudra and the God Sun —16

An offering of clarified butter should also be poured into the fire, after reciting the seven Rik mantras of the Sun, and, similarly, he should offer to Rudra with hymn sacred to Rudra —17

In this sacrifice, the fuel of Calotropis gigantea and Butea frondosa should be used. An offering of barley and black sesamum should be made 108 times in this homa.

In the same way, another 108 offerings of clarified butter should be made, after reciting Vyâhriti mantras. Afterwards, the worshipper should bathe —18-19

Four pitchers should be placed in four corners by a Brâhmana versed in the Vedas, with a Kusa grass in his hand, and a fifth one should be placed in the centre, after filling it in with curds, uncooked rice, etc., reciting the seven Rik verses, and then Agni should be invoked —20-21

The central pitcher, which must have no flaw in it, should also be filled in with the sacred water of the Sûrya tirtha. All kinds of gems, and different kinds of herbs, pañchagavya, panchratna, fruits and flowers, should be placed in the corner pitchers. Afterwards, the pitchers should be covered with cloth, and then located at their respective places —22

The earth of the following places should also be put into those pitchers, along with the things mentioned above —stable, elephant yard, chariot house, anthill, confluence of two rivers, tank, cattle fold, royal palace gate —23

The Brâhmana touching the central pitcher, which is surrounded by four other pitchers, each containing precious stones within them, should recite the Vedic mantras relating to the God Sun —24

Seven Brâhmana ladies along with their husbands, should be worshipped with garlands, cloths ornaments, etc., according to the means of the devotee. These women should have no bodily defect. Afterwards, the Brâhmana women should perform the ablution ceremony of the woman whose children do not survive, and recite the following words —

‘May this child be long lived, may this progeny of this woman be long lived. O Sun, Moon, planets, Stars, Indra, Devas, Lokapâlas, Brahmâ, Viṣṇu, Śiva and other groups of Devas, always protect this child. O Mitra, O Saturn, O other Devas. O Agni, O Bilagraha, be pleased and never injure the child and his parents’ —25-28

Note —ग्रह = A demon or any planetary influence that injures the child.

After this, the seven Brâhmana women with their husbands and children and wearing white raiments, should be honoured along with the preceptor —29

Then the image of Dharmarâja, made in gold and placed on a copper vessel should be given away to the preceptor —30

Afterwards with his mind free from jealousy and miserliness, gold, cloth, gems, clarified butter, milk, &c should be given to the Brâhmanas —31

The Brahmanas should be fed first and then the devotee should take his meals. After meals, the preceptor should pronounce his blessings in the following words —“This child may live for a century and may always remain prosperous —32

“All his sins be instantly consumed in the submarine fire. O Brahman, Visnu, Siva, Vasu, Svâmikârtika, Indra, Agni, protect this child from all calamities and bless him” The preceptor pronouncing the above blessings should be worshipped —33 34

Then a milch cow should be given away in charity to the preceptor who should then be dismissed with proper honors. Then the woman holding her child should salute the Sun and Sâkara and eat the remainder of the *charu* (Sâkalya), and then pronounce “Âdityâya namah” This is the way which should be followed to restore the peace of mind caused by evil dreams or calamities, &c —35 36

Note —*हविर्वा* = The thing which is offered as a libation in the Fire at the time of sacrifice. *आदित्यवादनम्* = I salute the sun

One who observes these rituals on a seventh day of a bright fortnight avoiding his birth day and asterism, never comes to grief —37

The King Kṛitavirya, most renowned, got long life and ruled the world for a period of ten thousand years, owing to his having observed the above-mentioned rituals repeatedly —38

The deity Sûrya, having described this âblution called Saptamîsnâna, and which is sacred, sanctifying and giver of long life, vanished then and there —39

This Saptamîsnâna, which has been thus described, is most sacred and dispeller of all evils. It is the giver of great benefit to children —40

Health ought to be sought from the Sun, wealth from Agni, knowledge from Itara and emancipation from Janârdana —41

This ritual is the destroyer of great sins and giver of happiness to

the children, and the Munis say that one who hears about it attains success —42

Here ends the sixty eighth chapter describing the Saptamīrata for the longevity of infants

CHAPTER LXIX

The Lord said In the past, during the Rathantara Kalpa, Brahmā asked Śiva on the summit of the Mandarāchala Mountain —1

Brahmā said, ' How one may with the performance of slight austerities get unending prosperity and health, O Lord of immortals ? How may men attain emancipation by practising brief austerities ?—2

O, Mahādeva, nothing is unknown to thee Through thy grace one knows everything Pray, be pleased to explain to me how, by practising small austerities, one may get large reward"—3

The Lord Matsya said —On thus being asked by Brahmā, Śiva, the lord of Umā, the Soul of the universe the creator of all worlds, began to explain the ordinance, so pleasant to the mind —4

Śiva said After this 23rd Rathantara Kalpa will again follow Virāṭa Kalpa In that Kalpa, also there will be 14 manvantaras The seventh of these will be Vivasvata manvantara In the 28th Dvāpara yuga of the Vivasvata manvantara will be born the great God, Vāsudeva Janārdana By the end of the same (28th Dvāpara) age, Lord Viṣṇu will manifest Himself in three different ways to relieve the world of its burden —5 7

He will manifest Himself as (1) Draupadya Vyasa, (2) Baladeva, (3) Śrīkṛṣṇa and will bring relief to the world by crushing the pride of the wretches like Kamsa, etc —8

The puri Dwārikā, which is now known as Kuṣāsthali will become Dwārikā and will be planned for the residence of Kṛṣṇa by Viṣṇu karmā according to my instructions —9

In the noble assemblage which will be attended in that sacred city in company of their beautiful ladies by Vṛṣṇi, Yādava and the Kauravas, the Pāṇḍava Bhīmasena the most illustrious of all assembled there, will, at the close of the paurāṇic discourses ask Lord Kṛṣṇa, attended by the Devas and the Gandharvas and He will then explain about the ordinance just now asked by you —10-12

O Brahmā' after that Bhīmasena will follow the rituals dictated by Lord Kṛṣṇa and will promulgate it in the world —13

Bhīmasena is called Vṛikodara, on account of his having Vṛika or wolf-like fire given by me in his stomach. His hunger will never be appeased —14

Note — ' Vṛikōdara = A wolf in the stomach

Bhīma will be most wise, charitable, wealthy, handsome like Cupid, and will have the power of ten thousand elephants —15

The pious who are unable to suppress their hunger and keep up a full fast, should observe this ordinance which is the best of all for them —16

For the benefit of the pious unable to suppress their hunger, Lord Vāsudeva, the Jāgṛdguru, the soul of the universe, will explain the rituals relating to this ordinance, which will be the giver of the benefits of all the sacrifices, the destroyer of all sins and calamities, the giver of the highest prosperity, the most ancient of all the forms of ordinances and venerated by the Devas' —17-18

Note.—Now follows the explanation of the rituals by Lord Vāsudeva, which is another epithet of Kṛiṣṇa

Vāsudeva said —The devotee who may not be able to fast on the eighth, fourteenth and twelfth day of a bright fortnight, or on any other prescribed day, attains unification with Viṣṇu, by keeping a fast on this sacred day only —19-20

On the tenth day of the bright fortnight, in the month of Māgha the devotee should bathe in water mixed with sesamum, after anointing his body with clarified butter —21

He should then worship Viṣṇu with the words, ' Namah Nārāyaṇāya. The feet of the Lord should be worshipped with "Kṛiṣṇāya namah," the head with "Śarīratmane namah," the throat with "Vaiṣṇavāya namah," the breast with "Śarīratsadharāya namah," the four arms with "Chakrīne namah," "Gadādhāre namah," "Varadāya namah," "Śaṅkṛīne namah," the stomach with "Dīmodarāya namah," the region of Cupid with "Pañcīśarīrāya namah," the thighs with "Saubhāgyānāthāya namah," the knees with "Bhūvadharīne namah," the shanks with "Nīlakanthāya namah," the feet with "Viśvasrije namah." Then the Goddess Lakṣmī should be worshipped with "Devīya namah," "Śrītyai namah," "Lakṣmīya namah," "Sṛītyai namah," "Puṣṭyai namah," "Iṣṭyai namah," "Dhīṣṭyai namah," "Hṛīṣṭyai namah." Afterwards, Garuḍa the king of birds swift like the wind, the destroyer of serpents, should always be saluted —22-26

Having thus worshipped Govinda, Śiva and Ganeśa should be worshipped with sandal, incense, flowers and various kinds of victu-
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Then the devotee should take, in silence, with ghee, the porridge made of nice sesamum and grain, cooked with cow's milk, sugar, and walk a hundred steps —27-28

Afterwards, the devotee should brush his teeth with a stick of banyan or khadr and then rinse his mouth, facing the east or the north, and holding a kuśa in his hand. After sunset he should perform his sandhyā and then utter: "Om namonārāyaṇāya namaḥ, tvāmahaṃ śaraṇagataḥ I salute Nārāyaṇa, I throw myself under your protection" On the Ekādāśī day, I shall keep a fast and worship Nārāyaṇa and keep a vigil at night; have a bath early in the morning (i.e., on the Dvādāśī) and make an oblation of clarified butter to Fire. Puṇḍarikākṣa, I shall, with mind controlled, eat rice, cooked with milk, with a few good Brahmins. May that be fulfilled by Thy grace, without any obstruction.

With these words, he should sleep on the bare earth. Then, on day-break, he should hear recitations from the Itihāsa, and go and bathe in a river, after rubbing earth on his body. At this time, he should avoid the company of wicked persons —29-34.

After that, he should perform his sandhyā prayers and offer libations of water to the manes of his deceased ancestors, and then salute Īṣṭikēśa, the sole sovereign of the seven worlds. Then he should erect a pandal measuring ten or eleven hands, in front of his house —35-36

Note.—Sandhyā The morning, noon and the evening prayer, performed by a twice-born.

An altar, measuring four hands, should be made in the pandal, and a portal of the same measurement should be made —37

He should place there a pitcher of water and worship the Guardians of the quarters (Dikpālā). There the devotee should sit on a black deer skin and over his head place the pitcher of water after making a hole in its centre. He should allow the water to trickle, drop by drop on his head, and, in the same way, should allow a stream of milk to fall on the head of the symbol of Viṣṇu —38-39

fig leaves containing different kinds of eatables and five jewels and covered with white cloths. Four R̥gvedī Brāhmanas should offer sacrifices to Fire facing north —40 43

Four Brāhmanas, well up in the Yajurveda, should recite the mantra sacred to Rudra. Another group of four Brāhmanas, versed in the Sāmaveda should be asked to chant the hymns of the Sāmaveda, sacred to Viṣṇu along with Aṛiṣṭa hymns —44

The twelve Brāhmanas thus employed should be honoured with garlands of flowers, sandal paste, bed sheets, gold rings, gold sacred threads, gold bangles, and different kinds of cloths. Miserliness should not be exercised in this respect. That night should thus be passed in rejoicings, accompanied with singing and music —45 46

Double of all these Dakṣinās should be given to the preceptor, and O Bhṛm̥sena, on the following morning thirteen quiet and good milch cows, with their horns covered with gold, hoofs with silver, covered with cloth and painted with sandal, should be given away in charity, along with milking pots of bell metal to Brāhmanas well fed with nice eatables —47-49

Then the devotee should take his meal, without acid and salt. Afterwards, the Brāhmanas should be dismissed, after being satisfied with fainty dishes —50

The devotee should follow the Brāhmanas for eight steps in company of his son, wife, etc., and should say "Keśava! the destroyer of all evils, be pleased. Śiva is enthroned in the heart of Viṣṇu and the Viṣṇu in the heart of Śiva. As I do not see any difference between the two so there may be long life and prosperity to me —51 52

With these words, the devotee should send the pitchers, the cows, the bedding, the clothes, &c., to the house of the Brāhmanas —53

If many beddings cannot be given then only one should be given away, with all necessary requisites —54

One who wishes to acquire vast wealth should read the Puranas that day —55

"O Bhṛm̥sena! You should also keep up this ordinance (vrata) without pride and with purity of heart. I have dictated all this out of affection for thee. Bhṛma! This ordinance observed by you will be known after your name. The ordinance (vrata) of Bhṛm̥sena dwādaśī Kalpas is the dispeller of all ills, and was known as Kalyāṇini in the past Kalpas. O Valiant one! You will be the first to observe this ordinance (vrata) during this Varāha Kalpa —56

all be liberated from all sins and attain the rank of the Lord of Devas Tridaśas¹ The public women of other Kalpas having observed this vrata, have become celestial nymphs (Aparis) One dairy maid, of a previous Kalpa (Āvira Kanyā), having observed this vrata out of curiosity alone, has now become Urvāṣī in the heaven of Indra The daughter of a Vaiśya became the daughter of Pulama and the queen of Indra by virtue of this ordinance, and, similarly, Satvabhāra, the maid of that girl, has become My beloved"—56 60

The Sun also on account of having bathed in a thousand torrents on the Kalyānadwādāśī, got His shining body, surrounded by halos, and has become the thousand rayed Vivasvan —61

In former times, the same ordinance was observed by Mahendra and other gods, by the Vasus and by Asuras No one, even with a thousand tongues, can adequately describe its effect —62

Kṛiṣṇa, the King of Yadavas, will describe this tithi which, when observed, dispels all the sins of the iron (Kali) age, and liberates all his manes from the region of Yama, (Nāraka) —63

One who devoutly hears about it or reads it for the good of others gets whatever he desires and even becomes unified with Brahmā —64

What was in the former Kalpa known as Kalyāṇī dwadāśī of the month of Māgha, will come to be known as Bhīmadwādāśī, when observed by Bhīmasenā, the son of Pandu —65

Here ends the sixty ninth chapter describing the Bhīmadwādāśī vrata

CHAPTER LXX

Brahmā said —Śiva¹ I have heard of the efficacy of Varna Śārama as well as of good conduct as prescribed by the Dharmasāstras I am now desirous of hearing the practice and conduct of public women —1

Śiva said —There will be 16 000 wives of Kṛiṣṇa in the Yuga mentioned before When once, in the spring time those ladies having decorated themselves with ornaments would be drinking together on the banks of a pond studded with full bloomed lotus flowers dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Śrībha beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of mālatī passing by They will cast on him amorous glances their hearts being fired with lustful feelings and they being targets of the arrows of Cupid —2

Lord Kṛiṣṇa will come to know all that with his mental vision, and will curse them as follows 'Because you cherished the desire of amorous pastime during my absence, all of you will be taken away by bandits'—7

Then those ladies, overcome with grief on account of such a curse will please Kṛiṣṇa (by their prayers), when the Lord will say 'Dalbhya Rishi of eternal soul, the favourite of the Brāhmanas, will teach you a vrata which will be the means of your liberation from the bondage and which will actually free you all. This vrata will be of great benefit to humanity. With these words, the Lord of Dvārāvati left them—8-10

Then, ages after, there will be a great slaughter, owing to the mūsala affair, and Lord Kṛiṣṇa, after relieving the universe of its great burden, will go to heaven. The Yidivas will have ceased to exist, and the ladies of Kṛiṣṇa will be seized by robbers a warrior, like Arjuna being defeated (and unable to protect them). These robbers will take them to the seashore and enjoy with them there. When these ladies will bemoan their hard lot, the sage Dalbhya, will appear before them. Those ladies will worship the sage by offering him arghya and salute him again and again. They will then, with tearful eyes, remember their past enjoyments, use of garlands and sandal paste, and think of their Lord, the unconquerable master of the universe, as well as of flowers and the beautiful city of Dvārakā, glittering with its riches and gems, and of their respective abodes therein, the Divine forms of their sons dwelling in that sacred city. Then they will put the following question to the sage, standing before him—11-16

"Sage! We have all been forcibly defiled by these robbers. Now we have lost our Dharma and place ourselves at your mercy. O, Seer! Pray explain, why we have been degraded to the status of concubines, we, who have been united with God. You have been ordained by the wise Kṛiṣṇa to be our guide. Pray explain to us the duties of concubines." Thus questioned, the sage will say—17-19

Dalbhya said—"Ladies! in the days gone by, all of you were sporting in the Mānsirovara lake when Nārada chanced to go there. Then you were the daughters of Agni, in the form of nymphs. You did not salute the sage, but asked him how Nārāyaṇa, the Lord of the universe, would be your husband. Nārada blessed you with the bo-asked for, but also cursed you for not saluting him. He said that, by giving away two belongings, according to prescribed rites, on the twelfth

day of the bright fortnight, in the months of Chaitra and Vaisākha, you would get Kṛṣṇa as your husband in the next life"—20-23

And cursed you as follows —“ Because in your conceit of beauty and prosperity you have omitted to salute me before putting me this question, you will also be separated from Kṛṣṇa and will be lowered to the rank of public women, after being forcibly carried away by thieves. In consequence of the curses of Nārada and Kṛṣṇa you gave way to lustful feelings and have become prostitutes. Now listen to what I say — 24 25

Once upon a time thousands and thousands of the demons (Dānavas, Asuras, Daityas and Raksāsas) were killed in the war between the Devas and the demons. Indra told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas —26 28

Indra continued, ‘ You should look upon, with equal eye, the kings your masters and on Śudra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor. But you should not give pleasure to proud men. You should give away cow, land, grain and gold, according to your means, in charity on the sacred day of worshipping the Devas or the ancestors. You should act as the Brahmanas will say. In addition to this, I shall also tell you an ordinance (or vrata) which all of you should blindly practise ’—29 32

This ordinance has been held to be the best means of crossing unscathed the sea of the evils of life by those learned in the Vedas. The women folk should bathe in the water mixed with several herbs, on a Sunday, when there falls Hasta, Pūṣya or Punarvasu asterism. They should then approach the God of Love and worship Pundarikakṣa by reciting the names of Cupid, viz — The feet of Viṣṇu, the God of the gods, should be worshipped with the words, “ Kāmāya namaḥ,” the legs with “ Mohakārīṇe namaḥ,” the region of Cupid with “ Kāṇḍarpaṇīdhāye namaḥ,” the waist with “ Pṛthivīmate namaḥ,” the navel with “ Saṅkhyasamudraya namaḥ,” the stomach with “ Rāmāya namaḥ,” the heart with “ Hṛdayeśāya namaḥ,” the breasts with “ Ahladakārīṇe namaḥ,” the throat with “ Utkanthāya namaḥ,” the mouth with “ Anantakārīṇe namaḥ,” the left limbs with “ Puṣpadhanvāya namaḥ,” the right limbs with “ Puṣpabanāya namaḥ,” the head with “ Mānasāya namaḥ,” the hair of the head with “ Vilolāya namaḥ” and all the body with “ Śivamatne namaḥ”—33 38

They should then salute the respective Gods and Goddesses with the following mantras, "Nāmah Śivāya, namah Śāntāya," "Namah Paśāṅkuśadharīya" "Nāmah Gadāine, Nāmah Pitaṅgasthāya (yellow robed one)" "Nāmah Śaṅkhaśakra dhāraya" "Nāmah Nārāyaṇāya," "Namah Kāmātmane" "Nāmah Sarvasantya" "Namah Prītyai," "Namah Rātyai" "Nāmah Śrīyā," "Namah Puṣṭyai" "Namah Tuṣṭyai," "Namah Sūrvārtha sampade —39 40

The women folk should then worship the Lord whose body is cupid himself, by offering Him incense, flowers, sandal and eatables —41

Afterwards, the Brahmana well versed in the Vedānta who must be virtuous and free from bodily deformity, should be honoured with the offerings of incense flowers, sandal —42

And a quantity (of the measure Prastha) of uncooked rice, along with a pot, full of clarified butter, should be given away to the same Brāhmana after saying, 'Lord Madhava, be pleased' —43

That Brahmana should be well fed and be devoutly looked upon as cupid, for the sake of sexual enjoyment —44

Each and every desire of that Brāhmana should be satisfied by the woman devotee. She should, with all heart and soul and with a smile on her face, yield herself up to him —45

This rite should be observed on every Sunday, and the devotee should give away the above mentioned quantity of uncooked rice for a period of thirteen months, at the expiry of which the same Brāhmana should be given a full bedding with all its requisites, viz —pillows, good sheets dīpa (lamp), a pair of shoes umbrella sandals, a small piece of mattress to sit upon —46 48

Next, that Brahmana with his wife should be honoured with gold threads gold rings fine cloth bangles and with incense, garlands of flowers and sandal paste —49

The images of Cupid and Rati seated on a plate of copper, placed on a vessel full of molasses, their eyes being of gold and they being well dressed, should be given away, along with a fine mulch cow, a vessel of bell metal and a piece of sugar cane by reciting the mantra of the following signification —50-51

'As I do not make any difference between Viṣṇu and Cupid, O Lord Viṣṇu, be pleased to always fulfil my desires' —52

'O Kṛtīva' as the Goddess Lakṣmī never remains apart from you in the same way make my be

After that, the Brāhmana accepting the image of Cupid should pronounce the following Vedic mantra 'Ka Idam Kasmāt &c'—54

Then the Brahmana should be dismissed, after being circumambulated and beddings and other things should be sent to the house of the Brāhmana—55

Henceforth, any Brahmana coming to them for the sake of sexual enjoyment on a Sunday should be respected and honoured—56

In this way, the good Brāhmanas should be kept satisfied for a period of thirteen months but if they go abroad their course of action will be different—57

If with the consent of that Brāhmana another handsome person come to them these women should with love and affection and to the best of their ability perform all the fiftyeight kinds of observances of Love favourite of man and gods which would lead to pregnancy and which is not harmful to their souls welfare—58 59

I have described to you this vrata in detail which when always performed never leads the prostitutes to sin—60

I have fully related to you what Indra said to the women of the Daityas (demons) in ancient days—61

O Women of beauty! This vrata is the dispeller of all sins and giver of innumerable benefits I wish well of you hence you should all do it—62

She (the well favoured) who follows this ordinance strictly in the region of Mdhava and is honoured by the Devas and in fact obtains a place in the Viṣṇu loka—68

The Lord said—'The sage Dilabhya having thus taught the women to observe this ordinance will go to his own place, and those women of divine origin will practise the vrata as directed—64

Here ends the seventieth chapter describing Anuśadāurrata (Gift of cupid)

By worshipping Govindā on that day all the desires are fulfilled, and by giving away cows, land, gold &c, the devotee goes and resides in the region of Viṣṇu for a period of 700 Kalpas —3

The ordinance is known under the name of *Asūnyaśayamādvitīyā*, on which day Viṣṇu should be worshipped, according to the rituals and mantras mentioned hereafter —4

The devotee should pray —“O, Śrīvatsadhārī, Śrīkānt, Sridhāmana, Śūpati, Avināśī, let this house holder's life of mine which is the giver of *trivargā* (dharma, artha and kāma) may never be destroyed —5

O Purusottama! let there be no destruction of my Agni or Pitṛis, nor let there be any separation between husband and wife —6

Devā, as you never remain apart from your consort Lakṣmī, similarly, let there be no aloofness between me and my wife —7

Mādhūsūdanā! as your household is never bereft of the goddess Lakṣmī similarly, let not mine be devoid of my wife” —8

After this prayer, the hymns of Viṣṇu should be sung in accompaniment of various kinds of musical instruments, if that may not be feasible, then the mere ringing of the bell is sufficient, for a bell is an embodiment of all musical instruments —9

After thus worshipping Govindā, the devotee should have his meals at night, avoid ling oil and salt and acids —10

In the morning the image of Lakṣmī and Viṣṇu, candle, food grain, cloth, utensils, and bedstead should be given away —11

A pair of saddles, shoes, umbrella *chīmārā*, mattress, white sheet should also be given away with the bedstead —12

Pillows, bedding, fruits, ornaments, should also be given away, along with the bedstead, according to the means of the worshipper, without exercising jealousy and miserliness, to a Brāhmana who may be versed in the Vedas and be a devotee of Viṣṇu having a large family and having no bodily defects —13 14

At the time of giving away the bedstead the Brāhmana, along with his wife, should be seated on it, and the former should be given a vessel full of nice eatables —15

The image of Viṣṇu should be given away to the Brāhmana after placing it on a pitcher full of water —16

A woman with a husband, or a widow, who keeps up this ordinance according to the prescribed rites, without niggardiness, goes to and resides in heaven. They, being always dutiful and free from sorrow and blessed with sons, cattle and wealth, always remain in company of their husband.

without being separated so long as the sun, moon and stars remain in heaven —17-18

Their sons, cattle and wealth are never destroyed, and the devotee goes to the region of Viṣṇu where he resides for 77,000 kalpas —19

Here ends the seventy first chapter describing the Asunyasayanavṛata

CHAPTER LXXII

Śiva said —“Brahmā! Now listen to the ordinance that will be the giver of wealth, and will come in vogue at the end of future Dwāpara. It is in the form of a conversation between Yudhiṣṭhira and the sages Pippalāda, etc.”—1

‘Yudhiṣṭhira the pious will go to Naimiṣāranya before the sage Pippalāda, and put this question to him’—2

Yudhiṣṭhira said —‘O sage! How health, prosperity and firm faith in religion can be maintained, and how can unflinching devotion be centred in Śiva and Viṣṇu and how may one be free from all bodily defects’—3

Śiva said —‘Brahmā! I shall now tell you the reply of the sage Pippalāda to the queries of Yudhiṣṭhira’—4

Pippalāda said —‘King! you have put a most useful question. I shall now tell you something about it. So saying he will describe the Aṅgaravṛata. About this there is the following ancient story’—5

There took place a dialogue between Virōchana and Bhārgava—6

Once upon a time the mighty sage Śukra seeing Virōchana, the handsome sixteen years old son of Pralāda laughed and saying Sādhu Sādhu addressed him. O mighty prime! Virochana! O prince! O may you be always prosperous. Then Virochana the enemy of the Devas wondering at the laughing of the sage inquired —7 8

‘O Brahmana! tell me the reason of your laughter without any apparent cause and why did you again say Sādhu Sādhu to me’—9’

Śukra said —‘I laughed on the sudden remembrance of the glory of the Vṛata (which you had the good luck of witnessing in your past life and which gave you this handsome form)’—10

In ancient times, a drop of perspiration trickled down the forehead of Śiva at the time of His getting into rage to annihilate Dikṣa—11

That drop penetrated into all the seven lower regions and dried up all the seven oceans. Afterwards out of the same drop Virabhadra

with many a mouth and eyes emitting flashes of fire from them was born. He was endowed with myriads of hands and feet, and destroyed the sacrifice of Dakṣa. This Earth-born Virābhadrā destroyed the sacrifice of Dakṣa and then attempted to burn up the three worlds. Whereupon Śiva intervened when He saw Virābhadrā was going to consume the universe and made him abstain from his campaign of destruction—12 13

Śiva said — 'Virābhadrā' You have destroyed the sacrifice of Dakṣa and now you should not consume the universe. Be calm. You will be prime in the mansion of auspicious planets and people will worship you through my favour —14 15

'You will be known as Aṅgaraka (the planet Mars) the son of the Earth and your form in the Divine region will be a peerless one in beauty —16

On the fourth day of a bright fortnight, when it falls on a Tuesday the people worshipping you will get everlasting beauty and prosperity and health —17

Hearing such words of Śiva that son of the Earth instantly became placid and afterwards turned into a planet —18

Some Śudra was worshipping that planet Mars and you saw the ceremony on account of which you are so handsome and renowned, O you son of Prahlaḍa. You are known as Virochana by the Devas and the Asuras because you possess various (vi) far reaching intelligence (Rochi) and hence you are called Virochana (far reaching light). I was astonished to see the great beauty possessed by you simply by your looking at the ceremony of Aṅgarakavrata and consequently I greeted you with the words Śiḍhu Śiḍhu thinking of the great mahatmya of that vrata. When by merely looking at that ceremony, one gets beauty and lordliness as yours I do not know what would be the case if a man were to observe this ordinance —19 22

O Prince! You looked with faith at the ceremony of giving away the cows &c. in charity at the conclusion of the vrata performed in honour of Mars the son of Earth by a low born despicable Śudra and consequently you have been given such a handsome form and are born in the royal family of Daityas —23

Śiva said — On hearing those words of Śukra Virochana was very much astonished and asked him —24

Virochana said — 'O ṛṣi' I am eager to hear about the ordinance as well as about the charities witnessed by me in my previous life —25

"Pray explain to me the glory and the rituals connected with that ordinance" Hearing the words of Viṇôchan, Śukra, began to explain it in detail —26

Śukra said —O Danava! if the 4th day of the bright fortnight fall on a Tuesday, the devotee should bathe after rubbing earth over his body, and then wear rubies —27

He should mutter the mantras, "Agnimûrdhâ diva," by turning his face towards the north. If the devotee be a Śudra, he should silently, without uttering any mantra, meditate over the form of Bhrama (Mars). The company of women should be avoided that day —28

At dusk, the court yard of the house should be plastered with cow dung and adorned with floral wreaths and uncooked rice should be placed all round —29

Thereafter, worshipping Bhrama, a lotus of eight petals should be drawn in saffron. If saffron is not available, then it should be drawn by red-sandal —30

Four pitchers, full of eatables, should be placed, and uncooked rice and rubies should be placed in them —31

The pitchers should be located in the four corners, and fruits, flowers, incense, etc., should be placed over them —32

Then a milch cow, with her horns covered with gold, and hoofs with silver, should be given away to a Brâhmana in charity, along with a milking vessel of bell metal, and her calf. So also should be given an ox, and the seven kinds of grains tied in seven different pieces of cloths —33

An image of the size of a thumb should be made in gold. Its four arms should be extensive. The image should be placed on a vessel of gold, and the vessel should be placed on raw sugar and clarified butter —34

Afterwards, all that should be given away in charity to a Brâhmana, who is versed in the sacrificial rites, is able to restrain his passions, is calm and modest, is well born and has large family. It should never be given to a Brâhmana, who is a hypocrite. Then the devotee should recite the following mantras with his hands folded —35

'O, Son of Earth, O blessed one you have been born of the sweet drop of lord Śiva, I pray you for beauty and have taken shelter under you. Be pleased to accept this arghya, I salute you. Pray accept this libation of water' —36

Note —(The mantra in the original is this —

भूमिपुत्र महाभाग स्वेक्षेद्भयं पिनाकिनः ।

कृपार्थं त्वां प्रपन्नोऽहं गृहाणार्घ्यं नमोऽस्तु ते ॥

The libation of water (arghya), mingled with red sandal, should be made by reciting the above mantras, and the Brāhmanā should be worshipped with red sandal, red flowers, and red cloths etc —37

By uttering the same mantra, a cow, with an ox, should be given away in charity in honour of Mars, and a bedstead, well-arranged with all its requisites, should also be given away —38

All the nice things available or the things appreciated by the devotee wishing to acquire everlasting benefits, should be given away in charity to the Brāhmanā —39

After this, the Brāhmanā should be circumambulated and dismissed, and the devotee should take his evening meal with clarified butter, avoiding salt and acid —40

I shall now describe to you the benefits that accrue to the devotee by observing this Aṅgīraka vrata for eight times or even four times with devotion —41

He gets handsomeness, luck, and devotion to Śiva and Viṣṇu in all his lives, and becomes the king of the seven realms —42

He lives for seven Kalpas in the clime of Śiva after death, and, O Prince of the Dātyas! You should also therefore perform this Vrata —43

Pippalāda said --After thus describing the rituals, the sage Śukra went away and Virôchanā, the Prince of the Dātyas, afterwards kept this observance, according to the prescribed rites, and O King Yudhiṣṭhira! You should also keep it For the knowers of Veda say that its fruit is inexhaustible —44

Śiva said —Hearing all this from the sage Pippalāda, the King Yudhiṣṭhira, of the wonderful deeds and prowess said —“Let it be so” He then performed this Vrata One who hears about it, after pondering over the words of Pippalāda with attention, also gets the same benefit by the grace of the lord Mars —45

Here ends the seventy second chapter describing the Aṅgīrakavata

CHAPTER LXXIII

Pippalāda said —“King! now listen to the rituals pertaining to the pacification of the malignant aspect of the planet Śukra (Venus) On the beginning of a journey or its end, or on the occasions of the appearance and the disappearance of Śukra, a vessel of silver, gold or bell metal

CHAPTER LXXIV

Brahma said — Lord Śiva ! you are the One, who sees all beings safely through the ocean of the world, pray therefore describe some such ordinance, as may lead people to cross the sea of the world in safety and attain health, heaven and happiness — 1

Śiva said — Brahma ! I shall describe to you the Saṁskṛta dharmas, consisting of the following vratas (i) Kālāṇa saptamī (ii) Viśokasaptamī. So also (iii) Phala Saptamī, the destroyer of sins and giver of great merit. Similarly (iv) the sacred Śaṅkarā Saptamī (v) Kāmala Saptamī (vi) Māṇḍukya Saptamī, (vii) Śubha Saptamī the giver of auspiciousness. These are the givers of endless merit. All these have been respected by the Devas and the Rishis, and I shall describe their rituals to you, one by one in due order — 3 4

When a Sunday falls on the 7th day of a bright fortnight it is known as Kālāṇa or Vijaya Saptamī. On that day the devotee should bathe in cow's milk in the morning and put on white clothes and then sit facing the east and draw the picture of an eight petalled lotus flower, made of uncooked rice powder. He should then, draw a circle round that lotus, and in the centre of it draw its pericarp with the same material. Then, on all sides of it, he should draw eight pictures of the Sun with flowers and rice. The devotee should put a pinch of uncooked rice on each petal of the lotus, after reciting the following mantras — 'Tapāṇḍya namah Martāṇḍya namah Divākara ya namah Vidhātṛ namah Varuṇa ya namah, Bhiskarāya namah Vikarṇāya namah and Rāya namah, respectively, beginning with the picture of the Sun on the Eastern petal, and then on those on the South Eastern, Southern, South Western, Western, North Western, Northern, and, lastly, on the North Eastern petals — 5 9

Note — A pinch of uncooked rice should be placed on each petal after reciting one name each time until it is placed on each of the eight petals. — On the petal in the eastern direction by reciting Tapāṇḍya namah and so on.

At the commencement as well as at the end, and so also in the middle of placing rice he should recite the Mantra Paramitamaṇḍanamah. Then at the end the God Sun should be saluted — 10

The Sun should be worshipped on the altar by being offered white cloth, fruits incense flowers andal paste, eatables and raw sugar, along with salt all of which should be given away in charity to Brahmanas — 11

Afterwards, good Brahmanas should be devoutly worshipped with raw sugar, clarified butter and milk, and then they should be given gold placed on a dish containing sesamum — 12

Then the Brāhmanas should be dismissed with fees, after reciting the 'vyāhṛitī mantras'. The devotee should then go to sleep and then after getting up in the morning he should bathe and finish his japā (prayers) and take rice cooked in clarified butter and sugar in company of the Brāhmanas —13

After meals the devotee should give away to the Brāhmanas who may be free from hypocrisy a pot, full of clarified butter, and a piece of gold, along with a pitcher full of water —14

At that time the devotee should say 'O Adorable Sun, the Supreme Self, be pleased. The worship of the Sun should thus be followed for a year, on the bright Saptamī of every month and in the 13th month 13 cows with their mouths covered with gold and bodies adorned with clothes and ornaments should be given away —15 16

If one cannot afford 13 cows he may give only one. The observer of this ordinance should not exercise misalliness and jealousy. Those who do so go to hell —17

One who thus observes the Kalyāna Saptamī ordinance, goes to the region of the Sun after being liberated from all sins and obtains long life, health and prosperity on this earth —18

This Saptamī which is the destroyer of all sins and venerated by the Devas is known as Kalyāna Saptamī the remover of all evils —19

One who reads or hears about this kalyāna Saptamī the giver of endless merits is freed from all sins on this earth —20

Here ends the twenty fourth chapter describing the Kalyāna Saptamī vrata

CHAPTER LXXV

Śiva said —O sage! I shall now tell you about the Viśoka Saptamī (the Sorrow Destroying fast) the observance of which fast frees the devotee from all grief —1

Note —Viśoka=Free from grief

On the sixth day of the bright fortnight in the month of Māgha the devotee after brushing his teeth in the morning and rubbing the body with black sesamum and bathing should fast the whole day and at night again brushing his teeth he should take kūsara pudding (consisting of rice sesamum and a pulse cooked in milk and eaten with ghee and without salt). Then go to bed as a Brahmacārī —2

On the following morning, after bathing and finishing his daily prayer and so being pure, he should have a lotus made of gold, and worship it by pronouncing 'Arkāya namaḥ'—3

Note —Arakāya namaḥ=Salutations to the Sun

The lotus should be worshipped with red kanera flowers and a piece of red cloth. The devotee should pray to the Sun in these words — 'O Āditya' as this world becomes free from all grief at Thy rising, in the same way, let me also be free from sorrow, in all my lives, and may I have always firm faith in Thee'—4

Thus, having performed Pūjā on the sixth day of the bright fortnight, the Brahmanas should be worshipped with devotion. The worshipper, after taking cow's urine, should go to bed *. Then, on the following morning, rising from his bed, bathing and finishing his daily prayers, he should offer food to the Brāhmanas, in a vessel containing raw sugar. Then the golden lotus should be given away to a Brāhmana, along with a pair of red clothes mentioned above—5 6

On the Saptamī (seventh) day, oil and salt should be avoided, and the devotee should observe a vow of silence and listen to some Purana—7

The ordinance should then be continued on the seventh day of each fortnight, till the next month of Māgha—8

On the conclusion of the ordinance, a pitcher of water, along with a golden lotus, should be given away, and a bedstead, with all its requisites and a milch cow, should also be given away—9

One who keeps up the Viśoka Saptamī ordinance, according to the rites mentioned above, without giving way to miserliness, attains bliss, and never gets any sorrow for a period of ten padmas, and is also free from disease. He also attains his wishes, and if he observes it without any desires, he becomes unified with Brāhma—10 12

One who reads, listens to, or relates this vrata of Viśoka Saptamī, goes to the realm of Indra and never gets any sorrow—13

Here ends the seventy fifth chapter dealing with Viśoka saptamī vrata or the Sorrow-Destroying fast

CHAPTER LXVI

Śiva said —"I shall now describe to you the Phala Saptamī, (fruit-gift fast) the observance of which liberates the devotee from sins and leads him to heaven—1

* This ceremony relates to the śaṣṭhī day

In the month of Mārgaśīra, on the seventh day of the bright fortnight, the devotee, after fasting, should give away a lotus of gold, along with sugar, to some Brāhmanā with a large family. A golden image of the Sun, weighing one pāla in measure, should also be given away to a Brāhmana in the afternoon, when the devotee should say, 'O Sun, be pleased on me'—23

On the following day, that is on Aṣṭamī, the Brahmanas should be worshipped with devotion and fed with milk and fruits, during that period of the day, so long as there is any portion of the Kṛṣṇa Saptamī remaining and on every seventh day of the dark fortnight, fruits should be given away in charity—4

In the same way, any fruit made of gold and a lotus, along with sugar, utensils, cloths and flowers should be given away on each seventh day of the dark and the bright fortnights in the month for a full year—56

The following names should be recited, one after the other, each month—Bhanu, Aṅga Ravi Brāhmā, Sūrya, Śukra, Hari, Śiva, Śrīman, Vibhavaśu, Tvāṣṭā and Varuṇa—7

Out of the names mentioned above, one name, turn by turn, should be recited monthly, on the seventh day of the dark or bright fortnight. The desire of obtaining any fruit or merit by the observance of this vrata, should be renounced by the devotee—8

At the end of the observance, a Brāhmana and his wife should be adorned, and then cloth as well as a pitcher, full of sugar, along with a lotus of gold should be given and the following prayer should be offered—'O Ravi' as the wishes of your devotees never prove fruitless, so the attainment of endless fruits be mine, throughout my future seven lives—10

One who observes this Phala Saptamī, the giver of endless fruits, being liberated from all his sins goes to the realm of the sun. He is freed from the sins arising out of drinks, &c. whether committed in this or the next world. All that is destroyed who observes this Phala Saptamī fast. He who observes this Phala Saptamī becomes free from all diseases and liberates his past ancestors as well as his successors for 21 generations from bondage. One who reads hears or relates this to others, gets also prosperity—11-14

*Here ends the seventy-sixth chapter relating to Phala Saptamī
or the fast followed by the gift of fruits*

CHAPTER LXXVII

Śiva said — I shall now explain to you something about the Śrī arī Saptamī (gift of anṛta) the de troyer of sin by the observance of which one gets longevity, prosperity and health —1

In the month of Vaiśākha, on the seventh day of the bright fortnight, the devotee should bathe in water, mixed with white sesamum, and then put on white śaṅkha paste and a garland of white flowers —2

A lotus with its petals and penicup should be drawn on an altar with saffron, and flowers and incense should be put on it, after reciting Savitṛe namaḥ —3

Afterwards a pitcher of water with a vessel of sugar, should be placed on it. The pitcher should be covered with a piece of white cloth and white flowers, sandal paste and gold should be put on it. Then the puja should be made with the following mantra —4

O Pitcher, You are the Vedamaya and, consequently, you are praised as knower of all the Vedas. You are like nectar to all, bring peace unto me' —5

Note—Vedamaya=Full of all Vedas Vedavādi=The knower of the Vedas

Afterwards, the devotee should drink panchagavya and sleep on the floor, by the side of the pitchers and should recite the Vedic mantras relating to the Sun and listen to the Purāṇas —6

After the lapse of a day and night, on the 8th day of the fortnight the devotee should give away all the things to the Brāhminas after performing his daily prayers —7

He should feed the Brāhminas according to his means with sugar, clarified butter and rice cooked in milk and sugar but should avoid oil and salt. He himself should take his meals in silence. The same rule should be observed each month for a year after which a pitcher of water, with a vessel of sugar a bedstead with all its requisites and a milch cow and if means permit then a house containing all the necessities of a householder's life as well as eatables should be given away. Miserliness should not be exercised for it leads to sin. The devotee should in addition to the things mentioned above give away a horse of gold worth 1000 Niskas 100 Niskas or 10 Niskas or of even 5 Niskas according to his means by reciting the mantras pertaining to the Sun —8 12

Note —One Niska is equivalent to Rs 4

The nectar fell from the mouth of the Sun, whilst He was quaffing it out of which (Śālī) rice murgā pulse and sugarcane were produced

Sugarcane is the best of all these three, because out of it sugar is prepared. Its juice is just like nectar; consequently, an offering of sugar to Devas and Pitris is dear to the Sun also —13-14

This Śarṅkarâ Saptamī is said to give the same benefit as Aśvamedha sacrifice. It removes all diseases and makes the sons and the grandsons thrive. One who observes this fast with unflinching devotion, gets bliss. He passes his days for one Kalpa in heaven, and then attains emancipation. One who hears, listens, or reads about this, goes to the region of the Sun. One who advises others to observe this ordinance, is also venerated by Devas and Heavenly damsels, and passes his days in heaven —15-17

*Here ends the seventy-seventh chapter describing the Śarṅkarâ Saptamī
or the fast followed by gift of sugar*

CHAPTER LXXVIII

Śiva said —I shall now describe to you that Kamalā Saptamī vrata, by the mere mention of which the God Sun becomes pleased —1

In the spring, on the 7th day of a bright fortnight, the devotee should bathe in water mixed with white mustard and should then make a golden lotus and place it in a golden vessel, full of sesamum —2

The lotus should be covered with a pair of cloths, and then the Lord Sun should be worshipped with incense, flowers, &c. The following mantras should be recited at the time of worship 'Kamalābhastāya namaḥ, Viśvabhāṛiṇe namaḥ, 'Divākaraṅya namaḥ', 'Prabhākaraṅya namaḥ,' and he should then give away the golden lotus in the evening, along with the pitcher of water adorning it, with ornaments, cloths and garlands, and then give it to a Brāhmana. So, also, according to his means, he may give away a milch cow after adorning her well —3-5

On the following day i.e., on the aṣṭamī the Brāhmanas should be fed according to the means of the devotee, but he himself should not take flesh and oil.—6.

In this way, the devotee, without giving way to miserliness, should observe the same rituals, on the 7th day of a bright fortnight each month.—7

On the conclusion of the ordinance, a bedstead along with the golden lotus, should be given away, and a cow with its horns plaited with gold as well as *miccaḥ*, *śana* (seats) and candle sticks should also be given away,

along with other necessary articles. One, who observes this ordinance, according to the pre-scribed rites becomes possessed of inexhaustible wealth and goes to the kingdom of the Sun —8 9

He also goes to all the seven lokas, in each 1 alpā, where he enjoys in the company of the nymphs and gets bliss. One who hears, sees, relates or observes this ordinance also becomes wealthy and goes to heaven, where he enjoys the company of Gandharvas and Vidyadharas —10 11

Here ends the seventy eighth chapter dealing with Kamala Saptamī Vrata

CHAPTER LXXIX

Śiva said —I now relate to you about the Mandarā Saptamī, the giver of all desires the most excellent, and the destroyer of all sins —1

The devotee should take some light food on the fifth day of the bright fortnight in the month of Maghā and, having arisen from his bed in the morning and brushing his teeth and bathing, should keep fast on that day viz., on the Śaṣṭhī day —2

That day he should honor a few Brahmanas and feed them with delicious food at night. Mandarā* prāsāda should be offered to the Deva. On the following morning that is the saptamī day, he should feed the Brahmanas again, according to his means after his morning ablutions. Then procure eight Mandārā flowers and prepare a golden image of the Sun carrying a lotus in his hand and place it in a copper vessel containing sesamum and prepare also an eight petalled lotus and invoke the God Sun thus. He should offer one mandarā flower on each petal —3 5

He should then salute the Sun and put some flowers and uncooked rice on the lotus leaf, in the Eastern direction by saying 'Bhīṣmarāya namaḥ' in the South East by saying 'Sūryāya namaḥ' in the South by saying 'Aikrāya namaḥ' in the South West by saying 'Aiyamne namaḥ' in the West by saying —'Veda dhīmne namaḥ' in the North West direction by saying 'Chanda Bhānave namaḥ' in the North by saying 'Pusne namaḥ' in the North East by saying 'Ānandāya namaḥ' —6 7

The devotee should place the image of the Male Puruṣa on the pericarp of the lotus and after saying 'Saivātmane namaḥ' white cloth should be put on the image and eatables flowers and fruits should be offered —8

Then all these things should be given away to a Brahmana versed in the Vedas. He himself should take his meals but then oil and salt should

* Mandārā is the name given to several species of plants 11. *Coletroptis gigantea*
Erythrina indica and thorn apple

be voided. He should observe the vow of silence while eating and take his meals facing the East —9

This ordinance should be observed, according to the prescribed rites for a year on the seventh day of a fortnight each month without giving way to miserliness —10

On the conclusion of the ordinance, the lotus of gold should be given away after being placed on a pitcher of water. One wishing to acquire prosperity should give away a cow in addition to it —11

The following prayer should then be offered 'I salute Mandānātha and Mandābhāgavān O Lord Sun' see me through this worldly ocean of troubles' —12

One who observes this Māndārā Saptamī fast in this way is freed from all sins and goes to heaven where he resides for a kalpa. This ordinance is like a torch that dispels all the sins like pitched darkness. One who keeps it up gets his desires fulfilled. One who reads or listens about this ordinance becomes freed from all sins —13 15

Here ends the seventy ninth chapter dealing with Māndārā Saptamī vrata

CHAPTER LXXX

Śrī Bhagavan said —I shall now explain to you about the excellent Subhā saptamī fasting which frees the devotee from all diseases sorrows and troubles —1

The devotee should observe this ordinance on the seventh day of the bright fortnight in the month of Śrāvaṇa after ablutions and morning prayers, when the Brāhmanas have done the svastivachana —2

Ī matē cow s'ould'be worshippē' with incense flowers and garlands' prsto and the devotee should say 'O One who has been born of the Sun and one who resides in the various climes whose body is goodness itself I salute Thee for the fulfilment of my desires —3

After this a quantity (of the Prastha measure) of sesamum put in a vessel of copper an ox of gold with incense garland molasses various kinds of fruits eatables and dishes made of milk and clarified butter should be given away in the evening by reciting the mantra Arjama Piyatām —4 5

The devotee should offer Pañchagavya as Prāṇāgna. He should be free from all rule and sleep on the floor. On the following morning he

should get up and worship the Brāhmanas with devotion. Thus men should give away each month a couple of cloths, a golden ox and a golden cow, and at the end of the year, sugarcane, molasses, bedding, pillows, utensils, and mattresses—68

Afterwards, a quantity (of the Piastha measure) of sesamum placed in a vessel of copper and a golden ox should be given to a Brahmana versed in the Vedas, with the words, *Visvatmā Priyatām*—9

One who keeps up this ordinance in this way becomes wealthy and renowned in each birth—10

He is also honoured by the nymphs (i.e., Apsarās and Gandharvas), and resides in heaven as the Lord of Hosts (i.e., Ganas) till the end of the kalpa after which he is born as a king—11

Thousands of the sins accruing by the killing of Brāhmanas and by wilful abortion, are expiated by the reading of this sacred vrata of Saptamī—12

One who reads this or hears it, even for a moment, or sees the vrata performed and things given away, is freed from all sins and becomes the Lord of the Vidyādhara—13

One who keeps up this Saptamī vrata (ordinance), of sevenfold prescription, for a period of seven years becomes the Lord of seven regions, turn by turn, after which he goes to the region of Viṣṇu and attains bliss there—14

Here ends the eightieth chapter describing the Subha Saptamī vrata

CHAPTER LXXXI

Manu asked—Lord! which is that ordinance, by the observance of which separation from the dear ones ceases to be painful and which confers prosperity on the devotee and which saves men from the evils of this life—1

The Lord said—The question put by you, O Manu! is beneficial to the world and, owing to the sublimity of the subject matter, is beyond the reach of heaven even, and though kept secret from Suras and Asuras now, I shall relate it to you on account of your intense devotion—2

The Viśokadvādaśī ordinance falls in the month of Āśvina. On the tenth day of the fortnight, the devotee should take some light food and commence the ordinance by observing the prescribed rites—3

On the Ekâdâśī day, he should brush his teeth by turning his face towards the north or the east. Then he should worship the Lord Kేశava and the Goddess Lakṣmī, and fast the day "I shall take my meal consisting of many dishes next day." With this thought, he should go to sleep, and, on getting up in the morning, he should bathe in Pañcagavya water, mixed with various medicines, and put on white clothes and garlands of white flowers. Afterwards, the worship of Lakṣmī and Vāriyana should be commenced with white lotus flowers —4 5

The feet should be worshipped, after reciting 'Viśokaya namah,' the legs after reciting 'Varadaya namah,' the knees after reciting 'Śrīśīya namah,' the thighs after reciting 'Jalasaṃaya namah,' the private parts after reciting 'Kandarpaya namah,' the waist after reciting 'Mādhavāya namah,' the stomach after reciting 'Damodaraya namah,' the ribs after reciting 'Vipulaya namah,' the navel after reciting 'Padmanābhāya namah,' the heart after reciting 'Manmathaya namah,' the breasts after reciting 'Śrīdhārāya namah,' the hands after reciting 'Madhujite namah,' the left arm after reciting 'Chakrine namah,' the right arm after reciting 'Gadine namah,' the throat after reciting 'Vairakunthaya namah,' the mouth after reciting 'Yajñamukhaya namah,' the nose after reciting 'Aśokanidhaye namah,' the eyes after reciting 'Vāsudevāya namah,' the forehead after reciting 'Vamanaya namah,' the eye brows after reciting 'Hṛīḥ namah,' the locks of hair after reciting 'Madhavaraya namah,' the crown after reciting 'Viśvavarnaya namah,' the head after reciting 'Sarvatmanye namah' —6-11

Thus worshipping Viṣṇu with sandal, fruits and flowers, an altar should be made on the ground after making a circle —12

The altar should be a square in shape and of the dimensions of a cubit, and should slant towards the north. It must be smooth and soft surrounded by three small mud walls —13

The upper surface should be eight fingers high from the ground, and the mudwalls one finger high and two fingers thick —14

[NB—One finger is a little less than one inch]

On it should be placed an image of Lakṣmī, made of river sand, and placed in a winnowing basket, and worshipped according to the rites here after mentioned —15

Lakṣmī should be worshipped, after reciting the following mantras, viz.—

नमो देव्यै नमः शान्त्यै नमो लक्ष्म्यै नमः त्रिषु ।

• नमः पुण्ड्र्यै नमस्तुण्ड्यै वृण्ड्यै हृण्ड्यै नमो नमः ॥

Devyaī namah, Śintyaī namah, Lakṣmyāī namah, Śrītyāī namah, Puṣ-
tyāī namah, Tuṣṭyāī namah Vriṣṭyāī namah, Hriṣṭyāī namah —16

The devotee should also say, 'O Viśokā goddess, destroy all grief,
grant some boon, give wealth, and fulfil all desires'.—17.

After this, he should wrap up the winnowing basket in a piece of
cloth, and worship Lakṣmī with fruits and various kinds of clothes and
with a golden lotus —18.

The devotee should drink the water purified by the Kuśa grass, and
carry on music and singing throughout the night; and, on the lapse of
three quarters of the night thus past in vigil and prayer, the devotee
should sleep in the 1st quarter, and then waking up, go and worship
them, along with three couples of Brāhmanas and Brāhmanīs according to his
means: if not three, at least, one couple should be worshipped. He should
offer them sandal, flowers and cloths as well as bedsteads, with the mantra,
"Namastu Jalaśīyine" The night thus passed with watching, music and
songs, the devotee, after bathing in the morning, should worship the
Brāhmaṇa couples, as mentioned above. They should be fed according to
his means, free from niggardliness. And then, after taking his meals, he
should pass that day in listening to the Parānas —19-23.

The devotee should observe the same rituals every month till the
ordinance is over; after which, he should give away a bedstead, along with
the guda dhenu* (sugar cow), pillows, bedding, sheets and cloths —24

Then he should say, 'O Lord! as Lakṣmī does not forsake you,
similarly, beauty, health, and pleasure may always be mine'.—25

'As Lakṣmī does not go without Viṣṇu, let there always be happiness
with me. Let my devotion always remain centred in Viṣṇu'.—26.

With the above words, the devotee should give away the bedstead,
and guda dhenu, the image of Lakṣmī and the winnowing basket, to the
Brāhmaṇa —27

The following flowers are always desirable in this form of worship
viz., 'Lotus, Kaneia, Bāṇa, fresh Safron flower, Ketaki, Sindhuvāra,
Jasmine, Gaudhapatala, Kadamba, Kubjaka and Champaka —28

*Here ends the eighty-first chapter describing the Vrata called Viśoka
Dādaśī*

CHAPTER LXXXII

Manu asked —O, Lord of the Universe ' pray tell me about *Gudadhenu* How should it be made, and by what mantra should it be given away?—1

The Lord Matsya answered —O King ' I shall explain to you the form of *Gudadhenu*, and the fruits of its gift, as well as the mantras, according to which it should be given away It is the destroyer of all sins —2

The floor should be plastered with cowdung the *Kuśa* grass should be spread on all sides, and then over it should be placed a black antelope skin of four hands in length with its neck towards the east This is meant for the cow A smaller deerskin should be spread on the floor, near the first, and it should be meant for her calf The cow should be made to face the east and the calf the north —3 4

The image of *Gudadhenu* (Sugru cow) should be made of 4 maunds of raw sugar, and the calf of one maund of raw sugar, which is considered to be the first class, the image of the cow made of two maunds and the calf of half a maund of raw sugar is considered to be the next best The image of the cow made of one maund and the calf of ten seers of raw sugar is considered to be the last best The devotee is to choose between the three, according to his means —5 6

The mouths of the images of the cow and the calf should be made of clarified butter, and both should be covered with five silk cloths Their ears should be made of mother of pearl and legs of sugarcane and the eyes of good pearls —7

The tendons nerves &c of these images should be made of white threads white blankets to represent their dewlaps cheeks and backs should be made of copper the white hair trimmed from a *chamara* (antelope hair) should represent the hair of the body —8

The eyebrows should be made of curls the udders of fresh butter, the tail of silk cloth a vessel of bell metal should be placed to represent the milking vessel, the horns should be made of gold the pupils of the eyes of sapphire the hoofs of silver the scented fruits in place of the nostrils After thus making the images of the cow and the calf the devotee should worship them with incense lights, &c with the following prayer —9 10

'The Goddess, who is inherent in all beings in the form of *Laksmi* and who also resides among the *Devas*, let that Goddess, in the symbol of a cow, may confer peace upon me The Goddess who is known as *Rudrani*,

the favourite of the Lord Śiva, in whose form she resides, may that very same Goddess in the symbol of the cow, dispel all my sins. The Goddess, who reclines on the breast of Viṣṇu, as Lakṣmī, who is present in the form of Svāha in the fire, and is called the power and the energy of the sun and the moon and Indra, the same Goddess, in the symbol of the cow may grant me wealth. She who is the Lakṣmī (wealth) of Brahmā, Kuvera, Lokapālas may grant me boons in the symbol of the cow. She who is Śrīdhātā, of the highest Pitris is Śrīdhātā of the Devas, may she remove all my sins and bring me peace in the symbol of the cow'—11 15

The *gudadhenu*, thus invoked by the above prayer should be given away to the Brāhmaṇa. The same ritual is observed in giving away all sorts of cows—16

O King! there are ten sorts of cows that are said to remove all sins, and I shall enumerate them to you—17

They are—1 Cow made of raw sugar (*guda dhenu*) 2 Cow made of clarified butter (*ghṛita dhenu*) 3 Cow made of sesamum (*Tila dhenu*), 4 Cow made of water (*jala dhenu*), 5 Cow made of milk (*Kṣīra dhenu*), 6 Cow made of honey (*Madhū dhenu*), 7 Cow made of sugar (*Sṛīkarā dhenu*), 8 Cow made of curds (*dādhi dhenu*), 9 Cow made of syrup (*Rasa dhenu*) and 10, the real, that is, the living cow—18 19

The symbols of cows made of liquid should be placed in pitchers filled to the brim, and the symbols of the cow made of other substances should be arranged in a heap. In this matter of gift, some also like to make a symbol of the cow of gold—20

Some sages have also said that the symbol of the cow made of fresh butter and gems should be given away. The above mentioned rituals should be observed in giving away all sorts of cows (described above)—21

The devotee should give away, with faith, these cows to attain prosperity and emancipation on occasions of different festivals, accompanied with the invocation of mantras. I have already explained in connection with this *gudā dhenu* gift the gift of other symbolical cows. These gifts are destroyers of all sins, the givers of the fruits of innumerable sacrifices, and are very auspicious—22 23

Of all the ordinances the one of *Viśvakāśāst* is the best, and the gift of *gudā dhenu*, as being an ingredient of that *vrata*, is, therefore praised as the best—24

It is most appropriate to give away the *gudā dhenu*, &c., on the days of equinoxes and solstices on the occasion of an eclipse and *Vratipātra*

(i.e., when the Sun and the Moon are in opposite *Ayana* and have the same declination, the sum of their longitude being equal to 180°)—25

This Viśokadvādāśī is most sacred and dispeller of all sins and is auspicious. He who fasts on this Dvādāśī goes to Viṣṇu's highest seat. He attains prosperity, longevity and health in this world, and, after death, he goes to the city of Viṣṇu, remembering him always at that critical moment. The virtuous devotee never gets grief or pain for a period of nine arbuda and eighteen thousand years. A married woman, observing this Viśokadvādāśī vrata, with music and dance, obtains also the same benefits. Consequently, one, full of faith, should always have music and songs in honor of Hari, on the occasion of this vrata for, thereby, he gets prosperity—26-30

One who reads, listens to or sees the worship of Lord Mādhvasūdan or advises others to observe this ordinance, goes to the kingdom of Indra where he is venerated by the Devas for a period of one kalpa—31

Here ends the eighty second chapter describing Asol a Drādaśī and the subsidiary gift of guda dhenu and other symbolic images of the cow

CHAPTER LXXXIII

Nārada said —O Lord of the Universe! I wish to hear the benefits of that best of all gifts that may be the giver of everlasting benefits in the next life and that may also be venerated by the Devas and Rsis—1

Śiva said —O Sage! I shall explain to you the ten ways of the gift or *dāna* known as the Sumeruparvatī gift by virtue of which, the devotee attains the highest of the climes and is respected by the Devas—2

The blessings conferred by this form of charity cannot be attained otherwise, not even by the reading of, or listening to, the *Parāṇas*, *Vedas*, performing sacrifices and worshipping, or erecting temples to, the Devas—3

Consequently, I shall relate to you the ways of this form of charity serially. The following ten hills should be made and given away, viz.—1 the hill of grain, 2 the hill of salt, 3 the hill of raw sugar, 4 the hill of gold, 5 the hill of sesamum, 6 the hill of cotton, 7 the hill of clarified butter, 8 the hill of jewels, 9 the hill of silver, 10 the hill of agur—4-6

Now I shall explain to you the ways of giving away the different hills enumerated above. The hills made of grain salt &c, should be given

away on the following occasions —on the day of the sacred equinoctial and solstitial sankrantis at the time of Vyatipita on the day of the conjunction of three tithis (tryahaspuraka), on the third day of the bright fortnight, on the occasion of an eclipse, on the amavasya day, on the occasion of the sacrificial rites connected with the marriage ceremonies, and other festivals, on the 12th day of the bright fortnight, on the full moon day, and on the day of the moon being in a sacred asterism —7 9

A four cornered (square) pandal should be erected with devotion, within a temple yard, in a sacred place, within the limits of a cattle shed or in the devotee's own courtyard. It should face the north and be slightly slanting towards East and North, and the floor should be plastered with cowdung and covered with Kuska grass. In the centre should be made the hill, surrounded by posts as props. (Four hills should be made in the corners with Sumeru in the centre). The hill of (1,000 dronas or) 1,6000 seers of grain is the first best, of 8,000 seers of grain is the second best, and of 4,800 seers of grain the last best —10-12.

The Sumeru hill in the centre should be made of rice (vrihi), three trees of gold should be in it. Pearls and diamonds should be studded in the east side of the hill crystals and topaz in the south emerald and sapphire in the west and lapislazuli and ruby in the north. Pieces of sandal wood should be placed on all sides. So also a creeper of corals should surround it, and the surface and the bottom of the rock should be bedecked with oyster shells —13 14

The images of Brahma, Vishnu and Shiva as well as of the Sun should be made of gold by holy Brahmins, and placed on the summit of the hill —15

The four peaks should be made of silver, and silver should also be planted at the bottom. Sugarcane should be put in place of bamboos the caves should be made of butter, and the streams of clarified butter —16

The clouds surrounding this hill on four sides should be made of cloths of four colors viz, those on the east of white cloth those on the south, of yellow, those on the west of pigeon grey and those on the north of red colored cloths —17

Fruits of different kinds fine garlands of flowers and sandal should be put on on all the sides. Eight silver Lokapalas representing 1 Indra E 2 Agni S E, 3 Yama S 4 Surya S W 5 Varuna W, 6 Vayu N W 7 Kuvera N and 8 Chandra N E, should be made and located in their ascribed places. The hill in this way should be decorated —18

The canopy should be made of five colours, and it should be garlanded with white unfading flowers. The Sumeru hill should thus be located in the centre, and its four spurs decorated with flowers, and sandal should be located in their proper places. Then the Māndarâchala hill should be erected with barley in the east and adorned with the row of fruits and on the top, should be planted a tree of gold, representing the Madra Kadamba tree—19-20

That hill should be adorned with a golden image of Cupid, arrayed with beautiful dresses, garlands of flowers and sandal. There should be on one side of it a vessel, containing milk, representing the sea of milk and on the opposite side, another vessel, representing the sea called Arunodha. The forests of the hill should be represented by silver trees, according to the means of the devotee—21

On the south, the Gandhamâdana hill should be made of wheat, putting some gold in it, on the top of which should be placed a golden image of Yajñapati and the lake Manasarovara, of clarified butter and a garden of white cloth and silver should adorn it—22

On the west, the Hiranmaya hill of sesamum should be made and adorned with sweet flowers. Silver, fig tree and swan of gold, garden of silver flowers, a pond of curds representing the Sitodha sarovara and clouds represented by white cloths, should also be made—23

On the north, the Supṛisṛa hill, of urad pulse (*Phaseolus radiatus*) should be made. A golden vaṭa tree and a cow of gold, should be placed on the top of the hill. A pond of honey, representing Bhadra sarovara, and a garden of silver trees, should also be made at the bottom of it. The Brahmanas, versed in the Vedas and Puranas, and able to control their passions and of blameless character and sound bodies, should be made Hotas performing Homa. The sacrificial pond should measure one cubit square in size and east of Sumeru hill. Sacrificial offerings should be made of sesamum, barley, clarified butter, sacrificial fuel, and Kusâ grass. The devotee should keep himself awake during the night and blow conches, etc., and sing. Now I shall describe to you the way of invoking the hills—24-26

In invoking the Sumeru hill the devotee should say, 'O hill! Thou art the best resort of all the Devas. O hill of immortals! destroy quickly all ill luck in our houses and confer all prosperity on us as well as the highest perfections. I have commenced worship with unalloyed devotion. Thou art the adorable Śiva, Brahma, Viṣṇu, and the Sun. Thou art formless, with and beyond all forms. Thou art the seed of all, protect me, therefore, O, Eternal One. Thou art the temple of the Lokapālas and of

Viṣvamūrti, the Great Omnipresent, as well as of Rudra, the Âdityas and Vasus, therefore give me peace Since Thou art never bereft of the Devas or Devis or by Śiva, therefore take me across the mundane ocean of sufferings in safety'—27-30

After thus worshipping the Sumeru hill, the Mandarâchala should also be worshipped with the following words —'O Mandarâchala' Thou art embellished with the forest called Chaitra ratha, and the continent, called Bhadrâśva, therefore, soon bring happiness unto me O, Gandhamâdana' Thou art the crest jewel of the continent, Jambudvîpa, and art adorned with Gandharvavana, therefore, grant me high renown O, Hiranmaya hill, Thou art adorned by the Ketumala continent as well as by the garden called Vaibhrâja The golden fig tree is on your summit, let my power therefore be everlasting O Supârśva hill, Thou standest majestic, beautified by the northern Kûin country and the Sâvitrî forest, therefore, let my prosperity be inexhaustible' After thus invoking those hills, the devotee should bathe in the morning and give away the best central hill, to the guru (preceptor)—31-35

The four corner hills should be given away, in due order, to the four Rîtvijas, and, O Nârada' twenty-four or ten cows should also be given away.—36

Nine, eight, seven, five or even one milk cow should be given away to the preceptor (guru), according to the means of the devotee —37.

This is the way of the worship of all the hills The same mantras and materials for worship should be employed in worshipping them all. The sacrificial offerings to the different asterisms, Lokapîtas, Brahmâ and other Devas should also be offered by applying their respective mantras Diurnal fasts should be observed In case the devotee cannot do so, he may take his meals in the night O Nârada' Now listen to the Deva-mantras of all hills severally —38-40

Hear also the rituals of their being given away "The (Anna) grain is Brahmî and is known as the giver of life The grain nourishes the universe, consequently it is Viṣṇu and Lakṣmî O, Supreme of all the hills' protect me in the form of a hull of grain"—41-42

One who gives away the hull of grain in this way, resides in Devaloka during the reign of a hundred Manus, and traverses through the skies seated in an aerial chariot in company of the nymphs and the Gandharvas On the exhaustion of his merit, he is re born in the family of a great king—43-45

*Here ends the eighty third chapter describing the gift of hills
(i.e. heaps of grain)*

CHAPTER LXXXIV.

Śiva said.—I am now going to tell you about the mount of salt, the donor of which goes to My region.—1.

The first best mount of salt is of 256 seers (of the measure of 16 drôṇas), the next best is of 128 seers (eight drôṇas), and the last is of 64 seers (i.e., 4 drôṇas)—2

The poor may make it of any weight rising from 16 seers (one drôṇa) onwards. The four corner mounts (viṣkambha) should be of the quarter measurement of this main mount—3

And Brahmâ, along with the other Devas, should be arranged in the same way as mentioned before, and the golden Lokapâlas should also be so located—4.

The ponds and Kâmadeva and others should be made as before. The devotee should keep up all the night. I now explain to you the mantra of giving it away. 'O Salt' Thou hast been born of the ocean of fortune, in consequence of which thou art styled as the best of all the flavours. Hence this gift of the mount of salt may protect me from the evils of this mundane world—5-6.

'There is no flavour in anything without a pinch of salt. It is always dear to both Śiva and Śivâ (Gaurî). Hence, O Salt' give me peace.—7.

'The salt that has sprung from the body of Viṣṇu is the giver of health. Therefore, O Salt in the shape of a mountain, carry me through the mundane ocean of troubles in peace'—8

One who gives away the mount of salt in this way, attains bliss after passing a Kalpa in the realm of Śiva and Pârvatî—9

Here ends the eighty-fourth chapter describing the gift of the mount of salt

CHAPTER LXXXV

Śiva said.—I now relate to you about the gift of the mountain of molasses, the donor of which, honoured by the Devas, remains in heaven—1

The mount of 50 maunds (10 bhâras) of molasses is the first best, of 25 maunds (5 bhâras) the second best, and of 15 maunds (3 bhâras) the last best. The poor may make it of 7½ maunds even—2

The invocation, worship, the golden tree, the worship of the Devas, the four corner mounts (viṣkambha), the ponds, the forest, the Devas, and the sacrifice, the keeping up of the night and the Lokapâlas and the preli-

minary ceremonies, all these should be done according to the rituals connected with the mount of grain, and the following mantras should be pronounced —3 4

'As Viṣṇu is supreme among the Devas, the Sāmaveda among the Vedas, Lord Mahādeva among the yogis, the sacred *Om* among the mantias, the Goddess Parvatī among the ladies, similarly, the sugarcane juice is superior to all'—5 6

'Therefore, O mountain of molasses, give me unbounded wealth, you are the brother of the Goddess Pārvatī (the giver) of goodluck, and the abode of Parvatī, therefore grant me peace'—7'

One who gives away the mount of molasses in this way, goes to the region of Pārvatī and is honoured by the Gandharvās —8

After seven Kalpas, he becomes the sovereign of the seven Dvīpas. He remains also always healthy and never gets defeat from his enemies —9

Here ends the eighty fifth chapter dealing with the description of the gift of the mount of molasses

CHAPTER LXXXVI

I am now describing to you the ways of giving away the mountain of gold, which drives away all sins, and takes the devotee to the region of Brahmā —1

The mount of 4 000 tolas (1 000 palas) of gold is the first best, of 2,000 tolas (500 palas) is the second best, and of 1 000 tolas (250 palas) is the last. The poor may make, leaving pride aside, one of less weight but greater than one pala, according to his means —2

The rituals prescribed for the mount of grain should be observed. The four corner mounts (viṣkambha) should be given away to the sacrificing priests, as before, with the following words 'I salute you, O mount of gold, you are the seed, the womb of Brahma, you are the giver of unbounded fruits. The gold is most sacred on account of its being born of Fire, therefore, O Nāgottama' protect me'. One who gives away the mount of gold, according to these rites, goes to the blissful realm of Brahmā where he resides for a period of one kalpa, after which he attains emancipation —3-7

Here ends the eighty-sixth chapter describing the gift of the mount of gold

CHAPTER LXXXVII.

Now I proceed to explain to you about the giving away of the mound of sesamum, by the virtue of which the devotee goes to the realm of Viṣṇu.—1

The sesamum mound of 160 seers (10 drôṇas) is the first best, of 8 seers (5 drôṇas) second best, and of 48 seers (3 drôṇas) is the last —2.

The four corner mounds (viskambha) should be located as before, and I am now telling you the mantra to be recited at the time of offering, (Nārada.—3.

'Sesamum, kuśa and māsā were produced from the sweat of Viṣṇu, at the time of His killing the demon, Madbu; therefore, O mound of sesamum grant me happiness. In Havya and Kavya, (in the Deva as well as in Pitrī worship), sesamum is considered to be the best, therefore, O mound of sesamum, I salute you'—4-5

One who thus gives away the mound of sesamum, attains similarity with Viṣṇu, and is never born in this world.—6.

He gets long life, children and grand children and goes to heaven where he is honoured by the Devas, Pitrīs, Gandharvas, &c. —7.

Here ends the eighty-seventh chapter describing the mound of sesamum.

CHAPTER LXXXVIII

The Lord Śiva said —I shall now fully relate the method of the gift of the cotton-hill. By this gift, one attains the highest state —1.

It is best to make the mound of cotton for 100 maunds (20 bhāras), of 50 maunds (10 bhāras) is the next best, of 25 maunds (5 bhāras) is the last best. The devotee, if in straitened circumstances, may make one of 5 maunds (one bhāra) even, without exercising miserliness —2

O Nārada! the rites prescribed for the giving away of the hill of grain should be observed in this also. On the lapse of the night of prayers, &c., the devotee should recite the following mantra in giving away the hill of cotton :—3

'O Hill of cotton! you cover everyone in the shape of cloth, I salute you, kindly dispel my sins'—4

One who gives away the cotton hill, according to these rites, goes to the region of Śiva where he resides for one Kalpa, after which he is born as a king —5

Here ends the eighty-eighth chapter dealing with the gift of Cotton-Mass

CHAPTER LXXXIX

Now I shall describe to you about the gift of the mount of clarified butter. It is like nectar, and its charity is the destroyer of all ills —1

The mount of clarified butter, consisting of 20 pitchers, full of it, is the first best, of ten pitchers is the second best, and of five pitchers is the last best —2

People with limited resources may make it of two pitchers even. The corner spurs should be duly located in the four sides, like the previous ones —3

Vessels of uncooked rice should be neatly placed on the mouth of the pitchers, touching each other, and rising up into the form of a peak like a pyramid, and should be adorned, according to rules - 4

They should be surrounded with sugarcane fruit and cloth, etc. The rest of the rituals are the same as those described for the hill of grain —5

The devotee should keep himself awake during the night, perform Homā offerings and worship the Deities, and give away everything to the preceptor (guru) in the morning —6

The spurs of the hillock (viskambhā corner mounts) should be given away to the Rītūka priests, as before, after which the devotee should say with a peaceful mind 'The clarified butter has been produced by the confluence of the fire and nectar, therefore, O Śankara, the Lord of the universe, be pleased. Brilliancy is Brahmā which is present in the clarified butter, therefore, let there always be my protection, by virtue of this charity of the clarified butter hill'. One who gives away the first best hill of clarified butter, decidedly goes to the kingdom of Śiva, in spite of his being a great sinner, and resides in heaven till the dissolution of the world where he roams about in an aerial chariot decorated with cranes, birds, small bells, perforated work and portholes in the company of Apsaras, Siddhas, Vidyādharas and the pitṛs —7-10

Here ends the eighty-ninth chapter describing the gift of the mount of Ghee

CHAPTER XC

I am now going to explain to you about the mount of gems. The mount of one thousand pearls is the first best, of 500 pearls the second best, and of 300 pearls the last best. The spurs (viskambhā) in the

corners should be made and located in their proper places, the quantity consisting of one-fourth of the main mount —1-2

The eastern spurs of the mount, should be made with diamonds and cat's eyes. The southern spur (Gandhamādāna mount) should be made of sapphires and topazes —3

The western spur, called the Vimalāchalā, should be made with corals and lapis lazulis, the northern spur to be made with topazes and gold. The rest of the rituals should be observed as laid down for the hill of grain. The trees and the images of gold should be made and invoked in the same way and worshipped with incense and flowers. After the night is passed, the devotee should give everything away to the preceptor (Guru), priests, &c, by uttering the following mantras —4-6

'When all the Devas are dominant in the jewels, and you are the mountain of gems, you are of immortal stability. I salute you —7

'Lord Hari is pleased by the gift of precious stones, therefore protect me, O Lord' by virtue of this gift of gems' —8

One who gives away the hill of gems, according to these rites, goes to the region of Viṣṇu and is venerated by the Devas like Indra, &c, where after passing his blissful days for a very long time, he is re-born as an emperor on Earth, endowed with beauty, health and all good qualities —9-10

His sins of killing a Brahman are destroyed as the thunderbolt destroys the mountains —11

Here ends the ninetyeth chapter describing the gift of pearls and gems

CHAPTER XCI

Now I shall explain to you about the mount of silver, by the gift of which the devotee goes to the realm of the Moon —1

The first best silver mount is of 40,000 tolas (10,000 palās) of silver, the second best of 20,000 tolas (5,000 palās), and the last best of 10,000 tolas (2,500 palās) —2

The devotee, in less favourable circumstances, should make a mount from 80 tolas (20 palās) of silver and upwards, as much as he can afford, and, as before, the four corner spurs should be one-fourth in dimension of the main central mount —3

According to the rites mentioned before, the mounts should be made of silver and the Lokapālas of gold —4

Separate images of Brahmā Viṣṇu and the Sun (Arka) should be made and placed at the bottom of the hill, whatever has been ordained to be made of silver in other places, should be made of gold here — 5

The rest of the rituals, like Homa, vigil, &c, should be observed, as before. The devotee should keep himself awake during the night and give away the silver mount to the preceptor (guru), and the corner mounts, after being decorated with cloths, &c, and worshipped, should be given away to the priests (Ritviṃśas). Afterwards, the devotee, holding a blade of kuśa grass in his hand, should recite the following mantra with a peaceful mind — 6 7

'The silver is pleasing to the Pitṛis and so it is to Viṣṇu, Indra and Śiva, therefore, O mount of silver' protect me from the ocean of sorrows of this world' — 8

One who thus gives away the mount of silver, attains the benefit of having given away ten thousand cows, and goes to the region of the Moon, after being venerated by hosts of Gandharvas, Kinnaras and Nymphs, and resides there till the dissolution of the world — 9 10

Here ends the ninety first chapter describing the gift of the mount of silver

CHAPTER XCII

I now relate to you the ways of giving away the mountain of sugar in gift, by the virtue of which Viṣṇu, Śiva and the Sun always remain pleased — 1

The first best mount of sugar is of 20 maunds (8 bhāras) of sugar, the second best of 10 maunds (4 bhāras) and the last best of 5 maunds (2 bhāras) — 2

People of limited circumstances may make it from $2\frac{1}{2}$ to $1\frac{1}{2}$ maunds (one to one-half bhāra) and the four corner spurs should be made one-fourth of the central mount — 3

The rituals connected with the mount of grain should be observed here as well. The hills should be made with the images of Gods settled on them, and, as before, the three golden trees of Mandara, Pūrjāta and Kalpalrūpa, should be located on the Sumeru peak. These three trees should always be located on the gift of every kind of hill — 4 5

Harichandana and Śāntāna trees should be located on the east and the west, respectively. This should be done in the case of the gift of every hill, and particularly in the instance of the one made of sugar — 6

The image of Cupid should be located on the Manadarāchala peak facing the west, that of Kuvera facing the north, on the top of the Gandhamādana, on Vipulāchala, the incarnation of the Veda, in the form of the Swan, facing the east, facing the south, the (Surabhī) cow of gold on the Supārśva hill —7 8

The invocation, &c, should be done, as before, in the case of the mount of grain, after which the central hill should be given away to the Preceptor (guru), and the corner spurs should be given away to the priests (Ritvijas), whilst reciting the following mantras —9

'This hill of sugar is known as the essence of prosperity and nectar, therefore, let thou be the source of everlasting bliss to me, O Lord of hills O mount of sugar' the drops of nectar that fell from the Devas when they were quaffing it, produced thee, O sugar, therefore protect me The sugar has also been generated from the floral arrows of Cupid, thou art the mount of the very same sugar, therefore, save me from this sea of troubles in the world' —10 12

One who gives away the hill of sugar according to these rites, is liberated from all sins, and attains bliss —13

By the grace of Viṣṇu, the devotee traverses through the sky seated in an aerial chariot, shedding lustre like the moon and the stars, after which he becomes the lord of the seven dvīpas at the end of a hundred Kalpis and enjoys health and wealth for three arvuda of lives —14 15

In observing the rites of giving away these different hills the devotee should feed as many Brahmanas as he can, according to his means, and then with their permission, should take his meals without salt and acid He should send away the materials of the hills to the houses of the Brahmanas —16

Śiva said —In ancient times (Bṛhat Kālpa) there was a king named Dharmamūrti the friend of Indra who killed thousands of Dutyas —17

He eclipsed even the sun and the moon by his lustre and he destroyed hundreds of enemies, and was ever victorious In spite of his being a mortal, he had access to every region and roaming about hither and thither, he subjugated many of his foes —18

His queen, Bhānumati, was the most beautiful of all the ladies in the three regions She was matchless like the Goodness Lakṣmi, and excelled all the beautiful ladies of her time She was dearer than life to the king She shone like Lakṣmi even in a group of 10,000 ladies — 19 20

Thousands, aye, millions of Râjas, could not be compared to him. On one occasion, that remarkable sovereign, whilst seated on his throne, asked his Purohita, the sage Vasistha, with mind full of bewilderment—21

The King said—O Sage! be pleased to tell me, on account of what good deeds in my past lives, I have become so illustrious and wealthy in my present life?—22

Vasistha said—'Some time in the past, there was a public woman, named Lîlâvatî, who was devoted to Śiva. She gave to her preceptor (guru), a mount of salt, along with the trees of gold, &c., as prescribed in the rituals, on the fourteenth day of the bright fortnight—23

In the house of Lîlâvatî used to live a Śudra servant, named Śaunda, goldsmith by profession, who was very clever. He had made beautiful golden-trees and images of Devas, with faith, and with marked skill, and did not charge anything for his labour. He never charged any wages. He thought that these were all meant for religious purposes—24 25

The wife of that goldsmith, O King! fixed those trees artistically on that mount, after polishing them well—26

Lîlâvatî, along with those two, whilst worshipping the mount with faith, showed great devotion to their preceptor (guru). After a long time Lîlâvatî died, and by virtue of her charity, she was liberated from her sins and went to the kingdom of Śiva—27-28

The poor, but high minded, goldsmith, who was in the house of Lîlâvatî, and who did not charge anything for manufacturing those trees of gold and images, has been born in your person—29

By the same virtue, you are so illustrious and have your sway over the seven continents. Your wife of the past life had polished up the trees and had fixed them up on the mount, in consequence of which she has now been born as your queen Bhânumatî—30

She is of matchless (polished) beauty, on account of her polishing those trees, and both of you had devotedly served in the gift of the mount of salt, consequently you have obtained health, wealth and kingdom—31

You should give away in your present life the ten kinds of hills, according to the prescribed rites. Acting on that advice of the sage Vasistha, the king performed the gift of ten hills beginning with Dhânyâchalâ, and went to the realm of Viṣṇu—32

One, who himself cannot perform, but merely touches, hears or even advises others to give these gifts is liberated from sins and

goes to the region of Viṣṇu So, also, one who is poor, but who, full of faith, sees this Pûja performed by others —33

By reading this, evil dreams do not come, and their effects are removed One who gives the gifts with devotion, undoubtedly consumes all worldly fears —34-35

*Here ends the ninety-second chapter describing the glory of gifts
of sugar hill in general*

CHAPTER XCIII

Sûta said —In the days gone by, Śaunaka asked Vaisampayana, who was seated at his leisure, to explain to him the ways of the acquirement of all desires by the performance of Śânti and Puṣṭi rites —1

Note —The past Karmas of a man tend to produce either some bad or some good results These Kârmik tendencies are indicated by the aspects of the planets at the time of one's birth The influences which tend to the production of sorrow are malignant and those which tend to the production of happiness are beneficial The effects of Karmas being the results of actions performed in past lives can naturally be modified by appropriate actions done in this life Hence the necessity of Śântika and Puṣṭika rites Those which pacify or neutralize the malignant influences are called Śântika rites and those which strengthen and augment the beneficent tendencies are called Puṣṭika rites As karmas by themselves are inert but work through the agencies of the Lords of Karmas designated by the names of planets hence the worship of the planets or their propitiation

Vaisampâyana said —I shall now relate to you listen to it attentively what should be done by persons desirous of acquiring wealth, peace, longevity, and of freeing themselves from malignant influences and how the offerings to the planets should be made by a person desirous of Śânti and Puṣṭi —2

I shall explain to you in brief on the basis of all Śâstras the ways of propitiating the planets —3

On an auspicious day as pointed out by almanacs and Brahmanas and after inviting the Brahmanas the different planets and their rulers should be located in their proper places through a Brahmana and hōma sacrifice should be performed —4

The knowers of the Purānas and Śrutis have described the planetary offerings as being of three kinds viz —1 of the thousand homas (fire oblations), 2 of a lac or a hundred thousand homas, 3 of ten millions of homas that fulfil all desires. Hear the ways of performing the hōma with a thousand offerings as told in the Purānas This is called Navagraha yajna, or the sacrifice to the Nine Planets An. altar, measuring two

vitastī wide, within the sacrificial pond, should be made in the direction of north east of the fire pit —5 7

The vedi (altar) should be one vitastī in height and square, facing the north. It should have two buttresses on which the Devas should be located. Afterwards fire should be lighted in the fire pit and the thirty-two Devas should be invoked in that fire —8 9

The following are the nine planets, *viz* —The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Rahu and the Kētu. They always bring good to all creatures (to call some of them malignant, is a mere mode of speech)

(1) The Sun should be located in the centre, (2) the Mars in the south, (3) the Mercury in the north east, (4) the Jupiter in the north, (5) the Venus in the east, (6) the Moon in the south east, (7) the Saturn in the west, (8) the Rāhu in the south west and (9) the Kētu in north west. All the planets should be drawn with uncooked rice powder —11-12

(10) Śiva is the Presiding Deity (adhīdevata) of the Sun, (11) the Goddess Parvatī of the Moon, (12) Śkanda (Kartika) of the Mars, and (13) Hari of the Mercury, (14) Brahmā of the Jupiter, (15) Indira of the Venus, (16) Yama (Dharmarāja) of the Saturn, (17) Kālī of the Rāhu, and (18) Chitrāgupta of the Kētu, (19) Agni, (20) Water, (21) Earth, (22) Viṣṇu, (23) Indra, (24) Aindri (wife of Indra), (25) Pārajapati, (26) Sarpa, (27) Brahmā, (28) Gaṇeśa, (29) Durgā, (30) Vāyu and (31) Ākāśa are the secondary presiding Deities (Pratyadhīdevata). All these make up 31, to which number adding the Twin Aśvinikumāras, the group becomes of 32. All of them should be invoked in the sacrificial fire by Vyāhritis —14-16

Note —Vyāhritis means utterance. A mystic word *viz* the syllables Bhuvah, Svah, Mahah Janah tapah Satyam and Om

The colours of these planets should be as follows —The Sun should be drawn in red, the Moon in white, the Mars in red, the Mercury and the Jupiter in yellow, the Venus in white, the Saturn and the Rāhu in black and the Kētu in smoke colour —17

Their forms are of the same colour as indicated above. They should be dressed in the same colour of cloth and offered the same colour of flowers. Incense, highly fragrant, should be offered to them and a nice canopy should be placed over the altar which must be well decorated, by hanging flowers and fruits —18

Rice, cooked in coarse sugar, should be offered to the Sun, clarified butter and rice cooked in milk and sugar to the Moon, mohanabhoga (pudding) to the Mars, milk and rice to the Mercury, rice and curds to the

Jupiter, coarse sugar and rice to the Venus, rice, sesamum and pulses, cooked in milk to the Saturn, mutton to the Râhu, and coloured rice to the Ketu.—19-20

To the north-east of that altar, a flawless pitcher of water painted with rice and curds (five powders) and decorated with pañcha-ratna (five gems), the leaves of the mango tree, fruit and cloth, should be placed, and Varuṇa should be located on it.—21-22.

The earth of the elephant ward, stable, chariot-house, ant-hill, tank, cattle-shed should be mixed with water, along with the different herbs and Ganges water, and the devotee should bathe in it, after reciting the following mantras: 'All the rivers, seas, tanks and rivulets, come to wipe out the sins of the devotee.'—23-25.

O, sages! the Deities should be, similarly, invoked, and afterwards Homa offerings of clarified butter, barley, uncooked rice, and sesamum should be made to the fire —26.

The wood of Arka (*Calotropis-gigantea*), Palāśa (*Buteafrondosa*), Khadira (*Catechu*), Apīmārga (*Achyranthes spera*), Aśwatha (the holy fig tree), Udambara (the fig tree), Śami (*Prosopis spicigera*), Kusa and Durva grasses are to be used for lighting the sacrificial fire. The Homa offerings, consisting of honey, ghee and curds of milk, should be made either 101 times or only 28 times to each planet.

The sacrificial twigs (of the plants named above), in all homas, should each measure a span in length (*prādeśa*), and should not contain roots, branches and leaves. Such a kind of fuel should be used by the wise in all sacrificial offerings —29.

Note.—*Prādesamātra*. A span measured from the tip of the thumb to that of the forefinger.

Particular kind of sacrificial fuel should be used for the particular Deity (named above), and offerings should be made, after uttering the particular mantras in low voice, with the name of the Deity for whom it is intended —30.

The sacrificial twigs should be soaked in clarified butter and then thrown into the fire. Afterwards, the eatables, like *charu*, etc., should also be put into the fire. Ten offerings should be made at first to one's own particular mantra. The completion of the sacrifice should be performed by the *vyāhṛti* mantras —31.

The learned Brāhmanas should be placed, either facing the North or the East, and the cooked rice, *charu* (pudding), should be placed in front of each Devatā, with recitation of the proper mantras —32.

After the Homa of cooked rice (*chanu*), the remaining offerings should be made with the twigs (*samīdhs*), in honor of the planets, viz., offering (1) to the Sun should be made after reciting 'Ākṛishnai,' etc., (2) to the Moon after reciting 'Āpyāśva,' (3) to the Mars after reciting 'Agnirmūdhādīyah,' (4) to the Mercury after reciting 'Agnevivasvadusase,' (5) to the Jupiter after reciting 'Bṛhaspate pāridiyārathena,' (6) to the Venus after reciting 'Śukran te anyat,' (7) to the Saturn after reciting 'Śannodevirabhīṣṭa,' (8) to the Rāhu after reciting 'Kayānaś-chitrābhūyat,' (9) to the Ketu after reciting 'Ketunkunyan,' (10) to Rudra after reciting 'Āvorāja,' (11) to Umā after reciting 'Āpohiṣṭa,' (12) to Kārtika after reciting 'Syonāprithvī,' (13) to Viṣṇu after reciting 'Idam Viṣṇu,' (14) to Brāhmā after reciting 'Tāmīṣana,' (15) Indra should be invoked by reciting 'Indramiddevatāya,' (16) to Yama by reciting 'Ayahgau,' (17) to Kāla by reciting 'Brahmajajñānam,' offering should be made (18) to Chitrāgupta after reciting 'Ajñātame,' (19) to Fire after reciting 'Agnimīdūtamirinimahe.' 'Uduttamam Varunam' is the mantra for (20) Vāruna, 'Prithivyantarīkṣam' for (21) the Earth, 'Sahasraśīrṣīpurusā' for (22) Viṣṇu 'Indrāyendomarutvatī' for (23) Indra, 'Uttānaparne subhage' for (24) the Goddess (Indrani), 'Prajāpati' for (25) Prajāpati, 'Namostu Sarpebhyah' for (26) Serpents, 'Esabrahmāyapitvīgbhyah' for (27) Brāhmā, 'Anūnam' for (28) Vināyaka (Ganeśa), 'Jātavedasesunavāma' for (29) Durgā, 'Ādīpratnasyaretasī' for (30) the Ākṛiṣa, 'Kṛānāśīsur mahināñcha' for (31) the Vāya, 'Eśousī apurījā' for (32) the Twin Aśvinikumāras Mūrdhānamīyah is the mantra for offering the last libation, called the Pūrṇāhuti, to complete the sacrifice — 33 48

Afterwards, the devotee, facing the east or the north, should get himself sprinkled with the water of the pitcher, by the prescribed mantras accompanied with music, blowing of conch and songs — 49

Four Brāhminas, free from natural deformity and wearing garlands and golden ornaments, should bathe the devotee — 50

At that time they should utter the following mantras "Brāhmā, Viṣṇu, Mahesh, all the three Gods may sprinkle you with the holy waters, and may Vāsudeva, Jagannātha, Sankarṣana, Pradyumna and Anuruddha lead you to victory — 51

"Indra, Agni, Yama, Nirṛiti, Varuna, Vayu, Kuvera Śiva, Brāhma, Śeṣanāga and Dikpālas may protect you — 52

"Kṛtī, Lakṣmī Dhṛtī, Medha, Puṣṭī, Śraddhā, Kṛyā, Matī, Buddhi, Lajjā, Vapu, Śāntī, Tusṭī, Kāntī, who are called the Mothers, and are Dharmapātṛīs may come and sprinkle you with holy waters — 53

Note—Kīrti, Renown, Lakṣmī, wealth Goddess of wealth; Dhṛiti, Firmness, fortitude, satisfaction joy; Medhā Power, Intellect, Laṅkā, Bashfulness modesty, serenity, Puṣṭi nourishment, Śraddhā, Devotion, Kṛiyā Accomplishment, Mati, Sense, Buddhi, Talent, Vapu, Body, Śānti, Peace, Tusti, Contentment, Kanti Lustre

The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Rāhu and the Ketu may also sprinkle you with holy waters, after being satisfied —54

The Devas, the Dānavas, the Gandharvas, the Yakṣas, the Rāksasas, the Serpents, the Seers and Sages, the Cows, the Divine Mothers, the trees, the nymphs, the Nāgas, the Daityas, the weapons, the arms, the kings, the king's vehicles, the herbs, the gems, the various parts of Time, the rivers, the oceans, the mountains, the sacred places, the clouds and the rivulets, may also sprinkle you with holy waters, for the fulfilment of all your desires"—55 57

Afterwards, the devotee should get himself sprinkled by the Brāhmanas, with the water mixed with different herbs and incense and then put on white clothes, and white sandal paste —58

Then the devotee should fasten his garments with those of his wife and worship the priests with devotion, and offer them appropriate fees, with full faith —59

A milch cow should be given away in the name of the Sun, a conch in the name of the Moon, a red ox in the name of the Mars, gold in the name of the Mercury, a pair of yellow garments in the name of the Jupiter, a white horse in the name of the Venus, a black cow in the name of the Saturn, iron in the name of the Rāhu goat in the name of the Ketu The fee in each case must be a piece of gold, called suvarṇa (a golden coin), or cows adorned with gold, in the case of every one of these planets, or a suvarṇa coin in the case of each planet If he cannot do that, then, he may give whatever may appeal to the fancy of the preceptor (guru) Everything should be given away, after reciting the prescribed mantras with fees, as noted below —60 63

"O Cow! Thou art worshipped by all the Devas, Thou art Rohiṇī, Thou art the sacred pilgrimage, containing all the Devas, let there be śānti to me O Conch! thou art sacred amongst all, thou art auspicious amongst all auspicious things, thou art held by the Lord Viṣṇu, therefore let there be śānti to me O, Ox! thou art the symbol of justice, source of the world's happiness, the conveyance of the Lord Śiva possessing eight forms, therefore grant me śānti O Gold! thou art the womb of the Golden Child (born of the golden egg of the Lord), and art

also the seed of the Sun and the giver of everlasting rewards of good deeds therefore grant me śanti Since yellow raiments are beloved to Thee, O Vāsudeva (Kṛiṣṇa) hence, be pleased with me by their gifts, O Viṣṇu, and grant me śānti

“ O Viṣṇu, Thou, in the form of the horse, rose out of the ocean of nectar, and Thou art the eternal carrier of the Sun and the Moon, therefore, grant me śānti Cow ! Thou art the symbol of the Earth and Thou art the beloved of Keśava, destroyer of all sins so grant me śānti O Iron ! since all difficult works are under thy control, thou helpest in the forging of the plough and arms, &c , therefore grant me śānti O Gold, thou art an ingredient of all sacrifices, thou art the eternal vehicle of the sun, therefore grant me śānti O Cow ! Fourteen regions are present in thy body, therefore give me wealth in this world, as well as happiness in the next As the bed of Viṣṇu is never devoid of Lakṣmī therefore my bed may never remain unoccupied by my wife by the virtue of my giving away this bed in charity As there is always the presence of the Devas in all gems, so may the Devas grant me all jewels by virtue of my giving away precious stones in charity All the forms of charity do not come up to even $\frac{1}{16}$ th of the gift of land, therefore, let there be śānti to me by virtue of gift of this land —64-76

With devotion, devoid of miserliness, worship should be performed with jewels, gold, cloth, incense, flowers and sandal —77

One who worships the planets in this way, attains all his wishes and goes to heaven after death —78

The particular unlucky planet should be worshipped with great care, according to the prescribed full rites Other planets should, then, be worshipped with bridged rites This is for a man of limited means, otherwise all planets should be worshipped with full rites —79

The planets cows King and Brahmanas, especially, are worthy of being worshipped Those, who worship them are nourished by them, and those, who insult them are destroyed —80

As the armour shields the warrior from the blows of arrows similarly, the propitiation ceremony (śānti) protects them from the effects of the bad destiny —81

The person desirous of acquiring prosperity should not perform any sacrifice without giving away the fees (Dakṣiṇā), since by the giving of handsome fees even the Deva is propitiated —82

I The ten thousand Homas

Homā sacrifice with ten thousand offerings is prescribed in the

ceremony of the propitiation of the Nine Planets. The same number of Homa offerings should be made in connection with the nuptial festive, *yajña* ceremonies as well as with the ceremonies of the installation of sacred images—83

O Sage! the ways of performing the sacrifice of ten thousand offerings to ward off obstacles, &c, caused by one's past karmas, as well as the dangers arising from evil spirits, have been described. Now I shall explain to you the ways of performing the Homa sacrifice of a hundred thousands of offerings—84

II *The hundred thousand Homas*

The learned have said that a sacrifice of a lac of offerings should be performed for the fulfilment of all desires. It is very pleasing to the Pitris, and is the giver of prosperity and emancipation—85

The devotees should get the blessings invoked by Brahmanas, after selecting an auspicious day, according to the benign influences of planets and stars, and then make a pandal to the north east of the house, or a square pandal, measuring 10 or 8 hands, should be made to the north-east of a temple of Śiva—86-87

The altar should have a slant towards north east, and it should be made with great care. The same north east corner of the pandal, should be selected for the purpose of digging the fire pit. This pit should be a square, beautiful and according to rules. The pit should have girdles round it and of the form of the mouth of a yoni—88-89

The girdle should be 4 fingers in breadth and of the same height, slanting from east to north. It should be even in other directions—90

The sacrifice for the propitiation of the nine planets has been laid down for the peace of all. It is dangerous to make the sacrificial pond of more or less dimensions than prescribed. Therefore it should be made carefully, as described above—91

Brahmā has said that the sacrificial pit in the ceremony of a hundred thousands of Homa should be ten times the dimensions given above. The *dakṣinā* to the priests should be ten times that given in the ordinary ten thousand homas—92

To perform the sacrifice of a lac of offerings a sacrificial pond of 4 hands in length and 2 in breadth should be made. Its mouth should be made of the shape of a conical triangle. Three girdles should also be made to surround the pit—93

To the north east of the pṛṇḍal, after leaving a space of three vitastas, the sacrificial pond should be dug. On the land selected for it, a square altar slanting north-east should be erected —94

Viśvakarmā has said that the buttress of the altar should be $1\frac{1}{2}$ vitastī, that is, half of the above measurement, and should have three girdles. The Deities should be located on this buttress —95

The first girdles should be 2 fingers high and the remaining two should be only one finger high —96

The breadth of all the three girdles should be three fingers, and the wall round the altar should be ten fingers high. The Devas should be invoked on it, with flowers and uncooked rice —97

O Sage! the presiding (Adhī devatās) and the minor (Pratyadhī devatās) Deities should all face the east, and not the north or the west —98

Persons, desirous of acquiring wealth, should worship Garuda also in addition, by reciting the following mantra — 'the chanting of the Sāmaveda is Thy body, Thou art the vehicle of Viṣṇu and the destroyer of poison and sins, therefore grant me śanti' —99

In the former manner, the pitcher of water should be placed, and then the homa should be performed. The sacrifice of a lac of offerings being finished, if there remain some more sacrificial fuels, then these should be thrown into the fire, with the pouring of ghee on the pitcher, in the form of a continuous stream as a Vasudhârî —100

The sacrificial ladle should be made of the fig tree. It should be of fresh, suppy wood, and straight, and free from rot. It should be one hand in length. This ladle should be placed on two supports, and clarified butter should be poured through it in a continuous stream into the fire —101

The hymns of the Āgneya sūkta, Vaiṣṇava sūkta, Raudra sūkta, Chandra-sūkta, Mahāvaiṣṇava sūkta, Sama and Jyeṣṭha Sāma should be recited, whilst so pouring —102

The bathing of the devotee with the holy waters and the Svastivachana should be done as before, and the devotee should also give Dakṣiṇā separately, as before —103

The Dakṣiṇā to the sacrificial priests should be given free from anger and bias, and with a calm mind. There should be four Brāhmanas, well-versed in the Vedas, to officiate on the occasion of the sacrifice of the Nine Planets, or only two such Brahmanas, of peaceful disposition and versed in the Vedas, should be made officiating priests. This is in case of

the sacrifice of ten thousand Homa offerings The number of Brahmanas need not be greater than those mentioned above —104-105

In the sacrifice of a lac of offerings, there may be eight or ten priests, or even four, according to one's means —106

The sacrificial material should be ten times more for the sacrifice of a lac of offerings, than what it is in the sacrifice in connection with the worship of Nine Planets Eatables, ornaments, bedsteads, necklaces, sacred threads, rings, etc., should be given away, according to the means of the devotee —107-108

Dakṣinâ should be given according to the means of the devotee It should not be reduced through miserliness If he does not give any dakṣina, through avarice or delusion, his family becomes extinct —109

The devotee, anxious for prosperity, should give away also grain in charity, according to his means, because the ceremony without the gift of grain brings famine on the sacrificer and his country —110

There is no greater enemy of mankind than an ill conducted sacrifice, for the priests, if not versed in the rituals, are destroyed, and the devotee is destroyed by not giving Dakṣinâ, and the country is destroyed where food grain is not given in charity —111

A man in narrow circumstances should never perform a sacrifice of a lac of offerings, for the spending of even a small fortune in that case leads to disease and distress —112

The sacrificer, with devotion, according to prescribed rites, should engage even one, two, or three Brâhmanas, and the man in straitened circumstances may employ only one Brahmana, well versed in the Vedas whom he should properly honor and give full Dakṣinâ —113

The sacrifice of a lac of offerings should be performed only by that man who possesses a large fortune, for the man performing such a sacrifice accurately, according to the prescribed rites, attains all his desires —114

The man who does so, is venerated by Vasu, Âditya, Marutgana, in the realm of Śiva, and attains emancipation after 800 kalpas —115

The man who performs this sacrifice of a lac of homas, with any object in view, attains his desire and goes to heaven where he gets bliss —116

The man desirous of sons obtains sons, one desirous of riches, gets riches, the devotee, eager for a wife gets a beautiful wife, and if a maiden performs this sacrifice, she gets a good husband by virtue of it —117

Further more by the virtue of this sacrifice, a dethroned sovereign gets back his realm, the man hankering after prosperity gets prosperity, in fact, the devotee, desirous of anything, gets that thing. But the one, who performs it without any object in view, attains the Supreme Brahman —118

III The 10 millions Homas

Lord Brahma has described the sacrifice of ten millions of homas, a hundred times more efficacious than the sacrifice of a lac of offerings. The money given away in Dakṣina, and the effect and the result are a hundred times more than the last —119

In performing this bigger sacrifice, invocation and dismissal of Devas should be done as before. The same manttras are to be used in ablutions, offering libations and giving charity. I shall now describe the special mode of preparing sacrificial pond, altar and pandal, pay attention to my words —120

In the sacrifice of a crore of offerings the receptacle should measure four hands and should be made of a conical shape, on a square base, and surrounded by three girdles, while the pond should have two openings —121

A wise man should make the first girdle two fingers high, the second three fingers, and the height as well as the thickness of the third one, should be four fingers. The thickness of the first and the second girdles should also be two fingers —122 123

The receptacle should be one vitastī (half a cubit, or 12 fingers) in extent, but the height should be of 6 or 7 fingers. It should be raised in the centre as the back of a tortoise, and one finger high on the sides —124

It should resemble the lips of an elephant in extent and in having a hole. Such will be the receptacle as regards all kinds of sacrificial ponds —125

Over the girdles everywhere, an altar of 4 vitastī in measurement (i.e., 2 cubits or 1 yard) and of the shape of a peepal leaf, should be made. This is in the case of the sacrifice of a crore of offerings —126

In this form of sacrifice the altar should be made square, measuring four vitastī and having three girdles. Their height and extent should be as indicated before —127

The pandal should be made of sixteen cubits in extent and should

have 4 doorways On the eastern gate, a Brâhmana, proficient in the Rîgveda, should be located —128

A Brâhmana, versed in the Yajurveda, should be located in the south, one versed in the Sâmaveda in the west, one knowing the Atharva Veda in the north —129

Eight more Brâhmanas, well up in the Vedas and Vedângas, should be made to officiate as Homa offering priests These twelve Brâhmanas should be sincerely honoured with cloths, sandal, garlands, and ornaments, as before —130

In the east, hymns from the Ratî sūkta, Rudra and Paramâna, and Sumatigala mantras, for the peace of the universe, should be chanted by the Brahmana versed in the Rîgveda and facing north —131

The Yajurvedi Brâhmana, seated in the south, should recite the mantras relating to Śanti, God Indra, Saumya Kusmânda, &c —132

The Sâmavedi Brahmana, sitting in the west, should sing the hymns of Suparna Vairâja, Âgneya, Rudrasamhita, Jyesthasâma, and peace chant —133

The Atharvavedi Brahmana, seated in the north, should read the following mantras —Śanti Sūkta, Saura, Śikunaka, Paustika, Mahârâjya —134

Five or seven Brahmanas should perform the *homa* sacrifice as before, (the remaining Homakas helping them) The mantras relating to bath and the gift are the same as before —135

The Vasudhara or the way of letting the stream of clarified butter fall in the fire from a vase is the only peculiar rite of the sacrifice of a lac of offerings (as mentioned before That should be done here also One who performs this sacrifice of a crore of offerings, according to the prescribed rites attains all his wishes and obtains the rank of Viṣṇu—136

He who reads or hears this description of these three sacrifices of the Grahas (Planets), becomes purified of all sins and attains the rank of Indra —137

The benefits of this sacrifice are similar to those derived by the performance of 18,000 *Aśvamedha* sacrifices —138

Śiva has said that the sin of killing a crore of Brâhmanas and of making 10 crores of abortions, is washed off by the performance of this sacrifice —139

Magic and Sorcery

The sacrifice relating to the worship of the nine planets should be performed before the performance of the rites of Abhichâra (sorcery), Uchchâtana and Vasya Karma &c —140

[Note Uchchâtana=A magical incantation that causes a man to go away out of disgust Vasya Karma=A magical spell that fascinates and subdues a foe]

Otherwise, no rite has the desired effect, so this sacrifice of ten thousand offerings to the planets should necessarily be performed as a preliminary —141

In the sacrifice connected with Vashikarana and Uchchâtana, the sacrificial pond should be made of the measure of a handful (ell), it should be surrounded with three girdles be circular in shape and have one mouth, and the offering of the wood of Butea frondosa sprinkled with honey, camphor, gôrôchana and agara, dissolved in water, mixed with saffron, should be made —142 143

An offering of woodapple (Bael) and lotuses mixed with honey and clarified butter, should be made Brahman has said that ten thousand offerings should be made in such sacrifices —144

In a sacrifice for Vashikarana the offerings of woodapple (Bael) and lotuses should be made and the Sumitrayana Apra osadha mantra should be recited in offering Homam —145

No sprinkling with holy waters or location of a pitcher of water should be made in these forms of sacrifices A householder should bathe in the water mixed with herbs, dress in white put on white flowers worship the Brahmanas with gold threads They should also be given fine costumes and Dakshina of gold A white cow should also be given —146 147

This sacrifice subdues the worst of enemies endears those who have no love, and dispels ills —148

The sacrificial pond for the performance of the sacrifice intended for Abhichâra and Vidveshana should be triangular in shape, measuring one hand, surrounded by two girdles and having openings towards the vertices —149

[Note.—Vidveshana=A spell that causes friction.]

Then the Brahmanas wearing red garland red sandal, red sacred thread, red turban, and red raiments should perform the sacrifice —150

With three vessels containing the blood of the young crows before them bones of the hawks in their left hand and sacrificial fuel in the other, and their hair loose the Brahmanas should perform the sacrifice,

all the while thinking ill of the enemies at the time of making these offerings —151

With the *śyenamantra*, 'durmitriyâstâsmai sântu bump phaṭa' the razor should be sanctified, with this the image of the enemy should be cut piecemeal and offered to the fire —152 153

Having performed the sacrifice of the *Grahas*, the proper *Avichâra* sacrifice should be performed. Such is the rule for "Vidvesana" sacrifice as well —154

Such deeds only bear fruit in the present life and do not beget good results in the next, so a man desirous of ultimate good, should not indulge in such deeds —155

One who performs the worship of the stars along with the prescribed sacrifices without any object in view, goes to the clime of Viṣṇu, whence he never returns to this world —156

One who hears or relates this to others never suffers from any pain owing to the evil influence of the planets or to the destruction of friends —157

The children of the house in which these sacrifices are written down, never suffer from any ill, mental or physical, or any other calamity —158

The sages are of opinion that this sacrifice of a crore of offerings begets fruits of many a sacrifice and dispels all ills. It is the giver of worldly prosperity and final emancipation. The sacrifice of a lac of offerings gives the benefit of the *śvamedha* sacrifice. The sacrifice performed in course of a twelve days and the sacrifice connected with the worship of stars, give equal benefits —159 160

Thus I have told the mode of the sacrifices of the Nine *Grahas* and the *Abhisêka* in divine sacrifices (the sprinkling of the devotee with the holy waters). These are to be done to dispel all ills and hindrances to ceremonies of rejoicings. These purge all sins. One who reads or listens to it subdues all his foes and gets longevity and health —161

*Here ends the ninety third chapter describing the mode of Navagraha
homa sânti*

CHAPTER XCIV

Śiva said —The image of the God Sun who causes the lotus to bud should be made as seated on a lotus (*Padmāsana*) with color like that of a lotus with two hands with a lotus in one hand and the other hand raised

in the posture of giving blessings, and having seven horses in His chariot drawn by seven reins —1

Note — Padmāsana = A lotus seat. An epithet of Sun. A particular posture in religious meditation. (See Sacred Books of the Hindus Vol. XV — The Yoga Sāstra)

The image of the Moon, the giver of boons, should be made in white color, dressed in white robes seated on a white chariot, having a white horse for His conveyance, having two hands one holding a club and the other raised, in the posture of giving blessings —2

The image of the Mars should be made, having white hair, four hands armed with a spear, a lance and club, with the fourth hand raised in the posture of giving blessings wearing red robes and garland —3

The image of the Mercury should be made yellow, dressed in yellow robes and wearing a yellow garland, with four hands armed with a sword, shield and club, and the fourth hand raised in the posture of giving blessings, and having a lion for his conveyance —4

The Venus and the Jupiter should be made in white and yellow respectively. They should have four hands holding staff rosary and kamandalu, and the fourth hand raised in the posture of giving blessings —5

The Saturn should be of the colour and the lustre of an emerald having a vulture for His conveyance and four hands armed with a lance, bow and arrow and the fourth hand raised in the posture of giving blessings —6

The image of Rāhu should be made, having a terrible mouth or appearance seated on a blue colored lion having four hands armed with a sword a leather shield a spear, and the fourth hand raised in the posture of giving blessings. The image of Kêtu should be made of smoky color with a vulture for His conveyance and having two hands — one hand holding a mace and the other raised in the posture of giving blessings and having a distorted face —7 8

All the planets should be made with a crown on their head and the images should be two fingers high (or, of the height of one own finger). The mantras relating to the planets should be recited on the rosary 108 times each. (It may also mean that the size of the planets should be 108 fingers or digits in height. If the āṅguli be one inch in length the images will be nine feet high, if the measure of the āṅguli be $\frac{2}{3}$ th of an inch then the height will be 6 $\frac{2}{3}$ feet. The sense is obscure) —9

Here ends the ninety fourth chapter describing the iconography of the Planets

CHAPTER XCV

Nārada said —O Lord, presiding over the Past and the Future ' pray tell me about some other ordinance that may be the giver of happiness and emancipation —1

Hearing the above words of the sage, Lord Śiva, the knower of all things understood the inclination of Nārada, and said ' Nārada ' this sacred bull, who is my principal attendant and who has become unified with me on account of his asceticism and knowledge of the Śruti and the Puranas, will explain to you the rituals connected with my ordinance (Māheśvara Dharma) —2 3

Lord Viṣṇu said —Having said so, that Lord of the God of gods, vanished then and there Nārada also being anxious to hear asked Nandikeśvara thus —O Nandikeśvara thou hast been ordered by Śiva, therefore tell me the Māheśvara vrata —4

Nandikeśvara said —Hear with attention O Brāhmaṇa ' I shall tell you the Māheśvara vrata It is well known in all the three worlds by the name of Śiva Chatuṛdaśī —5

In the month of Mārgaśīrṣa on the thirteenth day of the bright fortnight the devotee should take his meals once and pray to Śiva with this Saṅkalpa mantra ' O Lord of all the Deities ' I take refuge in Thee To-morrow the Chatuṛdaśī day I shall observe a complete fast without eating anything and worship Śiva I shall also give away a bull, made of gold and then take my meals the next day —6 7

Having made this Saṅkalpa the devotee should go to bed and then rise early on the next morning and worship Śiva along with His Consort (Uma) with white lotus flowers sandal etc —8

(1) The feet should be worshipped after reciting दिव्याय नमः divyāya namaḥ (2) the head after reciting सर्वान्मने नमः Sarvātmāne namaḥ (3) the eyes after reciting त्रिलोक्याय नमः Trilokīyāya namaḥ (4) the forehead after reciting हरये नमः Harāya namaḥ (5) the mouth after reciting इन्दुमुखाय नमः Indumukhāya namaḥ (6) the throat after reciting श्रीकण्ठाय नमः Śrīkanṭhāya namaḥ (7) the ears after reciting सद्योजातये नमः Sadyojātāya namaḥ (8) the arms after reciting वामदेव्याय नमः Vāmadevīyā namaḥ (9) the heart after reciting अघोराहर्दयाय नमः Aghoraharḍayāya namaḥ (10) the breasts after reciting तत्पुरुषाय नमः Tatpuruṣāya namaḥ (11) the stomach after reciting ईशानाय नमः Iśānāya namaḥ (12) the ribs after reciting अनन्तधरन्ध्राय नमः Anantadharandhrāya namaḥ (13) the waist, after reciting जम्बूनाय नमः Jambūnāya namaḥ (14) the thighs after reciting अनन्तवैराग्याय नमः Ananta Vairāgyavairāgyāya namaḥ (15) the knees should be worshipped after reciting अनन्तविर्यन्ध्राय नमः Anantaviryandhrāya namaḥ (16) the legs after reciting प्रधात्राय नमः Pradhātṛāya namaḥ (17) the ankles after reciting व्योमन्मने नमः Vyomātmāne namaḥ (18) the hair after reciting व्योमकेशमारुधाय नमः Vyomakesāmarūḍhāya namaḥ (19) the back after reciting पुष्टये नमः Puṣṭyai namaḥ (20) तुष्टये नमः Tuṣṭyai namaḥ —9 10

Then the devotee should give to the Brahmanas a golden bull, along with a pitcher, full of water white garments Pañcharatna, various kinds of eatables—14

Really good Brahmanas should be invited and well fed, after which curd mixed with clarified butter, saved from the sacrificial offerings, should be taken by the devotee, who should sleep on the ground with his head towards the north. On the full moon day, he should feed the Brahmanas and then take his own meals in silence. Similarly, he should do on the fourteenth day of the dark fortnight—15 16

The worship should be performed in the same way all the fourteenth days of each fortnight of every month. Now the especial mantras to be recited in each month will be explained—17

Commencing with the month of Mārgasīra the mantras hereafter mentioned should be pronounced one by one—(1) Sankaraya namaḥ (2) Karavīrakaya namaḥ (3) Iryamvakaya namaḥ (4) Mṛheśvaraya namaḥ, (5) Mahādevaya namaḥ (6) Sthānave namaḥ, (7) Paśupatiye namaḥ, (8) Nāthaya namaḥ, (9) Sambhaye namaḥ (10) Namaste Paramananda (11) Nāmaḥ Somardhadhārīṇe (12) Bhūmya namaḥ. I am at Thy Mercy. These names should be recited one by one, each month from Mārgasīra. The devotee should offer as Prasāda (1) cow's urine, (2) cow dung (3) milk (4) curds (5) clarified butter, (6) water mixed with kuśa grass, (7) pañchagavya, (8) woodapple (bael) (9) camphor, (10) agarū, (11) barley, (12) black sesamum, on the Chaturdaśī of each month—18-22

Note—The mantras to be recited in twelve months beginning with Agrahāyana are given below—

- | | |
|---|---|
| (1) सकाराय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | Salutation to Sankara. I take refuge in Thee |
| This should be pronounced in the month of Mārgasīra | |
| (2) कवकाराय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | Salutation to Karavīraka. I take refuge in Thee |
| This should be pronounced in the month of Pausa | |
| (3) इर्याम्बकाय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Iryambaka, in Māgha |
| (4) महेश्वराय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Mahēśvara in Phālguna |
| (5) महादेवाय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Mahādeva in Chaitra |
| (6) स्थानवे नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Sthānu in Vaiśākha |
| (7) पशुपतये नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Paśupati, in Jyaiṣṭha |
| (8) नाथाय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Nātha in Āśāḍha |
| (9) सम्भवे नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Sambhu in Śrāvana |
| (10) परमानन्दाय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Paramānanda in Bhādra |
| (11) सोमार्धधारीने नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Somārdhadhārīṇe in Āsvina |
| (12) भूम्याय नमस्तेऽस्तु स्वास् अहं शरणं गतम् | To Bhūmā, in Kārtik |

The worship of Śiva should be conducted from the month of Mārgasīra onward, by offering the following flowers turn by turn, etc.—(1)

Mandâra, (2) jasmine, (3) Dhatûra, (4) Sambbâlû (Sindulvara), (5) Asoka, (6) Mallika, (7) Patala, (8) Arka flower, (9) Kadamba, (10) lotus (Satapatrî), (11) Kamalîni (Utpala) - 23 24

Again, when the month of Kârtika arrives, the Brahmanas should be fed with various kinds of eatables and offered garments, ornaments and garlands —(25)

Afterwards, the devotee should let loose a black bull, in conjunction with the Vedic rites. A golden image of Śiva and Pârâvatî should be made and given away to a Brahmana, along with a bull and a cow. A bedstead, with the following things, should also be given away. Eight white pearls, sheets, pillows, and a vase, full of water —26 27

The images of Śiva and Pârâvatî should be placed in a copper vessel, full of rice, and then located on top of the pitcher of water, after which they should be given away to a Brâhmana versed in the Vedas, observing ordinances and having a calm disposition —28

It is best to give it to one acquainted with Samaveda. It should never and on no account be given to a hypocrite. Only one versed in the Vedas, knowing the Vedic principles, is fit to receive such an offering —29

A Brahmana, free from deformity and of simple habits, should be worshipped, along with his wife, with garments, garlands and ornaments. These things might be given to the preceptor (Guru), if there be one, otherwise, to a really good Brâhmana, free from all feeling of miserliness, for such a feeling leads one to the lower region —30 31

One who observes the Śiva Chaturdaśî ordinance, according to these rites, gets the benefit of a thousand Asvamedha sacrifices —32

And the sins of killing a Brahmana and also against the parents, committed in this or in the previous life, are destroyed in a moment —33

The devotee gets long life, health, domestic prosperity, and promotion in his husbandry. He then eventually goes near the Lord of four hands whose chief attendant he becomes and then after, passing crores of kalpas in the heaven, he becomes unified with Śiva —34

Even the sage Bṛhaspati, the Devas, like the mighty Indra, and Brahmâ, cannot adequately describe the glories of this ordinance. Even I cannot do so with a crore of tongues —35

One who reads, hears or thinks about this ordinance becomes liberated from all his sins. The Divine Consorts also venerate it, therefore, a devotee should always observe it, free from all feelings of despire —36

The woman who observes this ordinance with the permission of her husband, son or the preceptor also attains bliss by the glory of Śiva —37

Here ends the ninety fifth chapter describing the Śiva Chaturdaśî Vrata

CHAPTER XCVI

Nandikeśvara said —O Nârada ! also bear the benefits that accrue to the devotee in his next life, by his relinquishing the fruits of this ordinance —1

O Sage ! the ordinance (vrata) should be commenced on any one of the following days, in the month of Mârgaśîra the third, the twelfth, the eight or the fourteenth day of the bright fortnight after invoking the Brâhmanas —2

O Nârada ! In other auspicious months also, the devotee should, to the best of his ability, feed the Brâhmanas with rice cooked in milk and mixed with sugar, and then satisfy them with Dakṣiṇâ —3

The prohibited grains of eighteen kinds and fruits and roots should be avoided for a period of one year, but there is no harm in taking anything in the form of a medicine. A golden image of Śiva and a bull should be made. The image of Dharmarâja should be made similarly —4

The following sixteen kinds of fruits should be made in gold, according to the means of the devotee, viz —pumpkins, citrons, egg plants, bread fruits, mangoes, hog plums, woodapples. Indra grains, cucumbers, cocoanuts, the holy figs, the jujubes, the lemons, the plantains, saffron, and pomegranates —5 6

The following should be made of silver, according to the means of the devotee, viz —Mutî (a kind of root vegetable), Emblica officinalis, rose apple, tamarind, Karaundî, Kankolaberry, cardamom, cotton, bamboo, Kutaja, Śamt, Uḍumbara cocoanut, grapes, two kinds of egg plants —7-8

The fruits of the following should be made of copper, according to the means of the devotee —Palms, Agastî grandiflora, Kâyaphala, Gâmbhârî, esculent root, the red esculent root, a bulbous root, sarnakhhiri, cucumber, chitravaltî, Śâlmali, mango, liquorice, kidney-bean, fig tree, patola (a species of cucumber) —9 11

Two pitchers of water, covered with cloth, should be placed on grain, and a bed should also be arranged and covered with cloth —12

On some sacred day, the devotee should give away all these things as well as three food plates, the images of Dharmarâja, Śiva, with that of the sacred bull and a cow, to a peaceful Brâhmana couple who may have a big family, having first worshipped them —13

"As the numberless Devas dwell in all kinds of fruits, so let my devotion be to Śiva as a consequence of my performing this vrata of relinquishing the fruits of my actions" —14

"Śiva and Dharmarāja are known to be the great Givers of boons ; let Them therefore confer boons on me for giving away these likenesses, together with these appropriate fruits in charity"—15

"As in the devotees of Śiva are always (to be found) endless fruits, so let me also have fruits endless, in life after life."—16

"I do not make any (invidious) distinction between Śiva, Viṣṇu, Sun, Brāhmā, let the Lord Śiva, the soul of the universe, bless me with eternal happiness"—17

The articles (to be given away) should be given to the Brāhmana, having first decorated him. The devotee may also give a bedding, with all its requisites, if he had the means to do so, otherwise he may only give away the fruits mentioned before. The golden images of Śiva and Dharmarāja being given to the Brāhmana, with the pitchers of water, he should feed himself on food devoid of oil, by observing the vow of silence, and should also feed the Brāhmanas, according to his means—20

This is the way of a devotee of Viṣṇu, Sun or a Yogi or a Bhagwat to relinquish the fruits of their actions as laid down by the Brāhmanas versed in the Vedas—21

"O Sage Nārada" this ordinance should be observed, to the best of their ability, by the womenfolk, too. There is no ordinance like this that can give such everlasting boons in this world, as well as in the next—22

"O Sage" the devotee remains in the region of Śiva for as many thousand Yugas as there are atoms of gold, silver and copper, in this world, when these latter are ground to a powder—23

This ordinance washes off all the lifelong sins of the devotee. He never has the pain of losing his son, and he attains the region inhabited by Gods—24

The poor man who hears or reads this, either in some sacred place (place of a God), or in the house of a pious man goes to the region of Śiva where he gets into the place of Deities and enjoys, after being liberated from all his sins—25

Here ends the ninety sixth chapter describing the Vrata of Relinquishment of all results (of one's actions)

CHAPTER XCVII

Nārada said —Nandikeśvara" Pray describe to me the ordinance that may be the giver of peace, health and everlasting benefits to the people.—1.

Nandikesvara said — That which is the eternal abode of the soul of the universe, is known as the Sun the Fire and the Moon in this world, by the worship of these a man attains happiness. The devotee observing it should always take his meals at night time only on Sundays —2 3

In the case of the asterism Hasti falling on Sunday, the devotee should take his meals only once on Saturday, purging his heart of all vanity —4

On Sunday night, the devotee, after feeding good Brahmanas, should draw a lotus of twelve petals with red sandal. To the east of it he should place after salutations the Sun (Sūrya), to the south east Divākara, to the south Vivasvān to the south west Bhāga to the west Varuṇa, to the north west Mahendira, to the north Āditya to the north east Śinṭa. In the forepart of the lotus the horses of the Sun should be inscribed, in the south the Āryamā Deva in the west Mārtandī and on the northern petal Ravi Bhāskara on the pericarp of the lotus —5 9

Afterwards red flowers, red sandal, sesamum, mixed with water, should be poured on the lotus, and the following mantra should be recited at the time —10

“O Divākara (the giver of day) ! You are the soul of time, creation and the Vedas. You have your face turned to each direction. You are of the form of Indra and Agni therefore shelter me ”—11

“Agnimile namastubhamisetrôrje cha bhāskara” “Agnā ājābī varada na aste jyōtiṣam pate. With this mantra Aghya should be offered, and the Deity dismissed. He should take his meals at night free from oil. When a year has elapsed in this way, he should make a lotus of gold and an image with two hands —12 13

He should then give away in charity a milch cow, with her horns covered with gold, the hoofs with silver, along with her calf, and a milking vessel of bell metal, while the lotus and image should be placed in a pot of copper completely full of molasses —14

The devotee, after worshipping the Brahmana with red cloth, sandal, garland, incense, etc, should bestow his gifts, viz—the lotus and the image, etc, on him, he having a large family and being free from deformity and pride, and able to restrain his passions and the object of charity in many other vratas —15

At that time, the devotee should utter the following words —

“ Namō namah pāpavināśakāya,

‘ Viśvātmane saptatarahgamāya

“ Sāmargyavajrdhāmīdhe Vidhatre,

‘ Bhavābhipataya jagatsvitre

"O Dispeller of sins, the Soul of the universe, your chariot drawn by seven horses, the vase of Rîka, Yajur and Sâma Vedas, the boat of the ocean of universe, I salute Thee oft and often"—16

One who observes these rituals and keeps up this vrata for a year, is freed from all sins and goes to the solar region fanned by châmaras —17

On the consumption of his store of piety he becomes the sovereign of the seven Dvîpas, and never gets pain, suffering or disease. He becomes most powerful and virtuous —18

O Nârada! the woman who is devoted to her husband, God and preceptor, and observes this ordinance, and eats at night only on Sundays, undoubtedly reaches the solar region, which is honoured by the Devas —19

The person who reads or hears, or approves of the reading of this ordinance, also goes to the region of Indra where he is served by the Devas, and remains there for innumerable kalpas —20

Here ends the ninety seventh chapter describing the Sunday ordinance (Vrata)

CHAPTER XCVIII

Nandikeśvara said —Nârada! I shall now describe to you the way how the ordinance of Sankrânti which in the next world gives everlasting boons of all kinds, is to be brought to a close —1

The Sankrânti ordinance should be observed on the day of equinoxes or solstices. The day, prior to Sankrânti, the devotee should have his meals only once, and, on the following day, he should bathe in water mixed with sesamum, after brushing his teeth —2

On the day of the Sankrânti, the devotee should draw on the earth a lotus of eight petals with sandal, in the centre of which pericarps should be made, where the presence of the Sun should be invoked —3

The Sun should be located in the pericarp, Âditya in the east and salutations should be made in the south, after reciting 'Īṣṇârchise namah Rîṅgmandalaya namah "Savitre namah in the south west, 'Tapanaya namah" in the west, Bhaga in the north west should be located and worshipped constantly. Martanda should be located in the north and Viṣṇu in the north east. These should be adored with incense, flowers, fruits and eatables on an altar —4 6

A golden vessel of clarified butter, with a pitcher of water, should

be given away to the Brâhmana, and the lotus should also be made of gold, according to the means of the devotee, and given away to the Brâhmana —7

Afterwards, the Aghya, consisting of water, sandal and flowers, should be placed on the floor as an oblation to the Sun, by reciting the following mantra "Viśvâya Viśvarûpâya Viśvadharme Svayambhube Namananta namo dhâtie Riksam Yjuzîmpati" This ritual should be observed each month, or at the end of the year. All the twelve vratas should be done at the same time —8 9

Then libations of rice, cooked in milk and sugar, should be poured into the fire and Brâhmanas should be satisfied with eatables. On that occasion, 12 pitchers of water, with a few gems, 12 golden lotus flowers and 12 milch cows of gentle disposition, or only 8, 7 or 4 such cows (in the last case, the cows being dressed and garlanded), according to the means of the devotee, should be given to a poor and deserving Brâhmana, after their horns being covered with gold, then hoofs with silver, along with milking pots of bell metal. In case the devotee be a very poor man, he may give only one milch cow —10 11

Afterwards, an image of earth, along with that of the serpent Śeṣa, should be made in gold, silver, copper or even of kneaded flour, according to the means of the devotee, and given away to the Brâhmana, along with a golden image of the Sun. As far as possible, no miserliness should be exercised in this ritual, for the man doing so, in spite of having riches undoubtedly goes to hell —12

Nârada! One who observes this ordinance, enjoys in heaven the honour and respect by all the Gandharvas, for as long as Indra and other gods, earth and the seven oceans the Himâlyas and other mountains survive —13

His piety being consumed, the devotee is born in the beginning of creation, a sovereign of good family, endowed with all kingly virtues and blessed with handsome form (devoid of deformity) and many a child, wife, friend and relation —14

One who reads about this Sûrya Śankrânti with devotion, or hears or advises others to read it, is honoured by the Devas in the realm of Indra —15

Here ends the ninety eighth chapter describing the mode of bringing the Śankrânti vrata to a close

CHAPTER XCIX

Nandikesvara said — Narada ' I shall now relate to you Visnu vrata, known as the Vibhûti Dvaidâsi vrata, which is held in veneration by all the Devîs "—1

On the tenth day of the bright fortnight, in the month of Kârtika Chaitra, Vaiśākha, Mârgasîrsa, Phalgunâ or Âśâdha, the devotee should have a light meal, and in the day time after performing his evening prayers, make the following resolution —2

' Oh God, on the eleventh day I shall keep a rigid fast and worship Janardana I shall break the fast on the twelfth day in company of the Brahmanas —3

' O Keśava ' let there be no hindrance in the observance of my fast He should utter "Om namo Nârâyaṇaya namaḥ (Om Salutations be to Nârâyaṇa), before retiring to bed —4

On getting up in the morning he should recite Gayatrî 108 times and then worship Lord Visnu with white sandal and flowers —5

The feet should be worshipped after reciting 'Vibhûtiye namaḥ the knees after reciting "Âśokaya namaḥ the thighs after reciting 'Saiya namaḥ, the wrist after reciting "Visvânûrtiye namaḥ ' the male organ of generation after reciting Kandarpaya namaḥ ' the hands after reciting Âdityâya namaḥ, ' the stomach after reciting "Dîmodarîya namaḥ, the breasts after reciting Vâsudevaya namaḥ, the chest after reciting Madhava, a namaḥ the neck after reciting, Utkarṣiṇe namaḥ ' the mouth after reciting Śuddharaya namaḥ and the hair after reciting "Keśava namaḥ the back after reciting "Śirâṅgadhariya namaḥ, the ears after reciting Varadîya namaḥ the head after reciting 'Savitranano namaḥ, with His other names, viz Śaṅkapiṇye namaḥ Chakrapâṇye namaḥ ' Asipiraye namaḥ ' Gadapiṇye namaḥ and 'Padmapîṇave namaḥ ' —6-9

A golden fish should be made and also a lotus of gold according to the means and wishes of the devotee and a pitcher full of water, should be placed in front of it —10

Afterwards, a vessel, full of molasses and covered with a white cloth together with some sesamum should be placed The devotee should keep up the night with the recitation of Itihâsa —11

On the following morning the golden fish and lotus along with the pitcher of water, should be given away to some good Brâhmana with a large family.—12

At that time, the devotee should pray: "As Thou, O Lord Viṣṇu, art never devoid of any prosperity (Vibhūti), so please extricate me from the meshes and manifold calamities of this world."—13

The devotee should give away one in each month of the year the golden images of the ten incarnations (of the supreme God) as well as of Dattātreyā and Vedavyāsa, along with a lotus of gold. During this period the devotee should avoid the company of rogues and the wicked.—14

After observing the fast like this for twelve months, on each Dvādaśī, the devotee at the conclusion of the year, should give away to his preceptor a bedding, a mount of salt and a cow—15.

A man of means may also give away a village or a house and honor his preceptor with diverse raiments and ornaments—16

Other Brāhmanas should be feasted, according to the means of the devotee and satisfied by being given clothes, jewels, money, ornaments, cows, &c. A man with limited means should give only as much as he can afford.—17.

A very poor man, but having sincere devotion to Lord Mādhava, may worship Lord Viṣṇu for a couple of years with flowers alone—18

One who observes the Vibhūti-dvādaśī ordinance like this, liberates himself from all sins and also frees hundreds of his ancestors. He is not oppressed with grief, disease or poverty during thousands of births. He is always born as a devotee of Viṣṇu or Śiva, and, after spending 108 thousand yugas in heaven, is born as a king—19-21.

Here ends the ninety-ninth chapter describing the Viṣṇu vrata

CHAPTER C

Nandikeśvara said:—In the days gone by, during the Rathantara Kalpa there lived a mighty king, as illustrious as the Sun, who was known by the name of Puṣpavāhana—1

O Nārada! Brahmā, being pleased with his asceticism, presented him with a lotus of gold that could move about at will—2

(With its help) the king began to wander about at his pleasure in the seven dvīpas as well as in the abode of the gods, in company of his citizens—3

At the beginning of the kalpa, the kingdom of this king, who lived in the lotus, was the seventh dvīpa—on account of the great praise and honour given to it by the people, it came to be known as Puṣkara—4.

The King was called Puspavahana by the Devas and the Dīnavas on account of his having received the lotus for his conveyance —5

Owing to his powers acquired by the practice of penances no place in the three worlds was inaccessible to him seated on his lotus given by Lord Brahmā. His queen, Iśānvaratī was worthy to be honoured by thousands of ladies. In beauty and womanly virtues she had no equal. She was like the Goddess Pārvatī the noble Consort of the Lord Śiva —6

The king became the father of ten thousand virtuous princes who all were renowned in archery. The king began to wonder at his incomparable prosperity. One day, seeing the great sage Pracheta approaching he addressed him thus —7

O Sage! how is it that there is such an abundance of prosperity in my house? How have I got a queen who is venerated even by the Devas and who has no equal even among the goddesses? Why has Brahmā become so much pleased with my little asceticism as to present me with such a lotus (vast wonderful) that when myriads of kings, with ministers, elephants, people, and chariots entered into it, they appear small indeed, like so many galaxies of twinkling stars with the moon herself in the immeasurable expanse of the firmament —8 9

Hence, O Lord what is the use of being born in the separate womb of the mother? To obtain endless (good) results I have performed many a religious rite. Now please tell us what is of ultimate good to me my wife and sons —10

Hearing the above words of the king the sage after meditation spoke the following words about the wonderful former lives of the king —

King! Previously you were born in the house of a hunter and you led a life of sin from day to day —11

You were very wicked, tough and also violently striking. Strakes could fall over it. You had no friend nor sons neither kinsmen nor sisters nor parents. All were abused and cursed by you. This beloved consort of yours was also against you —12

Then the land was visited by a terrible drought when you were overwhelmed with hunger but could not get grain, fruits, flesh or any kind of eatables to quench it though you searched for them everywhere —13

On that occasion you came to a tank full of muddy brackish water, but which was abundantly full of lotus flowers. You culled a heap of lotuses out of that tank and carried them home to Vaidika the city in which you lived —14

"You wandered about the whole city to sell those lotuses, but could not find a purchaser. Eventually you were overpowered with hunger and fatigue —15

"And you went and sat with your wife in the courtyard of some one whence in the night you heard some nice and auspicious sound —16

'You went to the spot whence the sound was heard with your wife. There you saw the worship of Lord Viṣṇu conducted in a pandal —17

'The worship in question was the concluding chapter of Vibhāti dāśaśī ordinance, in the month of Mīgha, which was kept up by a courtesan, named Anāmgavati. At that time, she was giving away the mount of salt, the bedstead along with other things, the decorated image of the merciful Lord Viṣṇu and the golden Kalpa tree to her preceptor. On seeing all that, you said to yourself, 'What would I now do with these lotus flowers, I should better offer them to Viṣṇu —18 20

"O King! thus devotion came to the hearts of both of you, and you worshipped the Lord as well as the mount of salt, the bedding and even the earth with your lotus flowers —21

"The courtesan was very much pleased with your devotion and offered you 300 gold coins which both of you did not accept, as you were both then filled with sattva-guṇa (i.e., your hearts became pure) at which the courtesan became still more pleased with you. Had four kinds of delicious foods brought and asked you to eat. You again declined to partake of her hospitality, and said: 'We shall have food at some other time. We are exceedingly glad to do with your acquaintance and the keeping fast. Hitherto we have been carrying a vicious life and have been sinners all along. By her contact you had then acquired some virtue —22 25

In that way, you kept up all the night with that courtesan and on the following morning she gave the mount of salt and the bedding as well as villages to her preceptor and to a dozen Brāhmanas, garments, ornaments, kamandalu and cows —26 27

"After that, she fed her friends, poor men, blind men, misers, companions and lunatics and at the same time she also honoured in the same way and dismissed you both —28

King! owing to this worship of Keśava by lotus flower, the same hunter and his wife have been now born in the persons of yourself and your consort. You have been freed of all your sins by the virtue of your little self-denial and purity of heart. Hence this wonderful lotus

moving at will This has been given to you by Janîrdana, the Lord of creation in the person of fourfaced Brahmā, because he was pleased with you —29-31

‘That courtesan is now the rival of Rati, the wife of Cupid, and is known as Priti She is the giver of happiness to the womanfolk, and is venerated by the Devas —32

“King ! Even now abandon this Puṣkara-dvîpa and observe the vibhûti-dādaśī fast on the banks of the Ganges, so that you may attain Nirvāna”—33

Nandikeśvara said —“Nârada ! That sage vanished then and there, after telling all that to the king, and the latter observed the ordinance, as dictated —34

“Nârada ! the devotee, observing this ordinance, should keep up the penance and perform the rites with molasses of any kind whatsoever, as prescribed, for 12 months, and give alms to the Brâhmanas, without any feeling of miserliness Keshava is pleased with devotion alone —35 36

“One who reads, listens to or produces in others a desire to observe this ordinance, which dispels all sins, remains in the heaven for a hundred crores of years’ —37

Here ends the hundredth chapter describing the Vibhûti dādaśī-vratam

CHAPTER CI

Nandikeśvara said —Nârada ! Hear, I am now going to tell you about the sixty ordinances, as explained by the Lord Śiva and which dispel great sins —1

The ordinance, known as, (1) *Deca Vrata*, is the dispeller of all sins The observer of it should have his meal only in the night for a year, after which he should give away one cow quoit and ten lent all made of gold along with a pair of clothes to a Brâhmana having a large family One who does so becomes unified with Śiva and lives in His region —2 3

The devotee keeping up the (2) *Rudra Vrata* should, for a year, have only one meal a day, after which he should give away one bull of gold and a cow of sesamum This observance is also the destroyer of ills and helps the devotee to go to the region of Śiva, and raises him to the rank of Śiva —4

One who gives away a bull and a blue lotus, made of gold, as well as a vessel full of sugar, and lives on nightly meal only for a year, eating in

a secluded place obtains the rank of Viṣṇu. This is known as (3) *Līlā Vrata* —5

He giving up of all unguents and giving away of rice and clean cooking utensils in the four months beginning with Āṣāḍha leads the devotee to the realm of Viṣṇu. This observance is known as (4) *Pitṛ Vrata*, because it pleases everybody —6

One who observes the (5) *Gaurī Vrata* in the month of Chaitrī by invoking the pleasure of the goddess with the words *Gaurī me priyatām* and by giving up honey, milk, curds, clarified butter, molasses and similar articles gives fine cloths and the vessels full of sugarcane juice &c. and worships the Bṛhmanā with his wife goes to the realm of Parvatī —7 8

The (6) *Kumār Vrata* the destroyer of all woes should be observed on the thirteenth day of Pūṣa. The devotee should take his meal at night and give away to a Bṛhmanā a golden tree of *Aśoka* ten fingers in height after covering it with a cloth and pieces of sugarcane. He should invoke the pleasure of Pradyumna with the words *Pradyumnah priyatām* at the time of giving it away. By doing so the devotee resides without care and anxiety in the region of Viṣṇu till the end of the kalpa —9 10

(7) *Śiva Vrata* should be observed during the four months of Āṣāḍha &c. in course of which the devotee should not get his nails &c. trimmed. He should avoid the use of brinjals and give away to a Bṛhmanā a pitcher full of honey, clarified butter and golden brinjal in the month of Kārtika. By doing so he goes to the realm of Rudra —11 12

One who abstains from flowers during winter (i.e. the seasons of Hemanta and Śiśira) and in the month of Phālguna and gets three flowers of gold made according to his means and gives them away in charity at dusk after invoking the pleasure of Śiva and Viṣṇu with the words *Priyatām Śiva Keśavam*, attains final beatitude. This is known as (8) *Saumya Vrata* —13 14

(9) *Saubhūjya Vrata* should be kept up by avoiding, on the third day of every month beginning from Phālguna, the use of salt for a year. At the conclusion of the ordinance he should give to a Bṛhmanā couple a properly equipped bedstead, a house with all its necessary appurtenances after showing due honour to them and should invoke the pleasure of the goddess with the words *Blīṣvātī priyatām*. By doing so he resides for a hundred kalpas in the realm of Pārvatī —15 16

The devotee who maintains the vow of silence in the evenings for a year and at the end of it gives a jar of clarified butter, a pair of clothes

sesamum, and a bell to a Brāhmana, goes to the domain of Sarasvatī—the Goddess of letters—and is liberated from the cycle of birth. This is known as (10) *Sārasvata* ordinance—the giver of beauty and learning.—17-18.

One who worships Lakṣmī—the Goddess of wealth—and keeps the fast on the fifth day of a month, for a year, and at the end of it gives away a cow, along with a lotus of gold, goes to the kingdom of Viṣṇu and is always born in good circumstances. This is called the (11) *Sampada-Vrata* and is the destroyer of all ills.—19 20

One who washes the floor in front of Viṣṇu or Śiva for a full year and then gives away a cow with a pitcher of water, is born a king on this earth, ten thousand times, and at the end goes to the realm of Śiva. This is known as (12) *Ayur-Vrata*, and is the giver of all desires — 21-22.

One who takes his meal once a day, in silence, bereft of vice for a full year and salutes the peepul tree, the sun and the Ganges together, and at the end of the ordinance adores the Brāhmana with his consort, having given them a golden tree with three cows, attains the benefit of Aśvamedha sacrifice. This is called the (13) *Kṛti-Vrata*—the giver of every fame and prosperity — 23-24.

The observer of the (14) *Sīma-Vrata* should make an altar of cow-dung bathe Śiva or Viṣṇu with clarified butter, worship them with uncooked rice and flowers, for a year. At the end of the year, the devotee should give away a lotus of gold, eight fingers in height, with a cow of sesamum to a Brāhmana versed in the Sīma-Veda. As a result, the devotee is respected in Śiva loka — 25-26

One who takes only one meal a day on the 9th day of a month and then gives to a virgin, after feasting her, according to his means, a pair of clothes embroidered with gold and raiments of silk, and a lion of gold to a Brāhmana, gets a handsome form and he is never defeated by his foes and lives for a considerable time in the realm of Śiva. This is known as (15) *Vīra-Vrata*—the giver of all prosperity to women kind. 27 28

One who takes milk only on each full moon day, for a year, and at its conclusion, after performing Śrāddha, gives away five milch cows, along with pitchers of water and cloths of tawny colour, goes to the domain of Viṣṇu, where he saves hundreds of his ancestors and becomes the King of Kings at the end of a kalpa. This is called (16) *Pitṛi-Vrata* — 29-30

One who voluntarily gives drinking water to the needy, from the beginning of Chaitra for four months, and after it gives away a big vat

jar (Mamka), with gram, cloths, gold and a pot containing sesamum goes to the region of Brahman and becomes a king at the end of a kalpa. This is called the (17) *Anandi Vrata* —31 32

One who bathes in Panchampita for a year and then gives away a conch, Panchampita and a cow to a Brahmana, goes to the realm of Siva and becomes a king at the end of a kalpa. This is called the (18) *Dhriti Vrata* —33 34

Note —पञ्चामृतम् = Consisting of five ingredients viz. दुग्धम् च मधु च घृतम् च क्षीरम् च मूत्रम् च milk sugar clarified butter Curd and Honey

One who gives up meat for a year and at the end gives away a cow or a deer of gold gets the benefit of Ashvamedha sacrifice, and after reaping the fruits of his virtue for one full kalpa is born as a king. This is (19) *Himsa Vrata* —35

One who in the month of Magha bathes in the small houses of the morning and then worships a Brahmana and his wife with garlands ornaments and clothes and then feeds them to their satisfaction resides in the region of the Sun for a kalpa. This is (20) *Sadya Vrata* —36

One who bathes early in the morning and feeds the Brahmanas for a period of four months from Asadha and gives away a cow in the month of Kartika goes to the realm of Vishnu. This is (21) *Vishnu Vrata* —37

One who abstains from flowers and clarified butter from one solstice to another and at the end of that period gives garlands clarified butter and cows to a Brahmana and feeds them on clarified butter rice cooked in milk and sugar goes to the region of Siva. This is (22) *Sila Vrata* the giver of modesty and good health —38 39

One who voluntarily provides light (to the needy) every evening for a year and abstains from oil and then gives a lamp a quilt and a trident of gold along with a pair of cloths to a Brahmana is born as a man of greatness and power in this world and ultimately goes to the domain of Siva. This is (23) *Dipti Vrata* —40 41

One who takes for a year barley sowed in the cow's urine at night on the third day of the month of Kârtika etc. and then gives away a cow resides in the realm of the Goddess Parvati and is afterwards born as a king on this land. This is (24) *Rudra Vrata* the giver of everlasting happiness —42 43

One who does not use sandal incense etc. in the month of Chaitra and gives away mother of pearl full of scent along with a pair of white cloths goes to the region of Varuna. This is (25) *Dridha Vrata* —44

One who gives up flowers and salt during Vaisâkha, and gives away a cow, goes to the kingdom of Visnu where he resides for a kalpa, and then is born a king This is (26) *Kânti-Vrata*, the giver of lustre and fame —45

One who makes a golden globe of the universe weighing more than 12 tolas, (3 palas), according to his means, places it on a mound of sesamum, and offers the latter to the Brâhmanas for three days, and libation to fire, honours the Brâhmana couple with clothes, garlands, ornaments, etc., after reciting, 'O Lord of the Universe, be pleased' (*Viśvātmā priyatīm*), liberates himself from the cycle of birth and becomes unified with Brahma. This is (27) *Brahma-Vrata*, the giver of Nirvâna —46 48

One who lives on milk in course of the day, and gives away a two-faced (*ûbhaimukhi*) cow (i.e., half delivered of her calf) made of a big lump of gold, attains the highest bliss This is (28) *Dhenu-Vrata*, which makes re-birth almost impossible —49.

One who lives on milk for three days and then gets a kalpa tree of gold made, weighing more than 4 tolas (one pala), according to his means, and then gives it away with a heap of rice, becomes unified with Brahma This is (29) *Kalpa-Vrata*.—50

One who fasts for a month, gives away a beautiful cow to a Brâhmana, goes to the realm of Visnu This is (30) *Bhânu-Vrata* —51.

One who, after living on milk on the day, gives away an image of earth made of gold, weighing more than 20 palas, resides respected in the domain of Siva for 700 kalpas This is (31) *Dharâ-Vrata* —52

One who gives away a cow, made of molasses, on the third day of Mâgha or Chaitra, having observed the Guda-Vrata on that day, goes to the realm of Gauri This is (32) *Maha Vrata* —53

One who gives a pair of tawny colour cows (*kapilâ*) to a Brâhmana, after fasting for a fortnight, goes to the Brahmaloka honoured by Devas and Asuras, and at the end of the kalpa becomes the monarch of kings This is (33) *Prabhâ-Vrata*.—54

One who lives upon only one meal a day for a year, and then gives away a pitcher of water, along with various kinds of eatables, resides in the dominion of Siva for a kalpa This is (34) *Prâpti-Vrata* —55

One who has only one meal in the evening, on the 8th day of a month, for one year, and then gives away cows in charity, goes to the region of Indra This is (35) *Sugati-Vrata* —56

One who gives fuel to the Brâhmanas during the rainy season and

at the end of the year gives away a cow of clarified butter, becomes unified with the supreme Brāhma. This is (36) *Vaisṣṇava Vrata*—the destroyer of all ills—57

The devotee who, on the 11th day of each month, has his meal in the night and then gives to the Vaisṇava a quoit made of gold, goes and resides in the realm of Viṣṇu for one kalpa, at the end of which he is born a great king. This is (37) *Kṛiṣṇa Vrata*—58

One who gives away a pair of cows after living on milk for a year goes to the kingdom of Lakṣmī. This is (38) *Devī Vrata*—59

One who gives away a milch cow at the end of a year, after living only on milk, on the night of every seventh day of each month, goes to the domain of the Sun. This is (39) *Bhānu Vrata*—60

One who has his meals at night of the 4th day of each month, and at the end of the year gives away an elephant, made of gold, goes to the realm of Śiva. This is (40) *Vaiśṭyaka Vrata*—61

One who abstains from larger fruits (*Mahā phala*) during the Chatur māsa, and gives away the same fruits made of gold, along with a pair of cows to a Brahman, goes to the realm of Viṣṇu. This is (41) *Phala Vrata*—62

[Note—Chaturmāsa—A period of four months reckoned from the eleventh day in the bright half of Aśāḍha to the 11th day in the bright half of Kārtika.]

One who keeps a (total) fast on the seventh day of each month for a year, and then gives away a lotus of gold, a golden vase, full of grain, and cows, according to his means goes to the domain of the Sun. This is (42) *Sūrya Vrata*—63

One who keeps a (total) fast on the 12th day of each month, and then at the end of the year gives away to the Brahmanas, according to his means cows, cloth and gold, attains beatitude. This is (43) *Viṣṇu Vrata*—64

One who after performing Vriśṭsarga in the month of Kārtika, lives on only one meal a day and that at night, for a full year, goes to the realm of Śiva. This is (44) *Vārṇa Vrata*—65

[Note—Vriśṭsarga—Setting free a bull on the occasion of a funeral rite, or as a religious act generally.]

One who, on the conclusion of Chāndrayāna (or Kriśṇāra) observance gives away a cow and feeds the Brāhmanas according to his means goes to the realm of Śiva. This is (45) *Prajāpatya Vrata*—66

One who lives only on the nightly meal, on the 11th day of each month for a year, and then gives away cows, goes to the region of Śiva. This is (46) *Trayambaka Vrata*—67

One who keeps a continuous fast for seven nights, and then gives a pot of clarified butter to a Brāhman, goes to the region of Brahmā. This is (47) *Ghṛita Vrata* —68

One who sleeps in Ākāśa during the rainy season, and then gives away a milch cow, goes to the region of Indra. This is (48) *Indra Vrata* —69

[Note—Ākāśa = Ether, Vacuity, Place in general, Light, Hole in the air, etc.]

One who takes the uncooked eatables on the third day of each month, and then gives away cows, goes to the realm of Śiva, after being liberated from the cycle of birth. This is (49) *Kalyāṇa* (or *Śreyō*) *Vrata*, the giver of happiness —70

One who gives away a chariot with the horses made of gold weighing more than 8 tolas (2 pilas), after fasting in course of the day, resides in the heaven for a hundred kalpas, and then becomes the King of Kings. This is (50) *Asva Vrata* —71

And one who, similarly, observes the fast and gives away a chariot, with a pair of elephants made of gold, resides in the Satyaloka for a thousand kalpas and is then born as a King. This is (51) *Hasti-Vrata* —72

One who gives away a cow at the end of his yearly fast, becomes the Lord of Yaksas. This is (52) *Sukha Vrata* —73

One who gives away a cow in the morning, after passing the night in water, goes to the realm of Varuna. This is (53) *Varuna-Vrata* —74

One who gives away a moon of gold at the end of the Chândrâyana ordinance, goes to the realm of the moon. This is (54) *Chandra Vrata* —75

One who gives away cows in the evening, after warming himself with five fires (pañchatapa), on the 8th and the 14th day in the month of Jyāntia, goes to heaven. This is *Rudra Vrata* —76

Note—A modification *Vrata* No 2.

One who makes a canopy, in a temple of Śiva on the third day of a month and gives away a cow at the end of the year, goes to the region of Śiva. This is (55) *Bharāṇi-Vrata* —77

In the month of Māgha, one who wears wet garments in the night and on the seventh day of the month gives away cows, goes and resides in the heaven for a kalpa, after which he is born as a King. This is (56) *Parana Vrata* —78

One who maintains a fast for three nights and gives away a good

house in the month of Phālguna, goes to the domain of the Sun This is (57) *Dhāma-Vrata* —79

One who adores the Brāhmana and his wife with ornaments and gives away cows along with grain, on three evenings, after observing a fast in the day, attains beatitude This is (58) *Indra-Vrata* —80

One who gives away a vessel of salt in the name of the moon, on the second day of the bright fortnight, and at the end of the year gives cows to the Brāhmanas, goes to the realm of Śiva, and at the end of the kalpa becomes the King of Kings This is (59) *Sōma-Vrata* —81

One who has only one meal a day on each Pratipadī (first day of a fortnight), and at the end of the year gives away a tawny coloured cow (kapilā), goes to the domain of Agni This is called *Siva-Vrata* —82

One who has only one meal a day on the tenth day of the month, and after a year gives away ten cows, along with the images of ten directions made of gold, becomes the lord of the universe This is called the (60) *Viśva-Vrata*, the destroyer of all ills —83

One who reads, or relates about these sixty ordinances, remains the lord of Gandharvas, for a period of one hundred Manvantaras —84

Nārada¹ I have related to you about the sixty ordinances, now let me know what more you desire to hear, which is for the benefit of the world I shall tell you all What may I not say to my favoured ones?

Here ends the one hundred and first chapter describing the 60 Vratas and their results

CHAPTER CII

Nandikeśhvara said —Nārada¹ There cannot be purity of body and mind without bathing, therefore to keep the mind refreshed it is essential to bathe first of all —1

"Om Namo Nīrāyanāya" is the principal mantra, by the recitation of which the tirtha should be conceived in the water in which bath is to be taken, whether that water is taken out from the main source (e.g., river), or well, tank, etc —2

[Note—(a) Tirtha—A holy place A place of water

(b) Namo Nīrāyanāya—Salutations to Nārāyana

(c) This means that a person bathing, at a well or elsewhere—other than in the sacred waters, viz—the Ganges the Narmadā &c—if one recites the above formula with devotion and philosophically conceives and invokes the presence of some sacred tirtha in his bathing water, his fervent devotion fulfils his object A good bath in a pure and running stream is essential to refresh the mind thoroughly The Ganges, the Narmadā

&c., are undoubtedly the best of the rivers for the purpose from many points of view, and consequently so much sanctity is attached to such invigorating streams. A true Aryan is expected to bathe daily in such streams but every one is not so situated as to have the benefit of such a bath daily. Those, therefore, who are not so placed, may bathe as stated above which would fulfil their duty of bathing unavoidably in a place other than a tirtha, for under the influence of a fervent devotion they will feel as if they were bathing in some sacred waters; and the feeling of sanctity that attaches in the mind of an Aryan to invigorating streams would be kept evergreen which would take him oftener to such tirthas.

Briefly speaking, therefore a man should bathe daily to refresh his mind. He should bathe in a pure and fresh stream, as far as possible, barring which he should work up his devotion to help him in not breaking the rule and in keeping his mind refreshed and his desire fixed on some sacred stream.]

He should put on the rings of kusa grass and rinse his mouth with a little water—according to the prescribed form—and then with a calm mind he should conceive within a square, measuring four hands, the sacred Ganges and invoke Her there thus—“O Ganges! Thou art born from the foot of Viṣṇu, thou art a Viṣṇu force, and loved by Viṣṇu, Thou art Viṣṇu-devatā, ward my sins off from the time of my birth to death. The 3½ crores of tirthas of heaven, earth and sky are absorbed in Thee, as stated by Vāyu—3-5

O Ganges! the Devas call Thee Nandini, Nalini, Dakshā, Prithvī, Vihagā, Viśvakāya, Amritā, Sivā, Vidyādhari, Suprasāntā, Viśva-prasādinī, Kṣemī, Jāhnavī, Śintā, Śantipradāyini, these, too, are thy epithets, and one who recites these sacred names with true devotion, at the time of his bath, finds Tripathagaminī (going three ways) Ganga there’—6-8

(Note.—Nandini, lit. gladdening. An epithet of the Ganges, for Her waters are so refreshing and Her flow so pleasing.

Nalini—Lit. a lotus plant. A place abounding in lotuses. The intoxicating juice of the coconut. The Ganges, for Her waters are so invigorating.

Dakṣā—Lit. one who moves or acts quickly. The Ganges, because Her stream is so rapid and Her waters infused freshness and vigour so quickly.

Prithvī—Lit. Earth, one of the five elements. The Ganges, because she is so invigorating. There can be no life without five elements and the life cannot be sustained without their being some vigour.

Vihagā.—Lit. a bird. An arrow. The Ganges because she flows so swiftly.

Viśva Kāyā—This is a compound word made up of Viśva—universe and kāyā Capital, abode, Principal body. The expression Viśva-kāyā—Capital, abode, body or principal (first) of the universe, and is an epithet of the Ganges, for she is the Capital of all the Aryan tirthas. She is the abode of pious Aryans who in their lifetime pass their days in contemplation on Her banks and their remains ultimately find an abode in the sacred waters. She is the principal tirtha of the universe. She is the body of the universe, in the sense that water is one of the Elements in the body and the water, as such an element, means purest water. The Ganges water is so pure that it can be compared with the purest water as one of the elements.

Viśvakāśya, as one word, may also mean produced from the body of Śiva, & for Viśva is an epithet of Śiva also. It is said that the Ganges fell on the head of Śiva from the heaven and thence she moved on to the world below, which is a simple fact, for the clouds hang about in the heavens and discharge themselves in form of snows on the lofty peaks of mountains. The Kailāsa peak in the Himalayas is the region of perpetual snows where the snow being crushed by its own weight flows downward, and reaching a certain level is converted into water which in its turn flows onwards in form of a river. Now, Kailāsa is the abode of Śiva, and the Ganges has its source in the Himalayas near it. The snows of Kailāsa being the chief feeder of the river.

Amṛita—Lit. imperishable, beautiful, agreeable, final beatitude nectar of immortality, beverage of the Gods, sweet. An epithet of the Ganges, because she is imperishable, beautiful, agreeable in the sense of refreshing. She is considered by the Aryans to be the giver of final beatitude. Her water is sweet and is often compared with the Nectar and the beverage of the gods.

Śiva—Lit. final beatitude. Born of Śiva.

Vidyadhari—Lit. a class of demi gods. The Ganges, on account of her purific properties, is regarded as such.

Suprasāntā—The giver of tranquillity. Serene.

Viśva Prasādinī—The purifier of the universe.

Īśemā—The giver of happiness and comfort.

Jāhnavī—The Ganges when brought down from heaven by the austerities of Bhāgiratha, was forced to flow over earth to follow him to the lower regions. In its course it inundated the sacrificial ground of the King Jāhnu who got very much vexed and swallowed the stream, but his wrath was appeased by the prayers of the Gods, sages and Bhāgiratha, and he discharged the current from his ears. The Ganges is therefore regarded as his daughter and is called Jāhnavī.

Śānti-pradāyinī=The giver of peace.

Śāntā=The peaceful.

One should hold water in both the hands, and after 7 times reciting the mantras mentioned above, sprinkle it on his head 3, 4, 5 and 7 times and then bathe, after rubbing some earth on his body with proper invocation thus—9

'O Earth! trodden by the horse (Aśvakrānti) and the chariot (Rathikrānti) and belonging to the base of the temple of Viṣṇu (Viṣṇukrānti) dispel my sins stored from generations"—10

"O Earth! Krishna hast dug Thee out by assuming the form of the wild boar with a hundred hands. Thou art the element employed when empowered by the mantra of Kṛṣṇa in the creation of all beings, by Brahmā. By your contact (as you encircle my body) purify my body of all sins—11

"O Earth, in Thee are all things. Thou givest us nourishment. Thou art the source of all lokas (worlds). I salute Thee"—12

After thus taking his bath, one should again rinse his mouth and change his clothes, putting on white garments and present libations of water as follows—13

"Devas, Yakṣas, Nāgas, Gandharvas, Apsarās, Asuras, ferocious serpents, suparnas (a class of bird like beings of a semi-Divine character), trees, jackals &c., the beings living in the air, the beings living in water, the beings traversing in the sky, the beings without any one to offer them libations, the pious ones, I offer you all these libations" Libations to the Devas should be made with the sacred thread on the right shoulder.—13-15.

Then libations should be offered with devotion to the manes, sons of Brahman and the Rishis "Sanaka, Sananda, Sanātana, Kapila, Bodhi, Panchasikha, receive and be gratified with the libations I offer you"—16-17.

Afterwards, Manu, Atu, Angirā, Pulastya, Pulaha, Kṛatu, Prachetā, Vasiṣṭha, Bhṛigu, Nārada, Devasis and Brahmarshis should be offered libations with uncooked rice and water —18

Then, with the sacred thread on the left shoulder and reclining on the left knee the Pitris, Agnisvāta, Saumyā, Haviṣmanta, Usmapa, Sukālina, Barhisada, and Ājyapa, should be offered libations with water, sesamum and sandal, &c —19-20

After reciting the names which are synonyms of Yama, viz, Dharmarāja, Mrityu, Antaka, Vaivasvata, Kāla, Sarvabhūtasaya, Audumbara, Dadhna, Nila, Parameshu, Vṛkodara, Chitra and Chitragupta libations should be offered to him, and then after holding the Kuśa in hand as prescribed, libations to the manes should be offered by the wise —21-22.

After reciting the names and the gotras of fathers and maternal grandfathers, libations should be offered to them, after which the following mantra should be uttered with devotion —23

"Those who may be my kith and kin, those who may have been my kith and kin in some other previous birth, may feel gratified by the libations that I offer them"—24

After this, the devotee should again rinse his mouth and draw the figure of a lotus in front of him on which libations of water (arghya), mixed with uncooked rice, flowers and red sandal should be offered to the Sun, after which His (Sun's) names should be recited.—25

"I salute Thee, O Sun! Thou art Viṣṇu Thou art the mouth of Viṣṇu Thou hast thousands of rays Thou art full of lustre and potency."—26

"O Śiva! O Lord of all, O Father of all! I salute Thee O Lord of the universe, whose body is painted with sandal, I salute Thee"—27

"O Thou, seated on a lotus, salutations be to Thee, adorned with ear-rings and bracelets, the Lord of all the worlds ! Thou bringest light to the worlds ! I salute Thee."—28

"Thou seest good and bad deeds of every one, always Thou pervadest all O Satya Deva ! salutations be to Thee, Thou, O Bhâskara ! be propitious to me.—29

"O day-maker ! I salute Thee " After thus saluting the Sun, the devotee should circumambulate three times, and then, after touching a Brâhmanâ, cow and gold, should go to the temple of Visnu —30.

Here ends the one hundred and second chapter describing the method of bathing

CHAPTER CIII

Nandikesvara said —Nârada ! I shall now relate to you what the sage Mârkanḍeya narrated to Yudhisthira about Prayâga, in the days gone by.—1

Yudhisthira, the son of Kuntî became the Lord of the world after the great Mahâbhârata war. He was very much depressed by the grief of the death of his kinsmen He said to himself : —" King Duryodhana, the master of armies of eleven *akṣauhini*s, and the other kings who were his allies, are slain, causing me much pain and anguish ; and we, five brothers, sons of Pându, are alive under the shelter of Lord Krisna —2-4

"I have killed Bhîṣma, Drona, the mighty Karna, the King Duryodhana, our kinsmen and other kings, who considered themselves brave soldiers and heroes " O Govinda ! what is now the good of my life, and how and why should I rule the empire ?—5-6

"Fie to me ! " Thus oppressed with his thoughts, the mighty King Yudhisthira became very much despondent, and his head bending downwards he fainted When he came back to his senses, he fell into thought, " Which could be the best religious act that would wash off all my sins, and which could be the sacred place of pilgrimage that would purify me and enable me to go and reside in the world of Visnu —8-9

"How possibly can I make enquiries on such points from Śrî Krisna, because he has been so much instrumental in the great war How can I ask Dhritarâstra about these things I have slain all his sons to the number of one hundred "—10.

Being thus overpowered with grief, Yudhisthira began to weep bitterly

and the good men that were there also fell down on the ground, along with Draupadī and Kuntī, and began to weep —11-12.

At that time, the great sage Mārkaṇḍeya was in Kāśī and he knew how much the king was upset with grief. He therefore instantly went to Hastināpura and appeared at the gate of the palace of Yudhiṣṭhira —13-14.

The gate keeper, on seeing the great sage Mārkaṇḍeya, immediately reported his arrival to the king, who, without the least delay, repaired to the door to accord him a fitting reception, and said "O Sage! you are most welcome. By your having so kindly graced me with your presence, I feel that the mission of my life has been fulfilled and that my family has been liberated from all sins. O Sage! the manes of my deceased ancestors have also become gratified by your presence, and I feel myself purified in your presence."—15

Nandikeśvara said — "O Nārada! After thus according him a welcome, the king washed his feet and seating him on his throne, he worshipped the great sage —18

Mārkaṇḍeya said — "King! what ails your mind so much. Pray tell me at once without the least reserve the cause of your mental agony —19.

Yudhiṣṭhira said — "O great sage! my thoughts over my doings for the gaining of this kingdom haunt me and choke me with intense grief."—20

Mārkaṇḍeya said — "King! hear the duties of an ideal Kṣatriya. It is no sin for a wise man to fight, and for a king there is absolutely no sin to wage war to acquire his kingdom. Do not therefore allow yourself to be carried away by any such feeling that you have committed a sin."—21-22

On hearing these words of the sage Mārkaṇḍeya, Yudhiṣṭhira fell prostrate at his feet and begged him to tell something that would wash off all his sins —23-24

Mārkaṇḍeya said — "King! I tell you the way how to destroy all your sins. Hear it with attention. It is very great merit for pious people to go to Prayāga.—25

Here ends the hundred and third chapter describing the greatness of Prayāga.

CHAPTER CIV

Yudhiṣṭhira said — "Brahmāṇa! I am desirous of hearing what Lord Brahmā had said in the days gone by —1

How should people go to the sacred place of Prayāga? Pray also tell me what benefits do they reap who die, bathe and live there?—2

Mārkaṇḍeya said —Son ! I shall tell you the chief benefits from a pilgrimage to Prayāga, as I have heard them from the good sages in the past —3

From the site of the sacred Prayaga in the town of Pratiṣṭhāna up to the deep pool of Vasukī the Kāmbala, Aśvataīra and Bahu Mālīka consecrated to the Nāgas, form the Prajapati ksetra, which is renowned in the three worlds —4

People who bathe there go to heaven People who die there are liberated from the cycle of birth Those who live there are guarded by the Devas, Brahma, &c O King ! there are several other sacred tirthas that drive away sins which I would not be able to enumerate even in the course of centuries, consequently, I shall briefly confine myself to the narration of the virtues of Prayaga —5 6

The Ganges is guarded by 60,000 bows, the Yamuna (Jumna) by the Sun drawn by his seven horses, the sacred place Prayaga by Indra, and the circumference of it by Lord Viṣṇu, along with other Devas —7 8

The Ākṣayavata tree is guarded by Śiva and the Devas protect the sacred places that dispel sins —9

O King ! the sinners cannot go to that sacred place All minor sins are washed off merely by the remembrance of that sacred place —10

All the sins of a man disappear by the sight, remembrance or the rubbing on the body of the clay of that place —11

O King ! there are five deep channels in Prayaga The Ganges flows in the middle of them The sins disappear the moment one enters the boundary of Prayaga —12

The mere remembrance of the Ganges from the distance of a thousand yojanas melts away all the sins The doers of the evil deeds even attain emancipation by the mere mention of the sacred name of the Ganges —13

The sins disappear by the utterance of the name of the Ganges the sight of Her leads to prosperity and the bathing in and drinking of Her sacred waters purifies one's soul along with those of his ancestors for 7 generations —14

Those who speak the truth keep themselves free from anger and the vice of killing or causing pain to living beings are wise and learned are the lovers of the cow and Brāhmin are liberated from their sins and attain the fruits of their desire by bathing at the confluence of the Ganges and the Yamuna —15 16

Who who maintain their sexual purity for a month in that sacred

place, protected by the Devas, and offer libations of water to the manes of the deceased ancestors and to the Gods, always attain what they desire, wherever they are born —17

The Goddess Yamunî—the daughter of the Sun, renowned in all the three worlds—is present in Prayâga, and the place where she meets is the abode of Śiva —18

The merit of a pilgrimage to the Ganges at the sacred place of Prayâga, does not fall to the lot of every one, O King! The Devas, the Dānavas, the Risis, the Siddhas and the Chāṭins—they all go to heaven by bathing at Prayâga —19

Here ends the one hundred and fourth chapter describing the greatness of Prayâga

CHAPTER CV

Markandeya said —King! Besides this, I shall now tell you about the great virtues of Prayâga, by the mere hearing of it one is rescued from all sins —1

The sacred place of Prayâga is highly beneficial to the distressed, the poor whose faith is firmly fixed. No one should raise any controversy about it —2

The good sages say that the diseased, the meek and the old who give up their lives at the confluence of the Ganges and the Yamunâ go in a vimāna, of the lustre of the gold or that of the Sun surrounded by the celestial nymphs, and all his desires are fulfilled. The departed spirit till it thinks of re-birth, is honored in the heaven wearing precious stones and seated in a vimāna, streaming with myriads of bunting and flags, surrounded by the celestial nymphs singing beautiful songs melodiously —3-6

On consuming his store of virtue he is re-born in the house of a wealthy man where, day, he recollects the greatness of Prayâga and goes there —7

One who thinks of Prayâga in his own country in the forests, in some foreign land, or even in his own house on the point of one's death, goes to the world of Brahmā. This is the saying of the good sages —8

He goes to such regions where the earth is full of gold, where he would obtain all the fruits of his desire where reside the Risis and the sages. There, in their company, he enjoys on the banks of the Ganges surrounded by thousands of beautiful women, sages pilgrims and the Grandbarvas. Leaving the heaven, he is born as a King of Jambudvīpa —9-11

Then, constantly thinking of good deeds, he undoubtedly becomes wise and wealthy —12

One who is devoted to virtue with all his mind, speech and deeds and makes gifts of cows at the confluence of the Ganges and the Yamunî, and makes gifts of gold and jewels, &c, in course of Deva or Pitṛi worship, attains great merit and virtue —13-14

A Brâhmana should, however, avoid, as far as possible, the accepting of any gift at sacred places. He should be on his guard, that is, should not yield to temptation —15

One who gives away a pale red milch cow, after getting her horns plaited with gold, her hoofs with silver, along with a milking pot of bell metal, cloth and jewels, to a virtuous and dispassionate Brâhmana, well versed in the Vedas, at the confluence of the Ganges and the Yamunî, goes to and resides in the heaven for as many years as there are hairs on the body of that cow —16-19

At the time of his re-birth, the very same cow saves him from hell. He is born in Uttara-Kuru, and enjoys a long life. One who makes a gift of only one milch cow of his many thousands, that same cow helps the donor, his son, wife and kinsmen, to cross the sea of troubles with ease —21

For this reason the gift of a cow is said to be the best of all charities because a single cow protects the donor from all great sins. A cow should be given to a good Brâhmana —22

Here ends the hundred and fifth chapter dealing with the merit resulting from the gift of the cow (gôdâna) at Prayâga

CHAPTER CVI

Yudhisthira said —Sage! I feel I am gradually being freed from my sins by the virtues of Prayâga that you have been pleased to relate to me. O, blessed saint, now be pleased to explain to me how one should go to Prayâga —1-2

Mârkandeya said —King! I shall now relate to you what you wish to hear, exactly as I have heard from the sages and have seen them doing on such an occasion —3

One who drives to Prayâga on a conveyance, drawn by bullocks makes himself liable to a fearful hell, and his libations are not accepted by the manes of his ancestors —4-5

The bathing of his children there and then drinking the sacred water, does not do them any good —6

One who gives alms to the Brâhmanas, with any feeling of conceit, does not derive any benefit. It is not therefore wise to visit a sacred place on any conveyance —7

One who gives away his daughter (in marriage), according to the prescribed rites, between the Ganges and the Yamuna, according to his means, never goes to the fearful hell. He is born in the Uttara-Kuru and gets a good wife and dutiful sons, and enjoys long life —8 9

O king! on account of these things, the giving away of charity at sacred places, according to one's means, enhances his merits and makes him entitled to live in heaven till the dissolution of the world —10

One who departs from his body, near the Aksayavâta in Prayâga, goes straight to the region of Śiva —11

It is the very same Aksayavata which does not perish, in spite of the combined fury of all the suns that reduce the rest of the world to ashes —12

The Lord Viṣṇu is present there, and worships constantly near the Aksayavata even when the world becomes extinct —13

O King! The sacred place lying between the Ganges and the Yamuna is venerated even by the Devas, Asuras, Sages, Rishis, Gandharvas. One should therefore go there with devotion, for Brahmâ, Devas, Rishis, Sages, Lokapâlas, Sadhya Devas, Pitris, Sanâtkumâra, etc., the greatest of the sages Amgûn etc. Brahma Rishis, serpents, suparnas, oceans, rivers, mountains vidyâdharas. Lord Viṣṇu Himself, along with Brahmâ, are present there —14 18

It is said that the site of the confluence of the Ganges and the Yamunâ forms the middle or the waist of the earth. This Prayîgâ tîrtha is known throughout the three worlds —19

The remembrance of this sacred place or the hearing the name of it or the touch of its soil, liberates one from his sins so also from bathing there. One who sprinkles the water of that place, has the benefit of performing Aśvamedha and Itîhasûya sacrifices —20-21

You should not be dissuaded from going to Prayâga, my son! even by the preachings of the Devas —22

At the sacred Prayâga, there are sixty crores and ten thousand holy places, all gathered there — 23

The man dying at Prayâga derives the same benefits as one does by truly devoting himself to yôga.—24

Those who do not go to Prayâga are like the living dead, O Yudhisthira! —25

Those who go to Prayaga, in accordance with the rules laid down are freed from their sins as the Moon liberates Himself from Rāhu —26

He who bathes in and drinks the water of the Yamunā at the high banks presided by the Nagas Kambala and Aśvatara is freed of all his sins —27

The man by going to the shrine where resides Lord Śiva, liberates from bondage his ancestors and posterity for ten generations —28

By the sprinkling of the holy waters over his body on that spot he gets the merits of an Aśvamedha sacrifice, and resides in the heaven till the end of the world cycle —29

On the eastern bank of the Ganges, there is a well, by the name of Samudra Kūpa and the place Pratisthāna (modern Jhusi) which is renowned in the three worlds. If one resides there for three nights observing sexual purity and keeping himself dispassionate, he is freed from all his sins and gets the merit of the performance of Aśvamedha sacrifice —30 31

Note —The mention of Samudra Kūpa in modern Jhusi fixes the date of this portion of the Pūrāna. The well called Samudra Kūpa was sunk by Samudra Gupta and so this Mahātmya must have been written after the Gupta.

The Hamsaprapatāna tirtha (the shrine where swans alight), that lies on the north of Pratisthāna and on the east bank of the Ganges, is renowned in all the three worlds. By bathing there the devotee gets the benefit of Aśvamedha sacrifice and resides in heaven as long as the sun and the moon shine in the firmament —32 33

One who dies at the sacred Urvāśīramana, whose high bank becomes white by the swans that dwell there goes to heaven and enjoys with the Pitris for a period of sixty thousand and six centuries —34 35

And O King! he is always in company of that famous celestial nymph, Urvāśī, and is venerated by the Devas, Gandharvas, and the Kinnaras &c —36

After consuming his store of virtue, he becomes the lord of ten thousand towns and of hundreds of maids like Urvāśī, in whose midst he revels as their husband —37 38

He wakes from his bed by the music of the sweet jingling of the waist chains and anklets of the ladies, and after enjoying fully all his luxuries retires to that shrine again —39

One who wears white raiments and has his meals only once a day and preserves his sexual purity, becomes a king and gets hundreds of beautiful wives, adorned with fine ornaments. He rules over a vast territory whose boundary reaches to the seas —40-41

And, after enjoying the result of his wealth and of the practising of his charities, he again retires to that spot —42

One who, preserving his sexual purity, observes a fast till the evening, at the Sandhyâ Vata, attains Brahmâlôka.—43

One who dies at Kôti-tirtha, remains in Svarga for crores of years —44.

And, on coming back to the world after exhausting his virtues, is born a very handsome person in a most wealthy family —45

One who goes and sprinkles water over him at the Daśāśvamedha tirtha in the Bhôgavati parâ, to the north of the abode of Vāsuki, attains the benefit of Aśvamedha sacrifice, and, in his next birth, is born as a very rich, pious, handsome, wise and generous man —46-47

The merits accruing from truth speaking and abstention from inflicting injury to another, are obtained by a pilgrimage to Prayâga —48

The place where the Ganges alone flows, is as sacred as Kurukṣetra, and the place where she flows touching the Vindhya range, is tenfold more sacred.—49

The spot where the Ganges flows touching many tirthas is undoubtedly a most holy place —50

The Ganges exercises Her elevating influence over mankind on earth, over the serpents in the lower regions, and over the Devas in Svarga ; consequently, she is also known as Tripathagâmini —51

Those whose bones are deposited in the Ganges, remain in Svarga for as many thousand years as there are bones deposited —52

The Ganges is the most sacred of all the Tirthas, the best of all the rivers, and is the giver of emancipation to the vilest sinners —53.

The Ganges is easily accessible everywhere, excepting at Gangî-dvâra, Prayâga and Gangâ Sâgara Those who bathe at the above mentioned 3 places, go to heaven and are never re-born —54

There is no other source of bliss to the sinner as the Ganges —55

The Ganges has fallen from the head of Lord Śiva, who is the sacred of the most sacred and propitious of the most propitious —56

Here ends the one hundred and sixth chapter dealing with the greatness of Prayâga

CHAPTER CVII

Mṛkanḍeya said O King ! I shall now relate to you further the greatness of the holy Prayâga by listening to which a man undoubtedly gets liberated from all sins —1

On the banks of the Ganges, towards the west lies the sacred Manasa tirtha where by keeping up a three days fast the man gets freed from sins and attains all his desires —2

The merits acquired by the giving away of cows land and gold are attained by the mere remembrance of this tirtha —3

One who resides on the banks of the Ganges, with or without any object in view and dies there, goes to heaven and remains far away out of the sight of hell —4

Such a man sits in a vimana, adorned by decent birds like swans and flamingoes where celestial nymphs sing lovely songs Thus he enjoys long life in heaven —5

On coming back from heaven he is born in the house of a very wealthy man —6

During the month of Māgha sixty thousand tirthas and sixty crores of sacred streams are to be found at the confluence of the Ganges and the Yamuna —7

The merits of giving away a lac of cows are attained by bathing at Prayaga for 3 days —8

One who, at the confluence of the Ganges and the Yamunā, lights cowdung fires all round and sits in the midst of them enjoys healthy body, with all his limbs in the best condition —9

He remains in heaven for as many years as there are hairs on his body —10

And when he is re-incarnated on earth he becomes the emperor of the world After enjoying these he again remembers the very same tirtha —11

One who immerses into the sacred waters at the junction of the Ganges and the Yamunā during the time of the lunar eclipse, goes to the world of the Moon where he enjoys in His (Moon's) company and remains in heaven for sixty thousand years and is freed from all his sins —12 13

At the end he leaves the world of Indra where he was venerated by the Rishis and Gandharvas etc and is born in a rich family —14

One who uplifts his legs and balances himself on his head swings over the flames of fire resides in heaven for a hundred thousand years —15

And on being born again he becomes Agnihotri when after various enjoyments attains the same tirtha again —16

One who cuts and offers his flesh to the birds goes and resides in the domain of Chandra (Moon) and, on being born again becomes a very pious king —17 18

Full of wisdom knowledge beauty and sweetness of speech After enjoying life, he again goes to that Tirtha —19

On the northern bank of the Yamuna to the south of Prayāga there is the most sacred Rinamochana tirtha —2

Where by residing for a night and by bathing there one remains no more liable to pay any debts and goes to heaven and never runs into debts —21

Here ends the one hundred and seventh chapter dealing with the greatness of the Prayāga tirtha

CHAPTER CVIII

Yudhisthira said Bhagavan! my mind has become purified by hearing the greatness of Prayāga narrated by you —1

O Rishi! now be good enough to tell me that great virtue that may lead one to some higher world and be the source of everlasting bliss after washing off all his sins —2

Markandeya said —King! Now hear how one can attain everlasting bliss by going to Prayāga —3

He enjoys the full bloom of his health and attains the benefit of Ashamedha sacrifice at every step in his pilgrimage to Prayāga —4

Such a man gets emancipation from bondage for his manes and posterity for ten generations —5

Yudhisthira said —The way of getting everlasting happiness just explained by you is very simple It is the source of so many blessings —6

The merits of an Ashamedha sacrifice are acquired with very great difficulties How can one attain similar merits in such a simple way? Pray remove my doubts O blessed one —7

Markandeya said —King! I have heard what Bramha first said to the sages —8

The circumference of Prayāga is five yojanas in extent and by the treading on its ground one acquires the merits of Ashamedha sacrifice at every step —9

One who passes away at Prayāga liberates seven generations of his ancestors and fourteen of his coming generations from bondage —10

King! Knowing this greatness of Prayāga you should devote yourself unflinchingly to that sacred Tirtha because those devoid of devotion and leading a life of sin cannot attain the benefits of this holy tirtha which is guarded by the Devas' —11

Yudhisthira — O Sue ! how do they get the benefits of the sacred tirtha who yield to their desires whether such be feelings of affection or greed of worldly objects — 12

And what is the fate of the man who not knowing the difference between proper and improper carries on a trade ? Pray explain all this to me — 13

Markandeya said — King ! hear the rare greatness of the holy place. The man who has restrained all his passions attains emancipation by bathing for a month at Prayaga — 14

Hear what Prayaga does to a man who treacherously kills another. He undoubtedly frees himself from his sins by living on alms and bathing 3 times a day for a period of three months — 15

One who repays to a holy place unintentionally goes to heaven and after spending all his store of virtue there is born in a well to do family — 16

One who goes to a sacred place intentionally always remains happy and rescues all his ancestors from hell — 17

O incarnation of Dharma and knower of all, in compliance with your repeated enquiries I have unfolded to you the ancient virtue for your benefit — 18

Yudhisthira said — O Sage ! I was not born in vain my family has been redeemed I have become delighted by meeting you. Indeed, you have shown me very great kindness — 19

O Pious one ! I have been liberated from my sins by meeting you, and I now feel myself sinless — 20

Markandeya said — By your own destiny your soul has become elevated and your family has been redeemed. By the narration of the greatness of Prayaga one's store of virtue is increased and his sins are decreased by listening to it — 21

Yudhisthira said — O Great Sage ! Pray tell me as seen or heard by you the greatness of the Yamuna — 22

Markandeya said — The Yamuna the laughter of the Sun renowned in all the three worlds is known as the great river of that name — 23

The Yamuna has come from the same source as the Ganges, and She also dispels all sins by the mere utterance of Her name from a distance of 1,000 yojanas — 24

The virtue is attained by bathing in drinking the waters and relating the greatness of the Yamuna. The sight of Her gives happiness — 25

His seven generations are purified by once plunging into and sipping the holy waters, and emancipation is obtained by dying there —26

On the south of the Yamuna lies the Agni tirtha and Dharmaraja tirtha. Narai is situated on Her western bank —27

One goes to heaven by bathing there. By dying there he is not born again. Similarly, there are thousands of tirthas on the southern bank of the Yamuna. I am now describing the Tirtha on the northern bank known as the Nirajana tirtha of Âditya where the Devas along with Indra perform sandhya three times a day and worship the tirtha. Other wise men do the same —28 30

You should also get yourself devoutfully sprinkled with its holy water. There are many other tirthas, by bathing into which a man goes to heaven. Those who die there are not re-born. The Yamuna too has been described to be sacred like the Ganges but the latter is held more in veneration as the older of the two by all classes everywhere —31 32

Yudhiṣṭhira! you should sprinkle yourself with the holy waters of each titha, by doing which all the sins of life will be consumed —33

One who reads or hears this Mahatmya in the morning is freed from all his sins and goes to heaven —34

Here end the one hundred and eighth chapter describing the greatness of Prayâga tirtha

CHAPTER CIX

Mandeya said —The thousands of tirthas that I have heard described in the Brahma Purana by Brahma are sacred purifying and givers of emancipation. There is one Somatirtha which is the most sacred and the dispeller of all sins where by mere bathing one gets the deliverance of hundreds of his ancestors. One should therefore unavoidably bathe in it —1 2

Yudhiṣṭhira said —Naimitraya tirtha on earth, Puskara in Âkasa and Kuruksetra in the three worlds are the most famous. How do you then extol the greatness of Prayaga only and leave the rest. I feel it difficult to put my faith in your words which seem to me to be not good without any proof. How does one attain emancipation, virtues and various kinds of happiness by residing there for a few days only? Pray do remove my doubts from what you have seen and heard —3 5

Mandeya said —Anything in which faith cannot be put, should not be uttered even if it is based on the direct perception of a person without faith and whose mind is vitiated by sin —6

Those who are faithless, unchaste, evil minded and wicked, are great sinners (You must have some sin) that is why you have said so Now hear the greatness of Prayâga, which I shall tell you as I have heard and seen it directly or indirectly Whatever else is seen, heard or not seen should be clear to you, if you meditate on them with concentration, taking the Śāstras as your ground of evidence.—7-9

Therefore, a man inclined to doubt gets pain and not Yoga The latter is attained in thousands of lives.—10

A man attains (true) Yoga after performing thousands of Yogas, and not by giving away thousands of gems to the Brāhmins, but one dying at Prayâga undoubtedly gets all the benefits —11-12

King ' Now hear this main reason in good faith. Though Brahma is omnipresent in every being, He is deemed to be particularly present in Brāhmaṇa, other things being called *abrahma* He is, however, worshipped in all the beings —13-14

Therefore, O, Yudhiṣṭhira! the learned adore the holy Prayâga among all other tīrthas This Prayâga is indeed to be worshipped as the King of all tīrthas —15

Because Brahmā also thinks of the same holy place everyday, that is why wise men after attaining the sacred Prayâga do not feel inclined for anything else, —16

O, Yudhiṣṭhira! whoever wishes to be classed among the mortals after becoming one with the Devās? You will surely understand by these examples why I have described Prayâga to you as the most sacred and a ready dispeller of sins among the various tīrthas.—17

Yudhiṣṭhira said —I have heard the greatness of Prayâga and am wondering, by what virtue the holy tīrtha is obtained and how one goes to reside in heaven?—18

I venture to enquire from you the means by which the giver of charity enjoys the world, with a store of happiness, by constantly being born in it—19.

Mārkaṇḍeya said —King ' Brahmā has said that the wicked who despise the earth, the cow, the fire, the Brāhmaṇa, the Śāstras, the gold, the water, the women, the mother and the father, do not reach to the higher regions.—20-21

Similarly the attainment of Yoga has been said to be very difficult Those who follow a sinful life go to the worst region in hell —22.

The one who steals elephants, horses, cows, bullocks, jewels, pearl and gold, and then gives them in charity, never goes to heaven where the giver in good faith enjoys himself. They become addicted to many a (sinful) act and go to hell —23-24

Similarly I am telling you about Yoga, Dharma, chief traits of a lion, the truth and the untruth and good and evil fruits; as enunciated by the Lord Sun in ancient times —25

Here ends the one hundred and ninth chapter describing the greatness of the Prayāga tirtha

CHAPTER CX

Mārkaṇḍeya said —King! Hear from me something further about the greatness of Prayāga. The sages have said that Naimiṣa, Puṣkara, Gotirtha, Sindhusāgara, Gayā, Chaitrakatirtha, Gangāsāgara and other sacred hills &c., along with 30 crores of other tirthas are present there —1-3

In their midst are the three Agnikundas and the Ganges runs in the middle of them. The daughter of the Sun, the Yamunā—venerated by all the tirthas, has appeared in Prayāga and meets the Ganges at the confluence —4-5

The middle of the waist of the earth is said to be between the Ganges and the Yamunā and no other tirthas are even equal to 1/16th of its greatness. It is said by Vāyu or in Vāyu purāṇa² that the 3½ crores of tirthas of Heaven, Ākāśa and the earth are to be found in the Ganges —6-7.

Prayāga is the place where both Kambala and Aśvataira reside. This place of enjoyment is described as the altar of Prajapati —8

There the incarnate Vedas and yajñas (sacrifices), O, Yudhiṣṭhira!, adore Brahmā, as do ascetics, the sages. The Devas, and the kings adore Prayāga by performing sacrifices. There is nothing more sacred than Prayāga in all the three worlds —9-10

The tirtha of Prayāga is by its own virtue sacred of all the tirthas. The place having the Ganges along with 3 crores and 10,000 tirthas is the holiest of all. The whole of Prayāga is sacred owing to its being situated on the banks of the Ganges —11-12

Know this to be the truth. The good should din it into the ears of their friends, pupils and the servants, that Prayāga is blessed, is the giver

Of heaven, is the very personification of bliss and truth, is sacred and is the giver of Dharma, the dispeller of all sins, and is not (fully) known even to the great sages. The twice born by reading this Mahātmya become purified and go to heaven —13 15

One who, with a pure heart, listens everyday to the greatness of this tirtha, remembers his past lives and enjoys heaven —16

The good only attain this tirtha therefore, O, Yudhishthira you should also bathe in these tirthas after discarding all misgiving. O, King! I have explained all this as asked by you, you have saved your ancestors by putting all these questions to me —17 18

O, Yudhishthira! The tirthas enumerated before do not reach even 1/16th the Sanctity of Prayāga —19 20

*Here ends the one hundred and tenth chapter describing the
greatness of Prayāga tirtha*

CHAPTER CXI

Yudhishthira said — 'O' Sage! How is it that you have been telling me only all about Prayāga? Pray explain it to me so that my family may get salvation —1

Mārkaṇḍeya said —King! You should bear in mind what has just been told you about Prayaga for Brahmā Viṣṇu and Śiva the Lord of Devas are eternal —2

Brahma creates the universe Viṣṇu fosters it and at the end of the kalpa, Śiva destroys it. At the time of the destruction of the universe Prayaga is saved. One who looks upon the sacred Prayaga as the Lord of all creatures becomes omniscient and blessed.

Yudhishthira said —Seer! Pray tell me why is it that Brahma Viṣṇu and Śiva are present in Prayāga? —6

Mārkaṇḍeya said —Yudhishthira! I shall tell you the reason of Brahma, Viṣṇu and Śiva's residing there —7

The circumference of Prayāga is five yojanas. Owing to the absence of sin, Brahma resides towards the northern portion of the tirtha to guard it. Viṣṇu stands personified in Venimādhava and Śiva has fixed Himself in the form of the sacred banyan tree. Besides them, the Devas the Gandharvas the ascetics and the seers guard the boundary of the holy place after driving away sin from there. It is the place where a man after getting rid of his sins does not see hell at all —8 11

Brahmā, Viṣṇu, Śiva, the seven Dvīpas, the ocean and the mountains, safely there dwell, and besides them other Devas also dwell there till the end of the world —12 13

King ' Brahmā and other Devas have created the universe by placing themselves under the protection of Prayāga Prajapati Indra kṣetra is known as Prayaga —14

O Yudhiṣṭhira ' this Prayāga is most sacred Now you should rule over your empire along with your brothers, after being cleansed of all your sins —15

Here ends the one hundred and eleventh chapter describing the greatness of Prayāga

CHAPTER CXII

Nandikeśvara said —Narada ' Having placed full belief in the words of the Sage Mārkaṇḍeya, Yudhiṣṭhira along with the other Pāṇḍavas went to Prayaga where after saluting the Brāhmanas they offered libations of water to the Pitṛis and the Devas &c —1

There in a few moments, Śrīkṛiṣṇa also turned up, when He and other Pandavas anointed Yudhiṣṭhira and proclaimed him Emperor —2 3

At the same hour, the Sage Markandeya also appeared there, and returned to his hermitage after pouring his blessings on Yudhiṣṭhira. After that the virtuous Yudhiṣṭhira, with an easy mind, began to rule over his empire after bestowing great charity —4 5

One who reads this Māhatmya in the morning, and remembers Prayāga every day attains bliss and goes to the world of Śiva after being free from his sins —6

Vasudeva said —O, King ' hear what I say You will undoubtedly rise to heaven, if you will remember Prayaga every day —7 8

One who goes to, or resides in, Prayaga goes to the world of Rudra after being freed from all his sins —9

The Brahmana who is contented and does not accept gifts, and is chaste and devoid of conceit, attains the merits of a pilgrimage to this tirtha —10

One who is free from the feeling of anger, is truthful and regards all the beings like himself also attains the merits of a pilgrimage to this tirtha —11

O King ! The Yajnas defined by the Seers and the Devas cannot be performed by a man of limited means. Consequently the benefits accruing from such sacrifices are attainable only to the well-to-do and not to the poor —12-13

Therefore, O, Yudhishtira ! also hear from me the means by which the poor attain the benefits of such sacrifices —14

The sages have said that it is highly beneficial to go to the sacred places —15

O King ! ten thousand tirthas and three crores of rivers go and dwell in the Ganges during the month of Māgha —16

O King ! you will also repeat visiting Prayāga after performing sacrifices and ruling over your dominions with a balanced disposition —17

Nandikeśvara said —After having described the glory of Prayāga that great Seer Vrikandeya disappeared then and there then the King Yudhishtira attained great happiness by going to and bathing at Prayāga along with his retinue following the prescribed rules —18-19

O Narada ! you are also in Prayāga. Sanctify yourself by sprinkling the holy waters —20

Sūta said —O Rishi ! After thus narrating the whole thing to Narada Nandikeśvara vanished at the spot and the former instantly went to Prayāga —21

Thereafter bathing and giving alms to the Brahmans he returned to his abode —22

Here ends the hundred and twelfth chapter describing the greatness of Prayāga

NOTE

There is no better account of Prayāga in the English language than the handbook named *Prayāg or Allahabad* published by the *Modern Review* office of Calcutta in 1910. It is indispensable to visitors to that holy city. The following passages are reproduced from that brochure bearing on the antiquity of Prayāga.

The name by which modern Allahabad was known in ancient Hindu writings and which is usually in use among present day Pandits and pilgrims is Prayag. It was so called because the god Brahma of the Hindu Trinity had performed many sacrifices (*yags*) here.

Prayâg bears the title of Tirtha raj—the holiest of holy places

Why Prayâg is called Tirthara] It acquired this title because according to a legend when all the holy shrines were placed on one scale of the balance and Prayâg on the other the former kicked the beam

The confluence of the Ganges and the Jumna finds appreciative

Prayâg mentioned in the Rig Veda and other ancient works of Sanskrit literature mention in the Rig Veda—the earliest sacred record of the Aryan race In the Râmâyana and the Mahabharata the two great epics of the Hindus

Prayâg has attained an established sanctity in the eyes of the saints and heroes whose deeds have been celebrated in those national encyclopedic chronicles

Several of the Puranas—especially the Matsya and Padma Puranas speak eulogistically of the merits of a pilgrimage to Prayâg

The Prayâg Mâhâtmya—‘the greatness of Prayâg’—a popular

The Prayâg Mâhâtmya work which wholly dwells on the merits that the pilgrim gains by his pilgrimage to Prayâg is a portion of the Matsya Purana It is in twelve chapters Another and bigger work bearing the same name claims its origin to the Padma Purana It is in one hundred chapters But the genuineness of this latter compilation is doubted

The Prayâg Mâhâtmya of the Matsya Purana, on the other hand, is accepted as authentic It is the scriptural hand book of the pious pilgrim to Prayâg It is his guide on the occasion of his visit to Prayâg If he can not read it himself in the original Sanskrit it is read to him and explained in the vernacular by a professional Pandit, who has daily audiences of groups of men and women who listen to his *Kathas*—recitations with expositions—that he delivers from his platform Most of the religious observances practised by the pilgrims have their authority in that book And so long as the Prayâg Mâhâtmya will hold sway over the Hindu pilgrims Prayâg will continue to be their Tirtha raj

The following from the Prayâg Mâhâtmya is a favourite verse descriptive of the paraphernalia that attends that august sovereign of the holy shrines—

मिथामिते यत्र तद्वह्नि चामरे
नरो विमाने मुनि-आनुकम्बरे ।
नीलातरङ्ग यत्र पृथु साधवा
स तीर्थराजो जयति प्रयागे ॥

' Shines in his glory the King of shrines Two noble-born maids—Gangā and Yamunā—daughters of the ascetic Jahnu and of the Sun—wave their white and blue chauris (the woolly tail of the yak) The imperishable holy banyan tree serves as the azure coloured royal umbrella over (ṛṣya's head

To understand this conceit of the Paṇinik bard one has to bear in mind, that in the winter and summer months the two streams are clearly distinguishable by their colours—the fair stream of the Ganges mingling with the blue waves of the Jamna

In some fine stanzas (Canto XIII, stanzas 54-57) of the Raghuvamśa the poet Kālidāsa dwells on this phenomenon These stanzas may be translated as follows

[Rāma addressing his spouse Sita says] Lo! My darling of faultless limbs how the Gangā mingled in current with the waves of the Yamunā looks! At one place it looks like a string of pearls interspersed with sapphires besmearing neighboring things with their blue lustre while at another place it looks like a garland of white lotuses the interstices of which are studded with blue ones At one place it looks like a flight of the white swans fond of the Mānasa lake in company with the China geese of dark colours while at another place it looks like a painting of the earth ornamented with white sandal paste wherein the ornamental leaves of the fringes are made of black does At one place like the moonbeam variegated by darkness attached to shade at another place like white streak of autumnal clouds with parts of the blue sky slightly visible through the cinks, and at yet another like the body of the God Śiva anointed with cosmetics of ash and adorned with the ornament of black snakes.

The antiquity of the religious practices observed at Prayāg enjoined in the Prayāg Māhātmya has been testified to by a foreign chronicler of a different faith The Buddhist Chinese traveller Hiouen Tsang, who has left a record of his travels in India, visited Prayāg in the middle of the seventh century of the Christian era His observations confirm the fact of the existence of the Akṣayavatī (Imperishable Banyan Tree that was still standing and from the branches of which some pilgrims leaped down to die, it being the privilege of Prayāg to impart impunity from the sin of suicide The victims of self slaughter cherished the belief, that they would attain in their next mundane existence, the object they desired at the time of their voluntary ending of their lives The bathing at the confluence of the rivers and the alms giving to Brahmanas were noted by him, thirteen hundred years ago, as it is by the modern tourist

CHAPTER CXIII

The Rishi said —Sir How many spheres (dvīpas) are there of the world, as well as how many oceans and mountains are there? How many zones (varṣas) are there and what are the rivers mentioned as flowing in them?—1

What is the extent of the Great Earth and of the Lokāloka mountains? What are the circumference and size of the moon and the sun and what is their course?—2

Pray be good enough O knower of truth, to explain all this to us at full length, because we are always anxious to hear all this from you—3

Suta said —The Dvīpas are several thousands in number, and out of them seven are important ones. To describe them all in this place, in their entirety is not possible—4

I shall explain to you something about the moon, the sun, the planets along with the seven only of the important Dvīpas giving their dimensions as established by human calculation—5

The things which are 'inconceivable' should be established by reasoning. The definition of inconceivable is this, viz., "a thing not understood by common people by their common sense"—6

I shall now proceed to tell you something about the seven varṣas (zones) and about Jambudvīpa. Now listen to the entire extent of Jambudvīpa in terms of Yojanas—7

Its breadth (diameter) is 10,000 yojanas and many countries and beautiful cities are to be found in it—8

It is full of Siddhas and Chāraṇas and is adorned by mountains full of ores of all metals streaming out (as lava) from the different sides of vāka—9

Besides these it is beautifully embellished by various rivers flowing from the mountains. There are these six ranges of mountains running from east to west demarcating the six varṣas—10

Stretching to the sea on both sides east and west stand (1) the Himālyā full of snow (hīma) and (2) Hemakūṭa full of gold (hema)—11

Then comes the great (3) Nisadha mountain which is beautiful to look at on all sides. Then there is the golden mountain (4) Meru, with its four colours on its four sides, said to be bleak and barren. Its extent is 24,000 yojanas on four sides—12

It has a circular form, divided into four quadrants. Its sides

(quadrants) of various uniform colours, with properties conferred upon it by Brahma (the Lord of creatures) —13

On its navel peduncle (erst quadrant) sprung from the self born unmanifested) Brahma there is white colour. Consequently, it is said to have Brahminical properties —14

On its southern quadrant, there is yellow colour, on account of which it is said to have the properties of the Vasya caste. On its western quadrant, there is the colour of the wing of a black bee owing to which it is said to possess the properties of Śūdras —15

Its northern quadrant is naturally of red colour, therefore it has the properties of Kṣatriyas. Thus the four colours and castes have been enumerated — 16

The mountain Nāla is studded with lapis lazuli. The mountain Sveta is yellow and full of gold. The mountain Śrīngin is made of gold (śrīṅgumbha) and has the colour of the tail of a peacock —17

These mountains are the kings among their kind, and are the abode of Siddhas and Chāraṇas. Their inner diameter is 9,000 yojanas — 18

The varsha Ilavata stands in the middle and encircles the Mah Meru on all sides. Its expanse is 24 000 yojanas —19 *

In the centre of this (Ilāvata) stands the Great Meru, shining in a majestic glory, like the fireblaze devoid of smoke. Its southern portion is called the Dakṣiṇa Meru and the northern the Uttara Meru —20

Each of these seven varṣas (zones) has a boundary mountain of its own which from north to south extends to 2,000 yojanas and the southern ones are 2,000 yojanas in circumference —21

The sum of the breadths of these varṣas and mountain ranges is breadth of the Jambūdvīpa, as mentioned above. Of these Nila, Nisadha are the longest, and those that come after them diminish in length —22

So are Sveta, Hema, Kūṭa, Himavan and Śrīṅgin. Rikabha (Meru) is said to have the same extent as Jambūdvīpa —23

Hema Kūṭa is shorter (than Meru) by 12 000 yojanas, and Himavan is shorter (than Meru) by 20 000 yojanas. The great Hema Kūṭa is 88 000 yojanas —24

The Mount Himavan is 80,000 yojanas, from east to west. The dvīpa (Jambūdvīpa) being spherical this difference in extent of the mountains has sprung up — 25

* It should be 84 000 instead of 24 000 or chaturvimsat instead of chaturvimsat

As there is a distribution of the mountains so there is a distribution of the Varṣas (along with them) one after another. Many peopled districts are in them. These varṣas are seven in number —26

They (the varṣas) are surrounded by precipitous and insurmountable mountains. All the seven are mutually inaccessible by different rivers —27

In those regions various species of animals are found everywhere. This varṣa of the Himavat is known as Bhārata —28

Beyond that up to Hema Kūṭa is the land (varṣa) of the Kimpurūṣas and from the borders of Hema Kūṭa up to Nisādha is the Harivarṣa —29

Note—Kimpurūṣa—Low man. A mythical being with a human head and the form of a horse.

Nisādha—Harṭ. Name of a mountain. Name of a country governed by Nāla.

Harivarṣa—One of the nine divisions of Jambūdvīpa.

The other limit of Hari varṣa is Meru and further on is Haviṛa beyond which extends Rāmyaka to the Nīla mountain —30

Next to Rāmyaka stands the Śvetā mountain in whose region is Hiranyaka (varṣa) and next to it is Śringasīka which is also known as Kuru —31

On the north and south there are two bow shaped continents extending over 100 yojanas and Haviṛa stands in the middle of them —32

Half of it is Dakṣiṇa Haviṛa and the rest of it is Uttara Haviṛa —33

Between them is Meru in Haviṛa to the south of Nīla mountain and to the north of Nisādha —34

The Mount Malyavān stretching north to south which is 32 000 yojanas in length enters the sea on the west —35

Malyavan is a thousand yojanas from Nīla to Nisādha and Gaudharī Vidyāna is 32 yojanas —36

Within their circumferences is the square and lofty golden Sumeru mountain which is of fourfold colour like the four castes —37

There are different colours on its sides on the east it is white on the south, it is yellow on the west it is like the wing of the black bee on the north it is red. These are the different colours —38

Note—Vāringī—A poisonous plant a fig tree.

The Mount Meru shines out like the rising sun or the blaze of fire without smoke in the heart of those Mountains like a divine king —39

That Sumeru is 81,000 yojanas high, 16,000 yojanas deep underground and 28,000 yojanas broad.—40

Its circumference is double its breadth. It is a great divine mountain, abounding in celestial medicines.—45

It is surrounded on all sides by lands of golden effulgence. On this king of mountains, the Devas, the Gandharvas and the Rakṣasas enjoy and carry on their pastimes in the company of Apsāras —42.

That Sumeru is adorned by the Bhūta and Bhāvana worlds, and has four realms on its sides, viz.—Bhadrāsva (in the east), Bhārata (in the south) and Ketumāla in the west and the sacred Kuru on the north.—43-44.

The subjacent hills are :—

Maṇḍara, Gandhamādana, Vipula, and Supārśva, all full of precious stones —45.

And on these mountains there are four lakes and forests known as Arunoda, Mānasa, Sitoda and Bhadrā —46

And there are big trees of turmeric, rose—apple, Aśvattha on the Gandhamādana and banyan on the Vipula.—47.

Amaragandaka is west of Gandhamādana which is 32,000 yojanas, equally on all sides —48

There reside the well-known Ketūmalas, the doers of blessed deeds :—there everybody is like the destructive Foe of high spirit and great strength —49

The ladies of that place are beautiful like the lotus and lovely. On that mountain there is a divine jackfruit tree, looking effulgent through its leaves —50

The people of that region live up to 10,000 years by drinking the juice of those fruits. To the east of Mālyavān flows the river Gaudakī which is 32,000 yojanas in length —51

The inhabitants of Bhadrāsva (khanda) always remain happy and the Bhadrāmālā forest lies in the same clime, where there is a huge and black mango tree.— 52

The people of that place are white in complexion and very sturdy and strong. The womenfolk are the most beautiful, like white lily, and very agreeable to look at —53

They possess the radiance and colour of the moon, their faces are like the full moon, and their body cool, as the moon, smells like lotus —54.

They live up to 10,000 years in good health. By drinking the kâla mango juice, they always remain in full bloom of youth —55

Sûta said —Rîsis' Brahmâ has thus described the nature of the continents to the Rîsis, and the same Brahmâ who had previously favoured me (with describing the same) Now, what am I to narrate to you next?—56

All the self-restrained seers, hearing these words of Sûta, became curious, and said with great joy —57

"Sage! Be pleased to say all about the two countries, eastern and western, which have been already mentioned by you and of the northern varṣas and mountains, besides which, we are also desirous of hearing the account of the men living on those mountains" On being thus urged by the seers, Sûta again resumed the string of his narration —58 59

Sûta said —Listen to (the account of) the varṣas which have been already referred to by me to the south of the Nîla and to the north of Nîsadha —60

That is Ramanaka (varṣa), and the inhabitants of that place are very handsome and given to amicable delights, and of pure birth —61

There, too, is a huge banyan tree, and the people of that place, live by drinking the juice of the fruits of it—62

These best of men of great parts live happy —63

To the north of Śveta Mountain and to the south of Śrîṅga (Śrîṅgin) is the Hiranyavat continent (varṣa) where flows the river Hiranyatî—64

The people of Hiranyavat are very strong and of high spirit. They are of pure and noble birth and are a good looking and happy lot —65

These first class men live up to the age of 11 thousand and 1,500 years —66

In that continent, there is a great bread fruit tree of nice foliage, by drinking the juice of the fruits of which men live on —67

The Mount Śrîṅga (Śrîṅgin) has three lofty peaks. One of them is full of precious stones, the other one is studded with gold and the third one, full of all gems, is adorned with the worlds —68

The country situated to the north of this Śrîṅga, to the south of the sea, is the renowned Kuru varṣa where the saints (siddhas) have fixed their abode —69

It also has trees producing sweet fruits, and the water of the rivers

is like divine nectar Those beautiful trees produce raiments and ornaments by their fruits —70

Some of those beautiful trees are the givers of all the fruits of one's desires and the others are called *Kṣīrīnī* always beautiful to look at produce milk (juice) with the six tastes and sweet as *pāñchāṃṣṭī* (the five best products of cow's milk) productive of nectarlike milk —71

The whole land of that place is full of gems and is inlaid with fine gold dust There the wind is most pleasant and salubrious and noiseless —72

The people falling down from Devaloka are born there They are of pure and noble descent having permanent youth —73

There the daughter and the son are born as twins, and husband and wife like the manifestations of *Gandharva* and *Apsarā* There they drink nectarlike milk of trees overflowing with them —74

The twins are born in a day They grow together and are possessed of like beauty and character They die together —75

They are attached to each other with the fondness of the ruddy geese They are healthy without bereavement and happy —76

These great souls live for 11 000 years and are ever devoted to their own wives —77

Sūta said —O *Riṣis*! The nature of these continents of the *Bhārata* varṣa has been brought to your notice O greatly pious ones! what more do you wish to hear now? —78

The *Riṣis* being thus asked by the enlightened son of Sūta again questioned him being desirous of hearing something more in answer —79

Here ends the one hundred and thirteenth chapter dealing with Jambudvīpa and its mountains and rivers

CHAPTER CXIV

The sages said —We wish to hear from you an account of this *Bharatavarṣa* which was peopled by *Svāyambhuva* and the rest of the fourteen *Manus* O Blessed one! do tell us about their creation —1 2

On hearing these words of the seers Sūta of the *Puranas* and son of *Lômaharsana* after a deep consideration, began to answer the queries of the seers of thoughtful mind —3 4

Sūta said —I shall tell you about the people of *Bharatavarṣa* Manu ✓

came to be known as Bhārata by his creation and protection of the people (of Bhārata) —5

According to Nirukta, that place is Bhāratavarsa where human beings can obtain heaven, emancipation and a middle course of the two —6

There is no field of action for mankind without Bhāratavarsa. Bhāratavarsa has nine divisions, viz—Indradvīpa, Kāśera, Tāmraparṇī, Gabhastināna, Nāgadvīpa, Saumya, Gandharva, Vāruṇa, and the ninth is this place, surrounded on all sides by the ocean. The whole of the dvīpa is a thousand yōjanas in extent, from north to south. It is gradually broader from Kumārī (Cape Comorin) to the mouth of the Ganges, whence it has risen to a height of ten thousand yōjanas in an oblique direction — 7 10

The Mlecchas live on its outskirts. The Kīratas and the Yavanas inhabit the east and the west of it — 11

Note—Kīrāta=A degraded mountain tribe

Yavana=Foreigner, especially the Greeks

The Brāhmanas, the Kṣatriyas, the Vaiśyas, and the Śudras inhabit in its centre and carry on (i.e., inside this boundary) their occupations of rituals (sacrifice, &c.) trade, commerce, &c — 12

They all pursue their respective duties by adhering to the varṇa-dharma, Artha and Kama — 13

Here exist the aśrims in their due order in which the five fold desires of men are fulfilled (viz—niskama dharma as well as the four ordinary desires, consisting of *dharma*, *artha*, *lāma* and *mokṣa*). Here, men engage in activities for the sake of obtaining Heaven and emancipation — 14

The Mānavadvīpa is also called Tiryag yāma (i.e., obliquely situate). One who conquers it entirely, is called Śmrātī — 15

This lōka is known as the conqueror of Antarikṣa which in its turn is known as Svrat. I shall explain this at full length — 16

There are seven principal mountains in this continent, viz., Mahendra, Malaya, Sahya, Śaktimān, Rikṣavan, Vindhya and Pariyātra, and there are thousands of smaller ones adjacent to each of these — 17-18

Some of these are known to have fine peaks and tablelands, covered with many kinds of trees, &c. The smaller ones are less productive, and are distinguished from the bigger ones by contrast — 19

The Mlecchas and the Aryan reside there mingling with each other without distinction, and they drink the waters of many rivers, such as

the Ganges, the Sindhu, the Śarasvatī, the Sutlej, the Chāndrabhāgā, the Yamunā, the Śrīyū, the Airāvati, the Vitastā, the Devikā, the Kubu, the Gomati, the Dhautapāpā, the Vāhudā, the Dīrghavati, the Kauśiki, the Tritiā, the Nischalā, the Gandakī, the Ikṣu, the Lahutā (all these having their source in the snow clad mountains of the *Himālayas*)

The Vedasmiti, the Vetravati, the Vritraghni, the Sindhu, the Parnāśa, the Narmada, the Kāveri, the Mahi, the Parā, the Dhanvati, the Rupa, the Vīduṣā, the Venumati, the Sīpra, the Avanti, the Kuntī (all these rivers having their source in the *Pāriyātra* mountain)

The Māndākini, the Daśārnā, the Chitrakūtā, the Tamasa, the Pippalī, the Syeni, the Chitrotpalā, the Vimalā, the Chāñchulā, the Dhutavalini, the Śaktimanti, the Suni, the Lajjā, the Mukutā, the Hādhikā (these having their source in the *Riyyatīn* mountain)

The Tapi, the Prayāgnī, the Nuvindhyā, the Kshiprā, the Rīsabhā, the Venā, the Vaitarani, the Viśvāmālā, the Kumūdvati, the Toyā, the Mahagaurī, the Durgama, the Śilā (these rivers of cool water having their source in the *Vindhya* mountains)

The Godavari, the Bhimarathi, the Kṛṣṇavati, the Banjulā, the Tungabhadra, the Supriyōgā, the Vāhyā, the Kaverī (these rivers in the south having their source in the *Sahya* mountains)

The Kṛitamala, the Tāmraparni, the Puspajā, the Utpalavati (these rivers of the cool water having their source in the Malayāchālā mountain)

The Tribhāgā, the Rīvikulyā, the Iksudī, the Tridivā, the Chulā, the tamraparni, the Mūli, the Śrīyā, the Vimalā (these having come from the *Mahendra* mountain), the Kasikā, the Sukumari, the Madanga, the Mandavahini, the Kṛpā, the Paśini (these having come from *Śaktimanta*).—20 32

All the rivers named above are sacred, and fall into the sea, and their waters are pure and sacred, and every one drinks from them. They are the mothers of the universe and purge the sin of the world.—33

From these rivers thousands of rivers are branched off, and into them thousands of tributaries fall.

On their banks are situated the following (janapada) places: Pāñchāla, Kuru, Śilva, Jangala, Śurasena, Bhadrakāśa, Vāhya, Pātāchala, Matsya, Kāśā, Kūlya, Kuntala, Kāśi, Kosala, Avanti, Kalinga, Mūka, and Andhaka. Thus I have described almost all the countries of Madhyadesā.

Note.—Madhyadesā, the central region, the country lying between the Himālaya and the Vindhya. The Gangetic doab. Śurasena=Name of country about Mathura.

Matsya—Another name for Virāṭa—the country lying to the west of Dholpur Kuntala= S W portion of Hyderabad, Deccan Avanta Country to the N of Narmadā Kalinga= Northern Sircars Andhaka=Telangana

Now the following are between the Śrīḥya mountain and the Godā vari, most charming lands in the whole world, where there are (the mountains) Gobardhana, Mandara and Gandhamadana as well as the celestial trees and herbs, for Rāma's benefit —37 38

These were brought down by Bharadvāja Muni, for Rāma's good, and by him was created a pleasant country decorated with flowers —39

Bhlika, Vatadhāna, Ābhira, Kalatoyakṛ, Puraṇḍbra Śudra, Pallava, Ātta Khandikṛ, Gandhāra, Yavanas Sindhu, Śauvira, Madraka, Śakṛ, Druhyṛ, Pulinda Pārada Hīrmurtika Rāmaṭha, Kantakara, Kaikeya, Dīśanāmṛka, Prasthala, Daserakṛ, Lampika Talagāna Sainika Jāngala and other places peopled by the Bharadvāja Brahmanas, Kṣatriyas, Vaiśyas, and Śūdras —These places (janapadas) are on the north Now hear of those on the east —40 43

Note—Bhlika=Balkha Sindhu=The country of the Upper Indus baka=The countries on the N W Frontier Kaikeya=Bordering on the Sindhu Desā

आमीर श्रीक्रीकणादधोभागे तापीतः पश्चिमेतटे ।

आमीर देशो देवेदि विंध्यशैले व्यवस्थित ॥

Abhira —South of Śrī Konkana and on the Western bank of the Tāpti is the land of the Abhiras on the Vindhya hills

Anga, Vanga Madguraḥ Antargiri Vahirgiri, Plivahṛ, Mātahga, Yamaka, Mallavarṇakṛ Suhma, Uttara Praviṇya, Mārga Vāgeya, Malava Prāgyjyotiṣa, Puddra Videla, Timraliptaka, Śālva Magadha and Gonardla —44-45

Note.—Anga=Near Bhagalpur Vanga=Also called Samatala Eastern Bengal Vidha=Country lying to the N =E of Magadha Magadha=Bihar

Those lying to the south (or in the Dakṣiṇāpātha) are - Pāndya Kerala, Chola, Kūlya, Setuka, Sūtikṛ Kupatha Vājivasika, Navarāṣṭra Māhīṣika, Kalinga Karuṣṛ, Aṣika, Ātavya, Śivara, Pulinda, Vindhya Pusika, Vidarbha, Dandakṛ, Kūhya, Śirala Rupaṣṛ, Tapasa Taitirika Kāraskara Viśika and the countries on the banks of the Narmadā

Note—Kerala=Modern Malabar The strip of land between Western Ghats and the sea north of the Kaveri Chola=Tanjore Pāndya=Tinnevely Vidarbha=Berar A district in the Deccan between the Narmadā and the Godāvari

The following countries lie on the west —Bhārukaccha, Samibhaya Strasvata, Kāchika Saurāstra, Ānarta and Arbuda —46-51

Note—Saurashtra or Anarta=Kathiawar Arbuda=the

The following countries are on the western extremity of the Vindhya chala —Mālava, Karuṣa, Mekala, Utkala, Aundra, Māsa, Daśirna, Bhoja, Kiskindhaka, Tośala, Kosala, Trāpura, Vaidīśa, Tumura, Tumvara Padgama, Naisadha, Aṅgira, Śaundikera, Vāṭhotra, Avānti —52 55

Note —Mālava=Malwa Utkala=Orissa Kiskindhā=A city in the Deccan Daśirna=The country through which the Dasan flows Kosala=The country along the banks of the Sarayu Tripura=Tevar Avānti=Country to the north of the Narmada

The following countries are situated on the mountains —Nirābhāra, Saraga, Kupātha, Apātha, Kuthuprīṭarāna, Urva, Dīrva, Samudgaka, Trigarta, Mandala, Kīrāta and Amara —56

There are four ages of the world, viz —Satya, Tretā Dvāpara and Kaliyuga I am now going to give you an account of each —57

Note —The duration of each age respectively is 1728 000, 1 296 000 864 000 and 432 000 years of men, the four together comprising 4 320 000 years which is equal to a Mahāyuga. The regularly descending length of the Yugas represents a corresponding physical and moral deterioration in the people living in each age the present age being Kaliyuga—the Iron Age

The Lord said —King ' Hearing this, the sages, desirous of hearing the narration, began to enquire from Sūta, the son of Lāmahaṛṣaṇa —58

The seers said —Sūta ' You have told us about Bhāratavarṣa, now be pleased to tell us something about Kimpurusa Varṣa and Hari Varṣa, besides this, be good enough to tell us about the Jambūdvīpa, &c, as well as about their people and the trees that grow there —59 60

Thus exhorted by the Brāhmanas, Sūta began to relate to them what was in accordance with the Purāṇas and approved by the Rsis —61

Sūta said —Rsis ' As you desire to hear these things, listen to me attentively The Kimpuruṣa of Jambūdvīpa is as great in magnitude as the Nandana Vana —62

Note —Nandana Vana=The garden of Indra

Kimpuruṣa —The people of Kimpurusa Khanda have a complexion like that of heated gold, and they live up to 10,000 years —63

A stream of honey flows from a Plaksa tree, in that sacred Khanda, which the Kinnaras residing there drink —64

On account of which they remain so healthy, without any grief and happy, and cheerful in their minds The people have a yellow complexion like shining gold, and the womenfolk are known as Apsaras —65

Hari Varṣa —Beyond Kimpurusa is Harivarṣa, the inhabitants of which are silvery white in complexion They are the fallen people of Devaloka They all drink the juice of the sugarcane —66 67.

They do not get old, and consequently they live for a very long time Their average age is 11,000 years —68

Ilāvṛita Khanda is in the middle, where there is no strong sunshine and of which men have little knowledge —69

The sun, the moon, as well as the stars are seldom seen in *Ilāvṛita* The people of that place are handsome like the lotus and their eyes are like the same, and their body, too, emits a scent like that of the lotus They seldom get excited and drink the juice of the roseapple, (*jambuphala*) They, too, are the fallen people of *Svarga* and wear silvery white garments, and live up to 13,000 years —70 73

To the south of *Meru* and north of *Niṣadha* stands the roseapple tree (*jambuvīkṣa*), which is called *Sudarsana* It is a huge tree, and always abounds in flowers and fruits, and is frequented by the *Siddhas* and *Chī-ianās* —74

Jambūdvīpa is so called after this huge tree It rises to a height of thousands of *yojanas* —75

The tree is so high and big that it seems to cover all the heavens, and the juice of its fruits flows in the form of a river —76

It flows round *Sumeru*, and then waters the root of the tree, and people of *Ilāvṛita* drink it with great pleasure —77

By drinking it, they neither get infirm, nor do they ever feel hungry, tired or miserable —78

There is to be found a kind of gold, called the *Jāmbunada*, which is the ornament of the *Devas* It is red like the *Indragopa* (insect) The fruits of this tree produce the best juice of all the fruits of trees of other *Varāṇas* This tree exudes a gummy sap, like gold, which is also the ornament of the *Devas* —79 80

By the grace of God, the soil of that place swallows the excreta of the people and the dead —81

The *Rākṣasas*, and the *Pisāchas* live (in the dales) of *Himavata* The *Gandharvas* and the *Apsaras* are the inhabitants of *Hemakūṭa* —82

Śeṭṭr, *Vasuki*, *Takṣakas* and the *Nīgas*, all haunt the *Nīradha* mountain, and the 33 blessed *Yājñiyas* (*Devas*) sport on *Mahāmeru* On the *Nilā* mountain, where sapphires abound, live the *Siddhas*, *Maharṣis* and *Dīnavas* The *Śveta* range is said to be the resort of *Dāityas* —83-84

Śrīngavīn, the best of the mountains, is the haunt of the *Pitṛis* These are the nine continents in the world The changeable (plains) and

the fixed (mountains) are inhabited by various creatures. Men and Devas see numerous increase in them. They cannot be counted, but should be taken on trust, by one who wishes his own good —85 86

Here ends the one hundred and fourteenth chapter in Bhuvanakoṣa describing the Koṣa Varṣas

CHAPTER CXV

Manu said —Janârdana ! I have heard the doings of the son of Budha and have also heard the ways of performing sacred Śrâddha that dispels all sins. I have heard the benefits of giving away a milch cow & a black deer skin, and the ways of letting loose a bull (at the end of funeral rites), but O Keśava ! my curiosity is awakened on hearing about the beauty of the son of Budha. Pray now tell me what I ask. By virtue of what acts did he become so handsome and prosperous? How is it that Urvaśi became so much attached to him in preference to all the Devas of the three worlds as well as the beautiful Gandharvas? —1 5

Hearing those words of Manu, the Lord said —King ! Hear the actions, in virtue of which the King Purûrava became so handsome and happy. In his previous life, the King Pururava was the lord of Madra known as Purûrava —6 7

At the close of the Chakṣusî Manvantara, the king was in the Chakṣusa dynasty, endowed with all the royal qualities, except beauty alone —8

The Rishis asked Sûta how the Madra King, Purûrava, became Lord of the Earth, and what act of his deprived him of his beauty —9

Sûta said —Seers ! In the village of Dvija, on the bank of a river there was a Brâhmana named Purûrava, who in his after life became the King of Madra, named Purûrava, because in his former life of a Brâhmana, he always observed the Dwadasî fast and worshipped Janârdana with the desire of getting a kingdom. But though he kept the fast, he bathed, with his body rubbed with oil —10-12

He obtained the kingdom of Madra by the virtue of his fast, but became ugly on account of his rubbing his body with oil, before bathing on fast days —13

Hence, one, who observes a fast, should not rub his body with oil on that day before bathing, and if he bathes after rubbing his body with unguent, he becomes ugly in his next life —14

the fixed (mountains) are inhabited by various creatures Men and Devas see numerous increase in them They cannot be counted, but should be taken on trust, by one who wishes his own good —85 86

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The Rṣis asked Sūta how the Madra King, Purūrava, became Lord of the Earth, and what act of his deprived him of his beauty —9

Sūta said —Sena! In the village of Dwapa, on the bank of a river, there was a Brahmana named Purūravā, who in his after life became the King of Madra, named Purūravā, because in his former life of a Brāhmana, he always observed the Dwadaśī fast and worshipped Janārdana, with the desire of getting a kingdom But though he kept the fast, he bathed, with his body rubbed with oil —10 12

He obtained the kingdom of Madra by the virtue of his fast, but became ugly on account of his rubbing his body with oil, before bathing on fast days —13

Hence, one, who observes a fast, should not rub his body with oil on that day before bathing, and if he bathes after rubbing his body with unguent, he becomes ugly in his next life —14

This is about the previous life of the King Purûravâ of Madra. Now I shall tell you something about him, after he became the lord of Madra —15

In spite of his royal qualities he was not loved by his subjects, on account of his ugliness —16

He then decided to go and practise penances for the attainment of personal beauty, in the Himâlayas after making over charge of his realm to his ministers —17

That far famed king with his own enterprising spirit as the only companion went on foot to that home of all the tûthas (i.e. Himâlayas), and at the end saw the renowned and beautiful river Aurâvatî —18

The king whose fame was like that vast icy region, saw that river of the mighty Himâlyan torrent whose waters are cold like the rays of the moon and white like snow —19

*Here ends the one hundred and fifteenth chapter describing the
Hermitage (Tapovana)*

CHAPTER CXVI

Suta said —O Risis! The King saw the glorious blessed and sacred river of Haimavati where the Gandharvas abound and which Indra worshipped —1

The King Purûrava was greatly charmed to see that beautiful river, the waters of which were intermingled with the rut of the celestial elephants the middle of which was shaped like the bow of Indra. It was the home of many ascetics was worshipped by a multitude of Brahmins and was of golden colours. Its surface is covered with a row of snow white flamingoes and seemed to be fanned by kâsa chamara. Many a pious one sprinkled its water on his head. It appeared to the king to be beautiful and subject to waxing and waning like the moon, and the giver of great joy —2 5

The rapid running stream of cold water the best of daughters of the Himalayas, full of ripples and tasteful like nectar, full of birds honoured by the Tâpasas and Brâhmanas the sacred river destroys all sins and raises men to heaven —6-7

She is the senior consort of the ocean adored by the seers the producer of ardent zeal in all the most beautiful the giver of universal happiness and relief the guide to heaven, the waters of which flow up

to Gokula, most pleasing, devoid of moss and reeds, and decorated with lotuses, the geese and the cranes throwing out their melodious notes at rapid succession, having deep whirlpools as her navelpit, having little islands hither and thither looking as her thighs the blue lotus flowers looking like her eyes, the blooming lotuses supplying her mouth, the crystal waters her dress, the cranes her beautiful lips, the train of Balâkîs (cranes) her row of teeth, the restive shoals of fish her eyebrows, the elephants of her waters (water spouts) her breasts, and adorned with the singing geese and the lotus flowers that looked her jingling anklets and bracelets respectively —8 12

Charmed with the beauty, the Gandharvas sport every noon in her with their Apsaras. Her waters are highly perfumed by the mixing of the sandal and other scents (kunkuma), used by the Apsarâs, and also with the various aroma of the trees on its bank, they are so constantly rippled with the wind that the reflection of the sun is difficult to be seen, while her banks are broken here and there as the elephants of the Devas strike them with their tusks —13 15

Such a magnificent stream, in which flows the ichor of the *Anâvata*, the elephant of Indra, and the sandal perfume of the consorts of the Devas, is swarmed by a train of sweetly buzzing bees —16

The ascetics, the seers and the Devas, in company of the Apsarîs, derive happiness on her banks, where the humming bees were attracted by the aroma of sweet flowers of the trees on her banks and where the intoxicated deer gratify their passions —17-18

The celestial women, with their face like the lotus, and the moon, become sanctified by a bath in her water and are honoured by the Devas —19

The water of this river is not disturbed by the Devas, Pulindas, (kings) and tigers, &c, is decked with lotus flowers, illumined by the reflection of the moon and stars. The king continued his journey while seeing this river, which satisfies the desire of the sages. On her banks, the groups of Devas and Brâhmanas were sitting under the branches of trees, whose kâsa flowers look like the rays of the moon —20-22

The king, who is famous like the moon, saw that the river was inundated with many rivulets and was the dispeller of sins of the devotees and worshipped by many sages, which gives nourishment to the people, as a mother does to her sons, and which is surrounded by the Devas, and by other people, seeking their own benefit, which

is sported by the lions and the elephants, whose waters are full of Pārijāta trees, and which is never increased or decreased by the heat of the sun —25

*Here ends the one hundred and sixteenth chapter describing
the celestial river Airāvati*

CHAPTER CXVII.

Sûta said —Rishi; ' when the king's fatigue was removed at the sight of the holy water of that river and by the contact of its wind, he trudged along, and sometime after had a view of the majestic Himālayas —1.

That mountain touching the skies with many of its gray (white ?) peaks was accessible to the sages, although not accessible to birds —2.

Besides this the Himālayas resounded with the thundering sound of the rivers falling down in cascades and which rendered all other sounds inaudible. They, the Himālayas, looked charming with their reservoirs of cold water.—3

The blue forests of Devadāru trees looked like its lower garment, clouds formed its upper garment, the white cloud the turban; while the moon and the sun the diadem. Its body was covered with snow, (which served the purpose of an unguent), while the presence of minerals here and there seemed to paint it with sandal. It gave out coolness even during the hot weather. It was decorated with massive rocks, at places imprinted red with the foot-prints of the nymphs (Apsarās), with places lit up by the sun, enveloped in darkness at others, drinking water somewhere through its deep chasms, adorned elsewhere by the multitude of playful Vidyā-dharas, and the chief Kinnaras at places looking beautiful with the flowers of Heaven (Santāna, &c) fallen from the Gandharvas and the nymphs (Apsarās), while they were busy in drinking, and elsewhere covered with the beds of flowers pressed down by the Gandharvas rising from their slumber, and thus looked beautiful —4-10

It is the refuge of the great and always served by the great The great see this mountain great in jewels and precious stones —15

The hermits accomplish their course of asceticism in short duration All the sins vanish merely by the sight of this mountain The wind makes the landscape pleasant by blowing the sprays of water of its waterfalls —16 17

(It is) decorated somewhere with summits bristling with waterfalls, at other places, with peaks, which, owing to hot sun shining are inaccessible, except by the wind —18

At places it looked beautiful, with clusters of the great overshadowing Devadârus which, owing to their thickness, looked like clusters of bamboos At other places were huge icicles, hundreds of thundering waterfalls and fountains, as well as caves, with their mouths sealed with snow —19 20

The great King of Madra roamed about, seeing that beautiful valley, and (after a time) sat down for a time at a certain place —21

Here ends the one hundred and seventeenth chapter dealing with the description of the Himâlayas in Bhuvana Kopa

CHAPTER CXVIII

Sûta said —Sages' King Purûrava suddenly came to one of the beautiful places in that mountain inaccessible to ordinary human beings —1

The country where the Airavati river has its source, is also sombre in appearance, like the clouds, on account of its plentiful trees and thickets —2

It abounds with the following varieties of trees, flowers, grass, creepers and plants —

Śāla, Tāla, Tamāla, Karnikāra, Śimāla, Nyagrodhā, Aśvatthī, Śirīṣa, Śinṣipā, Slesmātaka, Āmalaka, Haritaka, Bibhitaka, Bhūrja, Muñjaka, Bāna, Saptachhada, Mahānimbi, Nimbī, Nirgundi, Hari, Devadāru, Kāleyaka, Kadmuka, Chandana, Vilva, Kapittha, Raktachandana, Māta, Āmra, Ārīṣṭī, Akṣotī, Abhaka, Aijuna, Hastikarna, Sumanasa, Kovidāra, Prācīnāmlaka, Dhanuka, Samaritika, Kharjura, Nārikela, Pūyāla, Amratāka, Iṅgudā, Tantunāla, Dhava, Bhavyā, Kāsmīrapāni, Jāttphal, Pūga-phala, Katphala, Lavallphala, Mandāra, Kimsuka, Kusumāmsuka, Yavāsa, Śamiparnāsa, Vetasa, Ambuvetasa, Nārāṅgi (of deep red color), Hingu,

Priyāṅgu, Aśoka, and (Red flowered) Aśoka, Akalla, Avichārīka, Muchukunda, Kunda, Ātarūsa, Parūsaka, Kīrata, Kīṅkīrata, Ketaka, Śvetaketīka, Sobhāñjana, Añjana, Sukalītga, Nikotaka, Asana, Sahīkāra, Yuthikā (yellow and white), Jāti, Champakajāti, Tumbara, Atumbara (?), Mocha, Lochī, Lakucha, Tila, Kuśeśaya, Chavyaka Bakula, Pāribhadra, Harid-raka, Dhāra-Kadamba, Kutaja, Kādamba, Ādityamustaka, Kumbha, Kumkuma, Katphala, Badarī, Nipa, Pālīvātī, Dīdimī, Champaka, Bṛn-
dhuka, Subandhuka, Kuñjākṛjātī, Pātālā, Mallikā, Karavīrī, Kurabaka, Jambu, Nṛpajambu, Bijapūra, Kaipura Aguru, Bimba, Pratibumba, Śantānaka, Vītānaka Guggula, Hintala Iksu (of white color), Karavīrī (without thorns), Chakramāda (relieving pain), Pīlu, Dhātakī, Chiribīlīka, Pīṇṇīdīka, Lodhī Vīdaṅga, Kṣīrīkī Aśmantakī, Jambū, Śvetaka, Bhāl-lātaka, Indīrayava, Valguja, Nāgakesarī, Karamarda, Kāsamarda, Ariṣṭaka, Varīṣṭaka, Rudraksa, Putrījivakī (having seven synonyms), Kamkolalī, Lavaṅga, Parijātaka, Pippalī, Nāgīvallī, Maricha, Navamallikā, Mṛdīvikā, Atimuktaka, Trapaśa, Nartikapratāna (Creeper), Kuśmāṇḍa, Alābu, Chirbhīrī, Patolīkāra, Karkotakī, Vārtakā, Bṛhātī, Kīṇṭakā, Mūlaka, and various kinds of edible roots Kallaras Vīdārī, Rurūtā, (having tasteful thorns), Bhandīrī, Vīdūsara, Rajajambuka, Bilukī, Suvarchala, Sarsapa, Kātkolī, Kṣīrālākolī, Chhattrī, Atichhatra Kāsamardī, Kṣīrāśaka, Kāla-śaka, Simbīdhanya and various other kinds of grain, and medicinal herbs which prolong life, procure fame, give strength, and remove the fear of old age, death and hunger and give every kind of happiness There are also Venulātī, Kīchīka Venu, Kāśī, Śārī clusters, Kuśa Iksu, Kārpāśa of various species, Kadālī groves as well as grassy plots (lawns) known as Marakātī There are also flowers of Irā, Kumkuma Tagara, Ativiṣa, Māmsagranthī, Suragada, Suvarna, Bhūmipūspa There are also Jambīra, Bhustṛīna and Saśuka, Śrīṅgavera Ajamoda, Kuveraka, Priyālaka, as well as sweet smelling lotuses of various colors.—3 39

Some of the blooming lotuses looked like the rising sun, some like the moon and the sun Some looked like bright gold and some resembled the San [hemp, or *Crotalaria juncea*] flower —40

The place was full of growing lotuses of which some looked like the leaf of a Sīrīsī (Suka, some having five colours, others many —41

There were Kumuda flowers too, pleasing to the sight of the observer and looking like the moon lotuses, resembling the glow of fire, and like mouth of an elephant were there also —42

The species of blue lotus, Kahlāras, the Gunjutaka berry, Kaserū, Śrīṅgārīkā, Mṛnālī (a species of lotus), Rājotpālā (a kind of lotus),

various kinds of fruits, flowers and roots thriving in water as well as on land, various species of rice fit for the use of the Rîsis, abounded on that mountain —43 44

King! There is no such grain, grass pot herb, fruit, berry, and herb that did not thrive on that mountain —45

The varieties of berries and fruits, grown in the world of the serpents, in the world of men, and the products of water and of forest, all flourished on that mountain —46

The King of Mâdra, Pûruravî, by virtue of his asceticism, thus saw all those fruits and flowers of the season there —47

He also saw the following birds and animals living there —The peacock, the wood pecker, the sparrow, the cuckoo, the goose, the swan, the lapwing, the wagtail, the osprey, the Kâlakûta the civet cat, the gokṣa vaidakṛ, the kumbhîr, the parrot, the crane, the Dhâtuka, the ruddy goose, the Katuka, the Itibha, the Bhata, the Putrapriyâ the heron, the Gocharma, the Girivaitaka the pigeon, the Kamalî the Sârikâ, the Chikora, the quail, the duck, the Raktavartma, the Prabhadraka, the coel, the blue jay, the fowl the Kumkumchurîkṛ, the large bee, the porpoise, the Bhulingî, the Dindima, the crow, the gallinule, the Dutyûha, the sky lark, the bees, and several other birds, etc —48 54

The king also beheld the following wild beasts —The dog, the deer, the leopard, the lion the tiger, the elephant, the rhinoceros, the wolf, the bear, the ape, the monkey, the rabbit, the agile cat, the buffalo, the cow, the bull, the Chamara, the Sriwara (a species of deer), the white mule, the Urabhra, the ram, the antelope, the blue ox, the doe, the sâmbara, the wild boar, the horse, the ass, the donkey Besides them, he also saw the beasts, which are naturally hostile to one another, living in mutual friendship He was very much amazed to see this Sometime ago, the sage Atri had his hermitage there —55 61

On account of the glory of that sage, the place was full of plants, and animals which, though naturally hostile, did not exercise hostility to one another—men and Raksasas —62

There all carnivorous beasts lived on fruits and milk In such ways their character was built up by the influence of the Great sage Atri —63

King Pâruravâ himself passed several days on the slopes of those mountains, where cow buffaloes and she goats gave out milk, and where even the thorns had the flavour of ambrosia Everywhere O king, the rocks are full of streams of milk and curds —64 65

and King Pururavā was charmed to see that mountain. There also he saw the beautiful rivers and streams — 66

There were hot and cold water springs and cosy caves at every turn, worth being made use of — 67

Snow did not fall within a radius of (five yojanas), and valleys were not visible near the peaks, for the thick clouds incessantly pour forth perpetual snows there — 68-69

Close to it, on a different peak, thick clouds pour out diurnal showers of rain. Its rocks are extremely beautiful. The Lord of this enchanting hermitage (of Atri), was the giver of all desires and the trees of which place bore fruits successfully, for they were worthy of being eaten by the Devas — 70-71

That mount is, indeed, the dispeller of all sins, and is adorned by the Devanganas and the buzzing bees — 72

The spot shines white, like the rays of the moon, on account of heaps of ungathered ice, while, here and there, the frolicsome herd of the white monkeys played about — 73

The hermitage of Atri is almost impassable to a human being, owing to the pile of snows and inaccessible mountains surrounding it — 74

The King Pururavā, by virtue of his devotion and by the grace of God, reached the sacred hermitage — 75

That Lord of Madra saw that exquisitely enchanting, blessed hermitage which is beautified with hundreds of flowers, and which removes all fatigue, and which was built by Mahārṣi Atri himself — 76

*Here ends the one hundred and eighteenth chapter describing the
Hermitage (of Atri)*

CHAPTER CXX

Sātri said — There were two great snowclad peaks, shining with variegated colours, and in their midst was a huge summit, covered with perpetual snows, never warmed (by the sun's rays, and where there is no cloud. Below on the west are trees also — 1-2

The king entered the hermitage, his curiosity awakened on seeing a picturesque cave encircled by creepers — 3

About 100 cubits (palas) of that cave was enveloped in darkness, and further off, it was full of light of its own, where there was a dome-like round place, very high and sombre. The sun and the moon did not shine there — 4-5

It was bright like the day time, all night and day (probably owing to the presence of radium there) and there was a beautiful lake, more than 2 miles in length —6

On all the four sides of the lake, there were charming rock beds, full of trees of gold and silver and coral (colour) —7

The flowers and leaves were glowing gems, and it was full of lotuses whose petals were of ruby, whose anthers were diamond, and endowed with sweet scents, whose leaves were of emeralds, sapphires and lapis-lazuli, and whose pericarps were of gold. Not only was the bed of the lake of diamond, but it was full of various gems. There were to be found shells (cowries, oysters and conches), terrible crocodiles, fishes and tortoises. There were to be found pieces of emerald slabs, thousands of diamonds, rubies, sapphires, topazes, karkotakas, pieces of Tuthaka stone (copper sulphate), pieces of ivory, diamonds of the first water as well as of inferior kind, yellow stone, Sūryakāntimani, Chandrakāntimani, Sūryamantika, Suroi golaksha, crystal, Gomeda, Dhubimāṅkita, Pittaka, lapis lazuli, Śūgandhika (a kind of ruby) Rājamanī, Brahmamanī Mukhyamanī, and starry pearls of various kinds —8-18

Its water is also lukewarm, and removes all feelings of cold. The site of the lake, in the midst of lapis lazuli stone (Vaidūryamanī), looked beautiful indeed —19

It is a beautiful square piece of land, measuring 800 cubits (200 Dhava), and has been formed by the asceticism of the sage Atri —20

King! The entire locality was full of gold (or looked like gold), as the entrance cave was. There was a certain place in that beautiful region, where, below the rock, flows a lovely pond of cool water adorned with lotus flowers —21-22

This pond, O King, was in shape a beautiful square and resembling the sky in clearness, the water of which is most delicious, cold and perfumed —23

Without injuring the throat and without overfilling the stomach (or belly), it gives pleasure to mind and body —24

In the centre of the pond, the sage Atri, by virtue of his austerities, has built a palace, which can be reached by a golden bridge, studded with precious stones —25

The palace was of silver, white like the rays of the moon, its stairs were of beautiful Vaidūryamanī (lapis lazuli), its pillars of the coral and sapphire, its altars (or quadrangles) are studded with emeralds Markatamāni. The reflection of the diamonds made it very beautiful and pleasant to the sight. In this (enchanted) palace, the Lord of all, the serene

Janârdana, decorated with every ornament, reposed in the midst, all the luxuries of the luxurious, with one of his knees drawn up and the foot placed on the King of Serpents, the other (foot) resting on the lap of Lakṣmī (the Goddess of wealth). While thus sleeping on the coils of Śeṣa, the Lord had one of His hands, adorned with bracelets, on the hood of the Snake, another, stretched out, supported His sacred head (laid) on the back of his fingers, the third one resting on the knee-cap of the half raised leg, touched his navel. Now hear how the fourth hand was placed. It held a celestial (santâna) flower and was raising to the nose —26 33

(The graceful Deity of happiness—) Lakṣmī—is devotedly shampooing Her Lord of the Universe in His Serene repose with Her lotus hands. He was adorned with the garland of santâna (kalpa) flowers, and with necklace, bracelets, rings, &c (Hâra, Keyura, Angada, Angulaka), while His head, glittering with the decorations of precious stones, rested on the hood of Śeṣa —34 35

King Pururavâ went in front of the God, and made his salutation to the One, who was of mysterious character, consecrated there by Atir, worshipped by the seers, adored by the ascetics, always offered the Kalpa santâna flowers, covered with divine sandals, offered the incense, his right side covered with the best suppy fruits, offered by the anchorites (Siddhas) and having a bed of lotus flowers for His pillow —36 38

The king saluted the Sacred One with his knees and head touching the ground, and pleased the Lord by his recitations of the hymns in His praises, containing his thousand names and repeatedly circumambulated Him. He rested a little in that hermitage. Then, taking his residence in a beautiful cavern, outside the entrance to the cave, commenced his austerities and worship of Madhusûdana —39-41

The king, in process of time, gave up every kind of food, engaging himself only in the worship of Fire to whom he offered various kinds of fruits, flowers, incense, roots and cow's milk, after bathing thrice a day and sustaining himself on the water of the pond —42-43

He slept, without any bed ling on the bare floor in the cavern, and lived only on water, having discarded all the eatables —44

The king did not experience any ailment in course of that period of life and most marvellously carried on his devotion of Viṣṇu by residing in that hermitage for sometime —45

*Here ends the One hundred and nineteenth chapter describing the
Himālaya cave (Aṣṭāna)*

CHAPTER CXX

Sûta said - Then that king, giving up all food and the use of raiments saw the pastimes of the Gandharvas and the nymphs (apsarās) —1

He, after offering the garlands made of various flowers to Viṣṇu, presented them to the Gandharvas, and he saw, but did not take any notice of the pastimes of, the nymphs (apsarās), while gathering flowers in the gladness of the heart —3 4

Some of the nymphs, while gathering flowers, became entangled in the creepers and were forsaken and left behind by their companions and lords —4

Some of them exhaling lotus scent, had their faces surrounded by the buzzing black bees and were freed of them by their lovers, while others had their eyes moistened with the juice of flowers which was removed by the breath of their lords —5 6

Some offered the heap of flowers collected by them to their husbands, and some decorated their hair with the garlands of flowers woven by their lords —7

Some apsarās (the very sight of whom produces love in men) collected the flowers and wove garlands of them and then by their lords had their tresses of hair decorated with them, and considered themselves very fortunate —8

Some were called away by their lords to dabble into amorous pastimes with them to a solitary bower, full of beautiful flowers —9

Some culled the flowers out of the branch bent by their lords and looked upon themselves exceedingly fortunate and happy —10

Some, while enjoying the company of their lords, undisturbed in the grove of lotuses cast sidelong glances towards the King Pururavā —11

Some of the nymphs overpowered their lords by sprinkling water on them and then became pleased when they, in their turn, were overcome by their lords —12

When the maidens ran down, their lords became sad and it was seen that as they heaved sighs their breasts rose and fell —13

✓ Some looked as handsome as the lotus surrounded by black bees as their tresses of long hair streamed on their faces after being loosened by their lords in course of the pastime —14

Some of them became concealed in the lotus groves that resembled their eyes and were found out by their lords after a long search —15

Some kept their lords in a close embrace for a long time, on the pretext of feeling cold after their bath —16

Some, of an enchanting smile, thrilled the observer (lord with amorous feeling by wearing the finest wet garment on her person —17

Some apsara was laughing at her lord, who fell down into the water as the garland was torn which he was pulling —18

With their knees having been scratched by their companions, some bent low and modestly took shelter for a long time in the company of their lords.—19

Some began to dry her wet hair by turning her back on the sun and was seen from a rock by her lord with eyes full of love and desire —20

At that time the lake with its water full of garlands of the nymphs fallen in it and mixed with the saffron washed out of their breasts, looked beautiful like a maiden after amorous enjoyment with her lover —21

Pururavâ saw the group of Devas, Gandharvas and the consorts of the Devas worshipping Viṣṇu after their bath —22

He also saw some of the nymphs sitting in the bowers of the creepers and dressing and decorating themselves, their minds being engrossed with (the thoughts of) their lords —23

Some while looking at the mirror heard the news of their lords through their maids with rapt attention —24

Some at the hint of the maid began to put on their ornaments hurriedly without being conscious that they put them wrongly, their mind was so engrossed with passionate desire —25

Pururavâ also saw some of the nymphs sitting on the blue grass amidst nicely smelling flowers and drinking wine there, some of these beautiful nymphs made their lovers drink from their own hands, while others drank the wine offered by their lords —26 27

Some whilst drinking water saw the reflection of her lotus eyes in it and afterwards began to enquire from her lord where her two lotuses disappeared and on being told by him that they were undoubtedly drunk by herself became bashful as she realised with pleasure his meaning —28-29

Some of them (with beautiful eyebrows) drank with great relish the desire producing wine offered by their lords after they had drank of them —30

The king also heard in that drinking place the songs of the nymphs with stringed accompaniments —31

Those nymphs, O King, dance on music before Lord Viṣṇu in the evenings —32

And as the night advanced they coming out of that cave began to retire into their beautiful caverns where they pass the night in the pleasant company of their husbands, reclining on the plushy mattresses strewn with various kinds of sweet flowers and decorated with lovely sweet scented creepers.—33-34.

King Pururavā thus saw all the pastimes of those nymphs on that mountain, went on with his devotion, his mind firmly fixed on Viṣṇu.—35.

The train of the Gandharvas in company of their consorts went to the king, and said :—"King! You have come to this region resembling the heaven, we shall grant you the boons of your desire after which it would be left to your pleasure either to stay here or to go back to your country."—36-37.

The King Pururavā said :—"All of you have superhuman powers, your presence is never in vain. I therefore beseech you to give me the boon that I may please Viṣṇu"—38.

They all unanimously gave the desired boon and the king stayed there for another month, worshipping Janārdana in a happy mind.—39.

He became a great favourite of the Gandharvas and their consorts, who were pleased with his firm devotion (to Viṣṇu)—40.

After a month, that king entered a lovely hermitage, decorated with innumerable gems, where he lived on water alone till the end of the bright fortnight in the month of Phālguna, when he heard the following words of Viṣṇu in a dream :—"At the close of the night you will find the Sage Attri, in whose company you will get your desire."—41-43.

That king, powerful as Indra, having thus dreamt, got up early in the morning and with his senses under control, had his bath, and having performed daily duties worshipped Janārdana, after which he came across the great sage Attri—44-45.

He then told him of his dream and heard the following words of the Devas.—46.

"King! It is just what it should be; there is not the least doubt about it." Thus getting the boons of his desire from Lord Viṣṇu, he worshipped the Lord and poured his oblations in the Fire and attained his object—47-48.

Here ends the One hundred and twentieth chapter dealing with the description of Aśita hermitage.

CHAPTER CXXI

Sûta said —To the north of that hermitage, on the back of the Himâlaya, in the centre, stands the Mount Kâilâs the residence of Śiva which is full of Kalpa trees and the peaks of which are studded with gems. Kuvera also resides there with his Guhyakas —1 2

Note —Guhyaka=A class of demigods who are the attendants of Kuvera and the guardians of his untold treasures

Kuvera the Lord of Alakâpuri enjoys the company of the nymphs there. Here is a lake shining like the Devas and is covered with the aroma of Mandara flowers, and watered by the cold and sweet springs of Kailâsa. From this source runs the sacred Mandakini. On it stands the picturesque Nandana forest of vast dimensions. To the N E of Kailâsa is the Chandraprabha Mountain shining like gems and full of metal ores and thickets of sweet smelling flowers —3-6

The famous Achchhoda lake is situated near it from which flows the sacred river Achchhoda on whose banks is the Claitrarathia forest. Manibhadra resides on that mountain with his attendants —7 8

Manibhadra is the formidable general of the army of the Yakṣas and is always followed by his retinue of Guhyakas. The sacred Mandakini as well as the Achchhoda flowing through the earthly plains enters the sea. Towards the S E of the Kailâsa is the Sarvaśadhî (full of every kind of herbs) Mount of red arsenic (manahsilâ) facing the Chandraprabhâ Mountain. The Mountain Hemasringa (near it) shines red like the sun, below which there is a large lake of red water out of which comes a big river called the Lahlitya on the banks of which is the great heavenly forest known as Viṣoka. Manidhara Yakṣa resides there.—9 13

Note —Lahlitya=The Rahmaputra

He remains with his well behaved and pious attendants. To the N W of Kailâsa is the Mount Kakudmân where the herbs are plentiful (so called) because of the birth of the great bull of Rûdra there. In front of this Trikakuda Mount is the mount of Anjana of three peaks —14 15

There is the Mount Vaidyuta full of all kinds of ores below which is the most lovely Mânasarovara lake which is resorted to by the sîlhis. The sacred Saravâ runs from that lake and purifies the people. On its bank is the Vaibhârja forest —16-17

In that forest resides the most valiant demon (Itakara), Brahmadhata, the attendant of Kuvera and the son of Prâhuta —18

The Aruna Mountain to the West of Kailasa is the most important one. It is full of efficacious herbs and gold and shines red —19

Mount Śrīmān of golden colour, is the favourite of Śiva and is covered with lines of gold quartz —20

Next comes the great inaccessible Śringavān (full of peaks) Mount. Hundreds of its lofty golden peaks touch the sky. It is the abode of Dhūmrалоchana, lord of the mountain and below it is the lake Śuloda —21 22

Out of which flows the sacred river Śulodakī which is also known as Chalastu and flowing between these two mountains falls into the Western Sea —23

To the North of Kailāsa is the blessed Mount Survasadhā near which is a majestic snow clad mountain full of yellow orpiment (Haritālā) —24

There is a mountain with golden peaks teeming with herbs below which is the lake of golden (coloured) sand and known as beautiful Vindu lake. Here King Bhagiratha remained for a long time for the advent of the Ganges —25 26

He said — 'May my ancestors attain heaven their bones being drenched with the Ganges water. The Ganges which goes three ways made her first appearance on that very spot —27

The Ganges coming out of Somapāda divided Herself into seven streams. There are sacrificial posts (yūpa) of precious stones and vimānas (heavenly cars) of gold —28

Indra attained bliss by performing sacrifices on that spot along with the Devas. Here is the milky way of heaven the centre of the stary nebulae. The Ganges appears to shed splendid lustre there at night. She has descended on the earth having purified the Heaven and sky (Antarikṣa) —29 30

She first descended on the head of the mighty Lord Śiva. Who curbed Her force by His glory. Her waters falling on the Earth owing to Śiva's anger formed the Bindu lake. When she was thus suddenly stopped by Śiva she became angry as she understood his unkind motive and made an attempt to force Herself into the lower regions having engulfed Śiva in her tumultuous current —31 33

Realising this proud attitude of the Ganges the Lord thought of absorbing Her within Himself —34

But at the same moment He perceived King Bhagiratha standing in front of Him. He appeared lean, his veins becoming visible, troubled and hungry —35

The Lord then remembered that the king had first pleased Him by his austerities to get the sacred river—Ganges—which boon He had already granted to him. He therefore suppressed His wrath—36

Moreover, as He was absorbing the sacred stream, He heard the entreaties of Brahmā. He, therefore, freed the current from His hold—37

Being pleased with the devotion of Bhagiratha, the Lord for his sake, let the river loose into seven branches, three of which went to the East, three to the West (and one near Himself), thus the three wayed Ganges become flowed in seven streams—38-39

Nalini, Hlādinī and Pavanī flow in the East, Sitā, Sindhu and Chakṣu in the West, and the seventh followed the King Bhāgiratha to the South. Hence the name Bhāgirathi which falls into the Dakṣiṇa Samudra (southern waters) washing the Himavāṣa. Seven holy rivers trace their origin from the Bindu Sirovara—40-42

Those seven rivers having pierced through the Himālayas fall into the Dakṣiṇa Samudra (southern waters) after flowing through the Mlecchha countries of the mountains, viz., Kukur, Randhira, Barbara, Yavana, Khasa Pulaka Kulattha and Angalokya—43-44

Note—Kukur=Darsāha

Khasa or Khasa=A mountainous country in the North of India

The Chakṣu stream of the Ganges before entering the sea waters the following countries—Vira China? Maru Kilika Sulika, (Chulika?) Taṣara, Barbara, Pahlava, Pārada, and Śaka, while Darada, Urja Guḍa, Gāndhāra, Aūrasa, Kūhū Śivapaura, Indramara, Vasati, Samtaya, Sindha, Urvaśa, Barva, Kulattha, Bhitmarimaka, Śunāmukha, and Urdhamara form the basin of the Sindhu stream. The abodes of the Gandharvas, Kinnaras, Yakṣas, the Rakṣasas, Vidyādharas, Supras the countries of Kimpurusa Naras, Kirītas, and Pulindas, Kuru, (Bhārabi) Pañchīlas, Kauśikas, Matsya, Māgadha, Anga, Brahmostara, Banga (Bengal) and Tamralipta, these Arya janapadas are watered by the sacred Ganges, which striking against the Vindya Hills falls in the Southern Waters—45-51

The Hlādinī Ganges runs eastward into the sea after passing through the following countries—the countries of Upaka Nisādha Dhlira, Rīka, Nilamukha Kekara, Ekakarna, Kirata, Kalanjara, Vikarna, Kuśika and Sargabhaumaka—52-54

The Nalini stream, too, runs to the east to the sea through the following countries—Kupatha Indradyumna Sirovara, Kharpatha, Ketra Saukupatha, Ujjānaka, Maru Kutha, Pravāraṇa—55-57

The swift running Pavani Ganges passes eastward through Tomara Harsamarga, Samūhika, various mountains and other eastern countries.

and then through Karnā Pravâra Aśvāmukha, Sumeru Mountain, the land of the Vydyadhâras whence the mighty stream has entered the Samimandala Kōṣṭhā a big lake —58 59

Thousands of tributaries and rivulets spring from the main streams The God of rain—Indra—draws out His store of rainwater from there —60

The Surabhi forest stands on the banks of the river Vansinkasārā There resides Hiranyâśringa the most powerful and learned follower of Kuvera who has been forbidden to take any part in the sacrifices Surrounded by the learned (progeny of Attri) and the Brahmārakṣasas, the four attendants of Kuvera reside there The residents of the hills and the mountains attain double powers (by practice as compared to other folks —6 164

At the back of the Hemakûta is the lake of the snakes (sarpa) out of which flow the two rivers Sarasvatī and Jyotiṣmatī falling to the eastern and western seas respectively —65

A little further on is the lake Viṣṇupada on the Nisadha Mount Both these lakes (Nâya and Viṣṇupada) are the favourite resorts of the Gandharvas —66

The lake Chandraprabha and the sacred Jambû river—the bed of Jamvâna gold have their source in the Sumeru Mount The two blue water lakes the Paryôda and the sacred Pundarika are the mothers of two sister lakes one of which is called the Uttara Mânasa from which the rivers Mrigya and Mrigakanta trace their origin In the Kuru country there are twelve lakes under the name of Vajaya that are full of lotus beds and fish, &c They are all like the ocean (in extent?) The rivers Śânti and Mâdhvi spring from them There is no rainfall in the eight lakes Kimpuruṣa &c They are full of water and (aquatic) vegetables —67 72

The Mounts Valâhaka Rishabha Chakra Mainâka pervading in all directions merge into the sea —73

The Mounts Chandrakânta Drona and Sumrâha are spreading in the North till they have merged into the Great Northern ocean —74

The Mounts Chakra Vadhuraka and Nârada spread in the West till they have also merged into the Great Western Ocean —75

The Mounts Jimûta Dravani Mainaka and Chandra are spreading towards the South till they have submerged in the Dakṣinî Samudra —76

Between the Mounts Chakra and Mainâka in the southern portion of the heaven is the Samvartaka Agni (volcanic mountain) which drinks the water of the seas The Agni (volcanic) mountains Aurva Barâva mukha too are submerged into the Lavana Samudra These four mountains merged into the ocean (for safety) when Indra began to destroy their wings

(by His thunderbolt) and they are still visible on particular days in the bright and dark fortnights —77 79

The divisions of the Bharathavarsa are thus described. Those named within the limits of Bhārathavarsa are visible there and the rest are described elsewhere —80

The more northern (one of those mountains) the region, the better it is. The people residing there are healthy, pious, longlived and possessed of the sterling qualities (Dharma Artha, Kāma &c). Various classes of people live in those Khandas. The universe thus holding the various regions on her is known as Prithvi or Jagat (Earth) —81 82

*Here ends the one hundred and twenty first chapter describing
the Jambūdīpa*

CHAPTER CXXII

Sūta Said — Now hear from me O, holy twice born! the description of Śakadvīpa. Its width is twice that of the Jambudvīpa while its perimeter is thrice its breadth. The Kṣāra Samudra is surrounded by this Dvīpa. It has many sacred janapadas and the people live for a long number of years. The people are full of power and forbearance. How can there be any famine then. There are seven white mountains full of precious stones. Other three Dvīpas have each seven mountains. These Ratnakara mountains are broad, extend in all directions and have most lofty peaks. All these mountains maintain a sort of uniform length in each direction. Śakadvīpa has Kṣāra Samudra and Kṣīra Samudra on its either sides respectively. Now I shall tell you something about the seven mountains of Śakadvīpa —1 7

The first of them is the Mount Meru inhabited by the Devarṣis and the Gandharvas. It stretches out long in the East and has a mine of gold and is called the Udaya Mountain where Śrīkṛṣṇa was born and then disappear. Parallel to it stands the Mount Jaladhāra which is described like the moon and is full of various kinds of herb and the God of rain draws out his store of rain from it in plenty —8-10

Further to it is the inaccessible Nārada Mountain where were in ancient times the two hills of Nārada and Parvata —11

Beyond it is the Mount Śyāma the inhabitants of which were dark in complexion —12

(Not far from it) is the Dundubhi Mountain similar to Śyāma Mountain and here the Devas first placed a Dundubhi (drum) whose sound brought about death —13

The mighty Mount Sahnala is full of precious stones and near it is the big mountain of silver which is known as Somaka, on account of the Devas first drinking the draught of ambrosia there. It was there where Garuda stole the nectar for his mother — 14 15

Adjacent to it stands the Mount Âmbikeya, also known as Sumanâ, where the demon Hiranyâkṣa was killed by the Lord Varâha. Near it stands the Crystal Mountain, Vibhaja, which is full of herbs and gems. It is a volcano, that is why it is called Vibhrâja (fire agitator); it is also called Keśava. The wind there is very strong — 16 18

I shall now name the mountains with the divisions, O, holy twice borns! and hear it attentively — 19

Those khandas have double names like the mountains. The mountain as well as Varsa of Udriya is known as Udriya and Jaladhâra — 20

Udayakhanda is called the Gatabhayakhanda and the Jaladhara khanda is known as the Sukumâra — 21

That is called the (Saisira) Sitâla khanda, and Kaumâra khanda is in the Nârada Mountain which is also known as Sukhodriya — 22

Anîchaka is the name of the khanda on which is the Syama Mountain which has also been called the Ânandika by the sages — 23

Kusumotîkara is the khanda on which lies the Somaka Mountain which is also known as Asitî — 24

Mainâka is the khanda of the Mount Âmbikeya. It is also called Kṣemaka. The khanda of the Vibhrâja Mountain is called Dhruva as well as Vibhaja — 25

Of the same dimensions as Jambudvîpa is the huge Sâka tree in the centre of the Dvîpa itself, frequented by the people. Those regions were frequented by the Devas, the Gandharvas, the Bards (chârana), and the Siddhas (anchorites), who freely enjoy the beauty of the place. It contains many janapadas peopled by the four varṇas — 26-28

There are seven rivers in each one of these mountains which fall into the sea and each one has a duplicate name, of which the Ganges is an exception, being sevenfold — 29

First one is the Sukumâri Ganges whose waters are clear and blessed. It is also called the Muntipta — 30

The second one is called the Sukumâri-Tapsidhâ and Satî, the third one is the Nandâ which is also known as Pâvanî — 31

The fourth one is called the Śibika and Divyidhâ, the fifth one is known as Ikṣu and Kulû — 32

The sixth one is known as Venukâ and Amritâ and the seventh one is called the Sukritâ and Gabhastî — 33

Of the above-mentioned seven rivers one flows in each sub-division of the Śākadvīpa, and they all purify the people of those regions with their sacred waters —34

There are myriads of other rivers, and rivulets as well as lakes, formed by copious supply of rain water let fall by Vāsaba (Indra) into these —35

It is very difficult to enumerate and give proper measurements of all those rivers and rivulets. They are all sacred. The people of the janapadas who drink their waters get happiness. Śāntabhaya, Pramāda, Śiva, Ānanda, Sukha, Kṣemaka, and Nava, such are the seven janapadas situated there, where all the rules and customs (Āchāra) of Varna and Āsrama are observed —36-38

The people are healthy, robust, and free from the clutches of death, neither are they prone to growth and decay. There the four ages do not prevail in succession. The age of Tretā is eternal there —39-40

Almost similar is the condition of age in the other five Dvīpas, regard being had to the superiority and otherwise of the khāndas. There is no confusion in the varṇas there, and the people of that place are happy, as they seldom deviate from the path of virtue. There are no such things as fraud, greed, jealousy, fear and malicious fault finding. The country is free from vices and is truly natural. There is none to inflict punishment there, nor on whom punishment should be inflicted. The people being virtuous, get mutual protection from their own virtuous deeds —41-44

Kuśa Dvīpa

The Kuśadvīpa is very great in circumference. It is full of rivers, lakes, and snowclad mountains in which are to be found various kinds of minerals, gems, trees and countries (janapadas) —45-46

The flowers, fruits, various varieties of trees, grains and wealth are in plenty there. The trees are always full of flowers and fruits, gems of every kind are there —47

It is also full of domestic and wild animals. Now hear by degrees, a brief description of the Kuśa Dvīpa. I am going to give you an entire description of the third Varṣa,—Kuśa Dvīpa. It is surrounded on all sides by the Kṣīrasamudra —49

It is double, in its dimensions of Śākadvīpa and there are seven mountains containing various kinds of precious stones —50

The number of rivers—the home of innumerable gems—is also seven and the mountains have double names as in Śākadvīpa, etc —51

The first is the Mount Kumuda, shining like the Sun and is called the Vidrumochchaya —52

The second mountain, containing all the metals and rocky peaks is known as the Unnata or Hema and is covered with the yellow orpiment. The third is the Valahaka or the Dyutimān, full of black pigment or antimony —53 55

The fourth is the Droni Mountain, also known as the Puspavān, on the summit of which there are medicinal herbs efficacious in curing the wounds caused by the arrows Viśalyakarami as well as the herbs that give new life (Mṛtasanjivani). The fifth one is the Kanka or the Kuśāśya Mountain. It is also full of choice herbs, fruits, flowers and creepers —56 58

The sixth one is the Mahisa or the Hari. It is black like the clouds, and Mahiṣa Agni (volcano?) begotten from the water (rising from the sea?) lives there (in the form of fire). And the seventh one is the Kukudmāna also known as the Mandira. It is full of all kinds of minerals and precious stones, guarded by Indra Himself. The root 'manda' means water and since it scatters water, it is called Mandra, in company of Brahma, for the good of the people. The internal dimensions of these mountains are double —60 63

These are the seven mountains of Kuśadvīpa and now then subdivisions will be enumerated —64

Śvetadvīpa is the name of the region where lies the Kumuda Mountain. It is also known as Unnata. The second one is the Lohitākhaṇḍa also called the Venuṇḍa, where lies the Unnata Mountain. Jmūta or Svairathākara is the khanda of the Valahaka Mountain. Harika or Lavana is the khanda of the Droni Mountain. Kakuda or Dhṛitmat is the khanda of the Kanka Mountain —65 67

Mahā or Prabhikara is the khanda of the Mahā Mountain and Kukudmāna or Kapila is the khanda of the Mountain. Kakudmān —68

Thus in every dvīpa there are seven khandas with an equal number of rivers and mountains —69

There are seven rivers in each khanda. Their waters are pure and sacred and each one has a duplicate name. The first one is Dhātupāpā which is also known as Yoni. Sita or Nisā is the second. The third one is Pavitrā also called Vitṛṇā. The fourth one is Hladini or Chandrama. The fifth one is Vidyuta or Śukla, the sixth one is Pundrā or Vibhavaśi. The seventh one is Mahati also called Dhṛiti. There are thousands of their branches that run where India pours down runs. Thus I have described the Kuśa Dvīpa. Its measurement has been described while

describing the measurement of Śakadvīpa It is surrounded by the Ghrīta Māṇḍa Samudra —70 76

This huge dvīpa thus surrounded, looks like the moon and is twice as great as the Kṣīra Samudra in its magnitude —77

Krauñcha Dvīpa

Now I shall speak of the Krauñchadvīpa which is double the size of Kuśādvīpa —78

It surrounds the Ghrītoda sea like the tyre of a wheel —79

The people of this Dvīpa are of a superior class Devana is the first moun and beyond which stands the Govinda —80

Further on, from Govinda is the beautiful Krauñcha Mountain after which is the Pavanaka and beyond it is the Andhakāraka —81

Next to Andhakāraka is the Devāvrīta Mountain after which comes the mighty Pundarikā All these seven mountains of the Krauñcha Dvīpa are full of gems each being twice the size of that preceding it —82 83

The sub-divisions of that dvīpa are viz—Kuśāla Manonuga Vāman Usna, Pavanaka Andhakāraka Munideśa and Dundubhīsvana —84 86

Dundubhīsvana Kīṇḍa is full of fair complexioned men and peopled by holy persons and siddhīs and charanas There is a sacred river in each khaṇḍa —87

They are —Gauri Kumudvatī, Sandhyā Ratnī Manojavā, Khyātī Pundarikā They are known as the seven Ganges —88

Thousands of rivers arising out of them flow close by All of them are very deep Nobody even in course of centuries would be able to describe fully all the countries through which these rivers pass with the rise growth and decay of the people inhabiting them — 89 90

I shall now describe to you the Sālmādvīpa which is double the size of Krauñcha, and is surrounded by the Dadhī Ocean —91 92

Sālmā Dvīpa

The people residing in the sacred janapadas of that region are very long lived There are no visitations of famine there and the inhabitants of that place are very forbearing merciful and illustrious —93

The following are the mountains of that region —The Sumanā, shining like the sun and of yellow colour Kumbhamaya the central one is also called Sīrasukha It is full of herbs The third is the great Rohita of red hue (like that of Bhīṅga patra) and full of gold The Kuśāla is the Varsā of the Sumanā Mountain, while Sukhōdoya is that of Kumbhamaya

and Rôhina of the Rôhita Mountain, the precious stones of which are under the direct watch and ward of Indra, who, with Prajâpati, gladly performs his duty there. Clouds do not rain there, there is neither summer nor winter. There is no prevalence of the Varna or Âsrama in those regions. No stars, planets or the moon shine there, nor is there any such thing as jealousy, hatred or fear — 93 99

There are fountains in the mountains, other sources of water, as well as the vegetable world. The people of this region obtain the best victuals of all the six flavours, without making any efforts on their part. — 100.

The people there are all of equal rank, neither high nor low, they are not greedy, nor do they store things. They are all healthy, powerful and happy, attaining all siddhis of the mind, for a period of 30 000 years. The next three Dvîpas enjoy the same happiness, life, beauty, virtue and prosperity. Thus I have described all the sacred Dvîpas up to Sâlmala (i.e., five). The Sâlmaladvîpa is encircled by the Sura Ocean, which is twice its size — 101 104

Here ends the one hundred and twenty second chapter describing the Dvîpas (of Sâka, Kusa, Krauñcha and Sâlmala)

CHAPTER CXXIII

Gomeda Dvîpa

Sâta said — Rîşis! Now hear about the sixth dvîpa known as the *Gômeda*. It surrounds the Surodaka Ocean. Its size is double that of the Sâlmaladvîpa. It has two beautiful mountains — 1 2

The first one is Sumanâ, full of antimony (Añjana), and the second one is the Kamada, full of all kinds of herbs. It is very lofty and full of gold. The Gomedadvîpa is surrounded by the sixth ocean, Ikşurasoda which is double the size of the Suroda Ocean. The Mountains Dhâtaki (or Sumanâ) and Kumuda are the sons of Havya. They are of vast dimensions. The first sub-division is Saumana, also known as Dhâtaki Khanda after Dhâtaki the first mountain. Gomeda Khanda is also called Sarvasukha. The Khanda of the Kumuda Mountain is called under the same name — Kumuda — 3 7

Both the mountains are round in shape, spreading from one end to the other and are very lofty. To the east of the dvîpa stands the Mount Sumanâ while Mount Kumuda is on the west, both extending to the sea by means of offshoots, stretching from the east to the west. — 8 9

That region is divided into two parts by the feet of these mountains. Half of the southern portion is known as the Dhātaki Khanda, while the northern half is called the Kumuda Khanda. Both these countries (janapadas) belong to the Gomedadvīpa, and they are of gigantic dimensions --10 11

Puṣkara Dvīpa

I shall now speak of the seventh dvīpa, the Great Puṣkara, which surrounds the Ikṣurāsoda Sea, which is double of Gomeda. It is itself surrounded by the Puṣkaras (lakes or lotuses?). Chitrāsānu is the chief mountain, and it is full of lotuses and adorned with the rocks of wonderful gems. The Mount Chitrāsānu stands on the eastern half. Its circumference is 27,010 yōjanas, and height is 24,000 yōjanas. The western half is covered by the Mānasa Mountain, which looks like a full moon rising near the sea coast. Its height is 5,500 yojanas. The Mount Mahāvīta is its son which guards the western portion of this region. The half of the region lying east of this mountain is divided into two parts. The Puṣkaradvīpa is surrounded by the sea the water of which is tasteful. Its dimensions are double of the Gomedadvīpa. The people of this dvīpa live up to 30,000 years. There are no exceptional changes there to this natural rule and the people are healthy, happy and have attained perfection in all the qualities of the mind. The people of the three superior dvīpas are all equal in happiness, life, beauty and bravery. There is no air of superiority or inferiority in them. Besides this, there is none to kill or be killed there, and there is a total absence of hatred, envy, fear, greed, pride, hypocrisy, enmity, &c. They are free from the differentiation of truth and untruth, virtue and vice. The order of Varna and Āśrama, the practice of rearing up domestic animals, trade, husbandry are also not in existence there --12 23

The three kinds of knowledge, criminal laws and punishments are also not known there. It does not rain there neither there are rivers in that region. The climate is also not influenced by heat or cold. The water supply and plant life of the country depends on the hill waterfalls. The seasons are the same as in Uttara Kuru. Happiness pervades all round. The troubles of old age are also unknown there. Such is the life in the Dhātaki and Mahāvīta Khandas --24 26

Thus the seven dvīpas are surrounded by the seven oceans. The dimensions of a dvīpa tally with the dimensions of the sea preceding it (i.e., surrounded by it). Both the dvīpas and the oceans have thus gradually grown in magnitude, a vast store of waters being called the ocean --27 28

The root 'Risi' means to wander about in happiness; hence in these Vaisas all the four classes of people live happily.—29.

The Tides.

When the moon rises in the East, the sea begins to swell. The sea becomes less when the moon wanes. When the sea swells, it does so with its own waters (and not with additional water), and when it subsides, its swelling is lost in its own water (and does not actually lose any water). On the rising of the moon, the sea increases as if its waters have really increased. During the bright and dark fortnights, the sea heaves at the waxing of the moon and becomes placid at the wane of it, but the store of the water remains the same. The sea rises and falls, according to the phases of the moon, and 150 angulis (three-fourths of inches, or 112½ inches) is the measure of its rise and fall, on the two pūrva days (i.e., full moon and new moon days respectively). The place between two seas is called a dvīpa. The sea is called Udadhi, on account of its containing water.—30-34

The mountains are called Giri because they swallow (i.e., hide everything Nigṛha); and because they fill up (space), therefore they are called Parvata.—35.

The Mount Śāka is in Śākadvīpa, and is named as such —36

Thus is Kuśastamba in the midst of the janapada in Kuśadvīpa. The Mount Krauñcha stands in Krauñchadvīpa, and is named after it.—37.

A gigantic Śalmali tree stands in Śalmaladvīpa and there is the Mount Gomeda in the dvīpa of that name —38.

There is a banyan tree in the shape of a lotus in Puskaradvīpa. The banyan tree has sprung up from the potency of Brahmā, and is adored by all the Devas; but really its origin is hidden in mystery. Prajāpati Brahmā resides in Puskaradvīpa in company of the Sādhyas. He is adored by the 33 Devas, along with the Brahmarṣis —39-40.

Thus all the great Rṣis and the Devas worship Brahmā there. Various kinds of jewels are produced in Jambūdvīpa, and circulated therefrom to other dvīpas. The people of these dvīpas, in order of their precedence, excel one another twofold in simplicity, chastity, truthfulness, self-control, health, and long life. In all the sub-divisions of those dvīpas the inhabitants are protected by their own natural learning. They all get their food without any care to obtain it —41-44.

They eat the wholesome food, of the six flavours. Beyond Puṣkaradvīpa is the sea of sweet water surrounding it, behind which is the

Mount Lokâloka, both dark and bright, and at some part it is lighted up, while the other part beyond it is full of darkness. It takes up the outer half of the populated land and is surrounded on all sides by the sea. —45-48

The water is ten times land and it protects the earth from all directions. The fire is ten times water which is upheld by the former everywhere —49

The air is ten times fire which it holds. It spreads itself at an angle in the space where it encircles and holds the beings —50

The Âkâśa which is ten times the air, holds all beings, and ten times greater is Bhutâdi (Ahañkâra) which surrounds the Âkâśa, and ten times the Bhutâdi is Mahâakâśa which stands holding them in turn, while it is itself held by the Unmanifested eternal. The mahatattva, &c, are called vikâra and vikâri (producer of change and that in which the change is produced) in turn in relation to the support each gives and takes from the other —51-53

The Vikâras such as earth, &c, are circumscribed and limited, and each is greater than one preceding it which it permeates. Each is produced from the other and is upheld by it. They are held together by their mutual attraction. They are really separate (molecules), but by mutual contact look welded into one homogenous whole —54-55

Of these, the elements earth water fire and air are well defined and limited. The higher elements are only seen as lights —56

These lights, i.e. Âkâśa and other elements too, are well defined. But like smaller leaves which, though separate are not separately seen, being concealed in a larger vessel, these higher light like elements, though separate and each supporting the other, are not visualized as such. They too excel each other, in the order of their precedence. The creation of the universe depends on their existence. The origin of life is in these Tattvas, hence without them there can be no life and action —57-60

Thus we understand that these elements Mahat, &c, partake of two-fold characters, viz, cause and effect —61

The position of the Earth and its circumference with seven Dvîpas and their extent, circumference and other measurements have thus been described. Such is the situation of only one part of the universal Pradhâna Tattva, O King! this much is to be heard of the position &c, of the Earth. I shall next tell you about the movements of the Sun and the Moon —62-65

Here ends the one hundred and twenty-third chapter dealing with the position of the seven Dvîpas in Bhurânaloka

CHAPTER CXXIV.

Sûta said :—I shall now tell you, O Rîsis ! something about the movements of the sun and the moon and the area illumined by these two moving bodies, viz. (the sun and the moon). This includes the space occupied by the seven dvîpas and the seven oceans, comprising (at a time) the half of the Earth, as well as many parts of the universe outside the Earth.—1-2.

The sun and the moon shed their lights on the circumference of the Earth. The learned believe the heaven to have a similar circumference. The sun ordinarily lits up the three worlds in a moment. He is called Ravi, for giving instantaneous ($\text{r}=\text{at once}$) light and thereby protecting ($\text{râ}=\text{protect}$) the creation.—3-4.

I shall again and again impress on you the vast magnitude of the sun and the moon. On account of the vastness of their magnitude, the expression mahat (Great) has been used in their connection. The circumference of the sun is equal to the diameter of the Bhâratavarṣa (?). It is 9,000 yojnas in diameter and three times as much in circumference.—5-7.

The moon is twice as much bigger in circumference and diameter than the sun (?). I shall now repeat the measurements in yôjanas of the terrestrial globe, comprising the seven dvîpas and the seven oceans, as enumerated in the Purâṇas. I shall now speak of the Sâmpratas and the Abhimants (?) The abhimantî Devas of past ages are equal (in number ?) to the Sâmpratas, in form and name. Therefore I shall describe the surface of the Earth and the Sâmprata (present ?) Devas.—8-11.

The Divyas are similar to the Sâmpratas in their entire distribution. The complete magnitude of the earth is 50 crore (yôjanas).—12.

The half of the terrestrial globe lies north of the Mount Meru, while inside the Meru every direction extends to a crore of yôjanas. The extent of the half terrestrial orb is 89,50,000 (yôjanas ?) The extent of the world is 3,79,00,000 yôjanas. This is the length of the seven dvîpas and the seven oceans.—13-16.

The magnitude of the interior orb is thrice of its whole extent, and is 11 crores and 37 lacs (yôjanas ?). This is the internal magnitude.—17-18.

The space in the firmament studded with the stars is equal in circumference to the magnitude of the entire earth below. In other words, the Earth has the same measurement as the Heaven. To the east of Meru, on the Mânasottara Mountain, is Sâstveka-Sârâ, the city of Mahendra. It is full of gold. To the south of Meru is the city of Dharmarâja, called the Sâmya-mana, on the back of the Mânasa Mountain. Vaivasvata Dharmarâja

resides there To the west of Sumeru, on the top of the Mānasa Mountain, is the fair city of Varuna named Susa North of the Meru, on the top of the Mānasa Mountain, is the Vibhavarī city of Moon (Sīrnea) It is like the city of Mahendra To the north of the Mānasa Mountain, are the Lokapālas in the four directions, for the propagation of virtue and the protection of the universe At the time of the Dakṣināyana, the sun travels over the Lokapālas Now hear about it This sun, with the Jyotiṣchakra (circle of light?) travels south wards, at the speed of a swift arrow let loose from the bow —19 26

Note—Dakṣināyana=The sun's progress south of the equator

When He reaches the centre of Amarāvati then He is seen to be rising in the Dharmarāja's Samyāmapurī to be setting in Vibhābarī That is the midnight time in Susapurī —27 28

When it is midday in Dharmarāja's city of Samyāminā, it is dawn in the Susāpurī of Varuna When there is midnight in Vibhābarī, it is sunset in the city of Indra When it is midday in the Susāpurī of Varuna, the sun rises in Vibhābarī When the sun rises in the Amaravati of Indra, it is midnight in the Samyāmana of Dharmarāja and sunset in the city of Varuna Thus, like a fiery wheel, the sun moves with great rapidity and even visits the pleiades (the Great Bear) He thus goes round the (Mānas) on four sides —29 33

The sun goes regularly to his two abodes, Udayā (rising) and Astamaya (setting), and his rays fall on three cities of the Devas in the morning at noon, and in the afternoon respectively The rays of the rising sun grow stronger and stronger until at noon they reach their greatest intensity After noon time He trudges along with subdued rays until He sets down The sunrise and the sunset create east and west respectively —31 36

The sun gives out heat equally in all directions in the front, sideways and backward He is said to rise at a place where He is first seen and set where He (finally) disappears The Mount Meru is northernmost place, though south of the Lokāloka Mountain He is at a vast distance from the Earth and His rays too in their passage here (are obstructed by) go to other things, consequently, He is not visible at night —37 39

The sun appears high (on the horizon) when He reaches the centre of Puṣkaradvīpa He travels over the $\frac{1}{80}$ th of the world in one muhūrta (a period of 48 minutes) That is to say, the speed of the sun in one muhūrta (48 minutes) is 31,50 000 yōjanas ($\frac{1}{80}$ of 9 45 00 000) Thus gradually He marches to the south In His southward course (Dakṣināyana), He

travels in the space between Mānasōttara and Meru three as much as in the centre of Puskara. Now hear of his southward course. He covers the whole circumference of the earth, 9,45,00,000 yōjanas, in course of a day and night. After finishing his southward course when he comes at the equator (Viśava rekṣā), he travels over lights up) the north of the Kṣīra-sāgara, as well as the Viśuvamandala, whose extent all of you now hear. It is 3,21,00,000 yōjanas. In the month of Śrāvana the sun in his northern course travels over Puskara-dvīpa, which is beyond the Gōmedadvīpa. The extent of the northern, southern and the middle of this journey should be noted as below. Jaradgava is in the middle. Airāvata in the north and Vaisvānara in the south. Nāgavīthi is the Uttaravīthi (i.e., northern course begins with Nāgavīthi?) Ajavīthi is the Dakṣinavīthi, with Ajavīthi begins the southward course? The asterisms P. Āśadhā and U. Āśadhā, as well as the Mūlā, Āsvini, Bharani, and Kṛttikā form the Nāgavīthi. Rohini, Ārdrā and Mrigāśīra are also Nāgavīthi (or Gajavīthi).

In the text quoted by Mr. Wilson this should read Gajavīthi instead of Nāgavīthi.

The two Āśadhās and the Mūlā (constituting the vīthi called Vaisvānara, along with the two vīthi west of it, namely,) beginning with Ajavīthi (that is, Ajavīthi and Mrigavīthi) or the two vīthi East of Abhijit and ending with Svāti are the three vīthi north of the Nāgavīthi.

Note—In other words the three vīthi of which Abhijit is the East namely Ajavīthi, Mrigavīthi and Vaisvānaravīthi form the southern course. While the three vīthi beginning with Nāgavīthi form the Northern course. This is repeated later on. The present verses 53 and 54a are evidently corrupt readings. The translation of the above two verses is tentative only.

And when the sun passes on to the asterisms Pūṣya, Āśleṣā and Punarvasu, then He is said to be on the Airavativīthi. These three Vīthi comprise the Uttarāmārga (northern course). When the sun is in Purva and Uttaraphālguna and Maghā the Vīthi is called Ārṣabhi. Purva and Uttarāphāḥṣṭapada and Revatī are the Govīthi, while Śravana, Dhanuṣṭhā and Vāruṇā are the Jaradgavavīthi. These three Vīthi form the middle course of the sun. Hasta, Svāti and Chitrā are the Ajavīthi, Jyesthā, Viśākhā and Mātrā are the Mrigavīthi, Mūlā, Pūrva and Uttara Āśadhā are the Vaisvānaravīthi. These three Vīthi form the southern route of the sun, now the (chordal) distance between the extreme points of these (Vīthi), each should be noted—40 60.

This is 31 03,300 yōjanas. Now hear of this distance along the course, south and north of the equator. Such distance between the ecliptics and the equator in the centre is 1 025 yōjanas (i.e., between the solstices and the equator). The sun travelling north and south of the (equatorial) line

has a course of 8,000 mandalas during Uttarâyana ; but its southern course, called also the outerward course, is similarly traversed by the sun —61-66.

Now hear of the magnitude of these mandalas Each mandala is 18,058 yôjanas in extent, being obliquely inclined to the equator.—67 68

In the nave (or centre) of the mandala, the sun completes one rotation in a day, like the potter's wheel ; such is the case with the moon also —69

In His Dakṣinâyana march, the sun travels very fast, like a wheel, and that is why he traverses over a vast area within such a short duration —70

In other words, the sun in his southward course rapidly goes over thirteen and a half asterisms in 12 muhûrtas (in day time ?), and in 18 muhûrtas at night, in travelling comparatively at a slower speed, like the lump of clay in the centre of the potter's wheel —71-72.

In His Uttarâyana course, the sun moves on slowly, and consequently, He is only able to cover a short distance during a long time —73

Then He goes over only 13 (and a half ?) asterisms in 18 muhûrtas in day time, and at night He goes over the same number of asterisms in 12 muhûrtas.—74

Note—In other words, the total length of the day and night being 30 muhûrtas a muhûrta is equal to $\frac{1}{2}$ of an hour The longest day, *i.e.*, 21st June, is said to be of 18 muhûrtas or 14 hours, 24 minutes, when the shortest night will be of 12 muhûrtas, or, 9 hours, and 36 minutes The longest night will be 14 hours, 24 minutes on 21st December, and when the day will be the shortest, *i.e.*, of 9 hours and 36 minutes This is true for the latitude of 35°N Looking to the map of India, it is, somewhere in Kāśmīr. This portion, or the original from which this was copied, must have been composed near the region of modern Gilgit or Chitral, where the longest day and night is of 18 muhûrtas

Like the mound of clay on potter's wheel, the pole star moves more slowly than either of them —75

The pole star completes one day and night of 30 muhûrtas in revolving on the orbit between the two extremes —76

When the sun is on His Uttarâyana course, His movement in the day is slower and in the night it is faster —77

And in His Dākṣinâyana course, His movement in the day is faster and in the night it is slower —78

With this different speed, the sun creates day and night (of different length) in Ajavithi in the south and on the north the Lokâlôka mountain —79

Outside the Vaiśvânara path (the Solstice of Cancer), the light comes on the world from the Loka mountain It is day time when the light of the sun spreads from the Puskara —80

The Mount Lokāloka is 10,000 yôjanas high and extends sideways and outwards. The Mountain is partly illumined and partly dark, and is round in shape; the inner portions of the Lokāloka Mountain are illumined by the sun, the moon and the stars. This is the Āloka Mountain, and the Mount Nirāloka is beyond it.—81-83.

The verb (लोक) lōka means to see; alōka (अलोक) is opposite of lōka. The sun in his journey creates this lōka (light) and alōka (darkness); hence this time is called sandhyā (joining light and darkness), i.e., twilight. Uṣā is the night and Vyūsti is the day according to the wise —84-85.

One muhūrta consists of 30 kalās, and a day has 15 muhūrtas. The day increases or decreases as the twilight muhūrtas increase or decrease, owing to difference of three muhūrtas in the course of sun's journey through the line (equatorial), etc. (The day is divided into five parts, each of three muhūrtas). The first three muhūrtas is Prātaḥ (morning), the next three muhūrtas, is known as Saṃgava. Three muhūrtas after that is called the Madhyāhna (noon) and a similar number of muhūrtas after it bring about the afternoon called aparā by the sages; this is followed by evening (Sāyam) of the last three muhūrtas. The day is of fifteen muhūrtas on the equator.—84-91.

The days vary in duration when the sun is travelling south or north of the equator. When the days are long the nights are short (i.e., in Dakṣināyana), and when the nights are long the days are short (in Uttarāyana) —92.

The equinoxes (Viśuva) come in the autumn and spring, i.e., the days and nights are of equal duration at the autumn and vernal equinoxes. Beyond darkness is light, and beyond light is darkness.—93.

The Lokapālas are located in the centre of the Lokāloka Mountain. Of these Mahātmas, four are there till the annihilation of the world.—94.

The first is Vairāja Sudhāmā; the second one is the Prajāpati Kardama; the third one is the Hiraṇyārômā Parjanya, the fourth one is Rājasa Ketumāna. These four are free from the feeling of opposites (e.g., pleasure and pain, etc.), of conceit, sloth, of grasping. Each one of the four quarters is occupied by each of them on the Mount Lokāloka.—95-96.

The Northern peak of the Agastya Mountain which is inhabited by the Devārṣis and which lies outside the Vaiśvānara pāth, is the way of the Pitṛis.—97.

On this pitriyāna reside the Agnihotri Rṣis, desirous of progeny and procreators of the people of the universe.—98.

O King, these Rṣis, who originate progeny, begin the works of creation and uplift humanity. They move about in Dakṣināpatha.—99.

They establish the order of duty in each yuga (Dharma), when it is disturbed, with their learning, piety and asceticism —100

The previous Lokapalas are born in the house of their late compeers. In their absence, the latter take their place in this way, by mutual succession they continue till the destruction of the world. 88000 of these Rishis, who live the life of a householder, remain on the Dakṣiṇa (south) path of the sun till the end of the world. I have thus enumerated those Rishis whose funeral ceremonies have been performed. According to the usages of the world (to stand as examples) these Rishis (Siddhas) have passed through the experience of birth, feelings of like and dislike, lustful passions, sexual and other worldly enjoyment, and death —101 105

The seven Rishis desiring progeny took birth in the age of Dwāpara and conquered death, as they despised the work of propagating children. 88000 Rishis have gone into the path of those seven Rishis by becoming Ūrdharetas (perpetual celibates). They will live till the destruction of the world on the northern path of the sun. They became immortal as by their example they taught the people the sacrifice of lust, passion, likes and dislikes, abstaining from procreation, and other worldly enjoyment by showing their worthlessness. Those who remain till the end of the universe are called immortals. They exist so long as the three worlds exist. Not so the mortals who follow the path of the Māra, such as lust, great sins like the slaying of embryonic cells and great virtues like the performance of Aśwamedha yajña (Horse sacrifice). The immortals or the Ūrdharetas go into unconsciousness at the time of the dissolution of the universe, and not before —106-110

Note—The three lights of the world are first the light of the Fathers (Pitris), second the light of the Ūrdharetas (solitaries) and third the light of Viṣṇu or the Bhaktas, who perform duties for the sake of duty.

Dhruva (pole star) is north of, or above the region of the seven Rishis. It is the illustrious foot of Viṣṇu. It is third Lightgiver of the world —111

Those who reach that highest seat of Viṣṇu, transcend all sorrows, so, all those who desire to reach the world of Dhruva remain in the path of virtue —112

Here ends the one hundred and twenty fourth chapter dealing with extension of sun, moon and the world in Bhuranaḥ oja

NOTE

The following extracts from Colebrooke's essays will show that the Hindus knew the true dimensions, etc., of the earth and so the description in the above chapter must be taken in allegorical sense in several places

It appears also from a passage of Brahmagupta's refutation of the supposed errors of that author, and from his commentator's quotation of Āryabhatta's text, that this ancient astronomer maintained the doctrine of the earth's diurnal revolution round its axis. 'The sphere of the stars,' he affirms, 'is stationary; and the earth, making a revolution, produces the daily rising and setting of stars and planets.' Brahmagupta answers, 'If the earth move a minute in a *prana*, then whence and what route does it proceed? If it revolve, why do not lofty objects fall?' But his commentator, Prithūdaka swāmi, replies, 'Āryabhatta's opinion appears nevertheless satisfactory; since planets can not have two motions at once: and the objection, that lofty things would fall, is contradicted; for, every way, the under part of the earth is also the upper, since, wherever the spectator stands on the earth's surface, even that spot is the uppermost point.'

We here find both an ancient astronomer and a later commentator¹ maintaining, against the sense of their countrymen, the rational doctrine which Heraclides of Pontus, the² Pythagorean Ecphantus, and a few others among the Greeks had affirmed of old, but which was abandoned by the astronomers both of the east and of the west, until revived and demonstrated in comparatively modern times³.

Brahmagupta is more fortunate in his reasoning where he refutes another theory of the alternation of day and night imagined by the Jains, who account for the diurnal change by the passage of two suns, and as many moons, and a double set of stars and minor planets, round a pyramidal mountain, at the foot of which is this habitable earth. His confutation of that absurdity is copied by Bhāskara, who has added to it from Prithūdaka's gloss on a different passage of Brahmagupta, a refutation of another notion ascribed by him to the same sect, respecting the translation of the earth in space.

This idea has no other origin than the notion, that the earth, being heavy and without support, must perpetually descend and has, therefore, no relation whatever to the modern opinion of a proper motion of the sun and stars.

Part of the passage of Bhāskara has been quoted in a former essay⁴. What regards the further subject now noticed is here subjoined.

'The earth stands firm, by its own power, without other support in space.

'If there be a material support to the earth, and another upholder of that, and again another of this, and so on, there is no limit. If finally self support must be assumed, why not assume it in the first instance? Why not recognize it in this multiform earth?

¹ Āryabhatta cited by Prithūdaka.

भपञ्जरः स्थिरो भूरेवावृत्यावृत्य प्रातिदैवसिक्तौ उदयास्तमयौ संपादयति नक्षत्र
ग्रहाणाम् ।

² प्राणैवेति कलां भूर्यदि तत्कुतो व्रजेत्कमध्वानम् । आवर्तनमर्वाक्चेन्न पतन्ति समु-
च्छ्रयाः कस्मात् । *Brahma sphuta siddhānta*

³ The commentator wrote at least seven centuries ago, for he is quoted by Bhāskara in the text and notes of the *Śiromani*.

⁴ For an outline of Āryabhatta's system of astronomy, see a note at the close of this Essay.

'As heat is in the sun and fire, coldness in the moon, fluidity in water, hardness in iron, so mobility is in air; and immobility in the earth, by nature. How wonderful are the implanted faculties!

'The earth, possessing an attractive force,' draws towards itself any heavy substance situated in the surrounding atmosphere, and that substance appears as if it fell. But whither can the earth fall in ethereal space which is equal and alike on every side?

'Observing the revolution of the stars, the Bauddhas' acknowledge, that the earth has no support; but as nothing heavy is seen to remain in the atmosphere, they thence conclude that it falls in ethereal space.

'Whence dost thou deduce, O Bauddha, this idle notion, that, because any heavy substance thrown into the air, falls to the earth, therefore the earth itself descends?'

He adds this farther explanation in his notes: 'For, if the earth were falling, an arrow shot into the air would not return to it when the projectile force was expended, since both would descend. Nor can it be said that it moves slower, and is overtaken by the arrow, for heaviest bodies fall quickest, and the earth is heaviest.'

From the quotations of writers on astronomy, and particularly of Brahmagupta, who, in many instances, cites Āryabhaṭa to controvert his positions (and is in general contradicted in his censure by his own scholiast Prithūdaka, either correcting his quotations, or vindicating the doctrine of the earlier author), it appears that Āryabhaṭa affirmed the diurnal revolution of the earth on its axis, and that he accounted for it by a wind or current of aerial fluid, the extent of which, according to the orbit assigned to it by him, corresponds to an elevation of little more than a hundred miles from the surface of the earth: that he possessed the true theory of the causes of lunar and solar eclipses, and disregarded the imaginary dark planets of the mythologists and astrologers, affirming the moon and primary planets (and even the stars) to be essentially dark, and only illumined by the sun: that he noticed the motion of the solstitial and equinoctial points, but restricted it to a regular oscillation, of which he assigned the limit and the period: that he ascribed to the epicycles, by which the motion of a planet is represented, a form varying from the circle and nearly elliptic: that he recognized a motion of the nodes and apsides of all the primary planets as well as of the moon, though in this instance, as in some others, his censurer imputes to him variance of doctrine.

The magnitude of the earth, and extent of the encompassing wind, is among the instances wherein he is reproached by Brahmagupta with versatility, as not having adhered to the same position throughout his writings, but he is vindicated on this, as on most occasions, by the scholiast of his censurer. Particulars of this question, leading to rather curious matter, deserve notice.

Āryabhaṭa's text specifies the earth's diameter 1000 yojanas, and the orbit or circumference of the earth's wind (spiritus vector) 2203 yojanas, which, as the scholiast rightly argues, is no discrepancy. The diameter of this orbit, according to the remark of Brahmagupta, is 1030

¹ As. Res., vol. ix. p. 212.

² Like the attraction of the loadstone for iron. *Mārīchi* on *Bhāskara*.

³ Meaning the *Jalinas*; as appears from the author's own annotation on this passage.

⁴ *Hiromani*, Goldbrāja, c. 1 v. 2, 4, 7 and 9.

CHAPTER CXXV

The Risis after hearing such an interesting narration about the sun, moon and the planets asked the Sage Sûta How do the planets move about in the Solar system? Are they connected with one another or do they move about independently? What causes them to move on? If they move about by themselves, how do they do so? We wish to hear all about these things Pray explain these to us—1 3

Sûta said —I shall tell you about these deceptive things. People are deceived about them even when they see them with their own eyes—4

Among the fourteen stars is the planetary porpoise (Sîsumâra) The son of Uttâmapâda has taken this shape of a sacrificial post (Medhi) in the sky and is known as Dhruva It revolves and causes the sun, moon and planets to revolve also The stars, too, follow it in its wheel-like motion These luminaries revolve owing to the will force of Dhruva being tied to it by the aerial chord Their separation and union period, rising and setting, disturbances, journey southwards, northward, and in the central region, and eclipse, are directed by Dhruva—5 9

The clouds Jîmûta beget life Those clouds remain suspended on the air Abahana They change shape (i.e. condensed), and on going up a Yojana from there form into rain hence they are called the source of rain The clouds Puskaiâbhirtaka have been born from the wings (of the mountains) These wings are named Puṣkara and hold a huge volume of water hence these clouds are known as Puskaravarta The valiant Indra cut down the wings of the mountains that used to fly at their will and cause ruin and destruction to the rising generation (of the universe) These clouds assume various forms, give out thundering noise, produce deluge of rains at the end of the kalpa and quench the destructive blaze of fire at the same time They support the air, are full of immortality and causes the end of the Kalpa. The bursting of the Brahma's egg out of which came forth the four headed Brahmâ Himself, produced other clouds, they are the outer crust of egg, and, are called Megha (clouds) Without distinction their chief source of nourishment is smoke The most important of them is Parjanya—10-17

There are four elephants too, (Diggrî) There are two divisions of elephants (Hasti), mountains (Parvata), clouds (Megha), and serpents

(Bhogl) They originally sprang from the same common stock Their origin lies in water The Parjanya clouds and Hasti wax during Hemanta season and pour out showers of snow born of cold, to promote the growth of grain —18 19

The sixth air Parivaha is their chief support The same air holds the Âkasa Ganges, whose waters are holy, nectarlike and pass in three directions The elephants hold down (Diggajas) her sacred waters in their bulky trunks and throw them diffused by the air and the same is styled dew The Mount Hemakûta is in the south (of Meru?), to the north and south of the snow clad Mounts (Himâvata) is the Pundra cloud which greatly increases the stock of rain All the rain formed there converts itself into the snow The wind on the Himavata draws by its own force these snow flakes and pours them on the great mountains Beyond the Himâvata there is little rain —20 25

Next to it is another cloud named Ivâ that helps the growth of beings These two clouds enhance the amount of rains —26

Thus I have described to you the clouds and how they are fed The Sun is said to be producer of rain —27

Rain heat and cold night evening and day, prosperity and adversity all originate from Dhruva —28

The sun from his position draws water of Dhruva in molecular form, remains in the bodies of various beings and goes out in every direction in the form of smoke when they burn the Sthavara (immoveables) and the Jangamas (moveables) —29 30

This (smoke) forms itself into clouds The sun is the centre of clouds He absorbs the water by His bright rays His rays with the help of air draw out water from the ocean But by means of white rays he obtains rain from the clouds in due seasons The waters from the (vapours) of the clouds when brought into contact of the wind fall in the shape of rain Such rain falls for six months for the good of the creation Wind roars and electricity is produced Fire is said to be the source of lightning —31-34

Meghas are called so on account of their sprinkling the landscape (with water) This expression is formed from the root Mihra (to sprinkle) That which does not throw down water is called Abhira Hence Abhira is stationary The sun established by Dhruva is the creator of rain —35

The air from Dhruva drives away the rain The circle of stars comes out of the sun and the planets and moves away from them, in

the end, it re enters the sun established in Dhruva Hence the chariot of the sun is seen near—36 37

It rests on a wheel with five spokes and three naves (or triple nave) It has eight wheels under the same circumference They have a common axle dotted with the particles of gold The sun moves in such a glorious chariot It extends to a lac of yojanas The pole (Isādandṛ) of the chariot is double in its longitude* —38 39

That chariot of the sun has been created by Brahma for necessity It is made of gold, pure and unmixed drawn by most handsome horses that run with the speed of wind The vedic metres are the steed to whom the wheel is attached The chariot resembles the vehicle of Varuna in all details —40 41

The sun moves about in the heaven every day on that chariot Now the various parts of the sun as well as of his chariot denote the various parts of the year —42

Day is one of the naves of His chariot's wheel Years are the spokes of the wheels The six seasons are its peripheries —43

Night is its fender Dharma is the high banner the yugas of the axle and pins the kalās (parts) which carry the ūrtas (?) [This line seems to be a corrupt reading] Kuṣṭhās are the nostrils of the horses, moments (ksanās) are their row of teeth, Nimesa is the (anukarsṛ) floor, Kalī the pole (Īṣā) Artha and Kama are the pins of the yoke and axle The vedic metres are the seven horses that like the air swiftly glide with the chariot Gayatri Pristupa, Jagati, Anastupa, Pankti, Vrihati, Usnik the seventh —44 17

The wheel is attached to the axle and the axle to Dhruva. The axle revolves with the wheel and Dhruva revolves with the axle The

* We are to understand here both in the axle and yoke two lovers one horizontal, the other perpendicular The horizontal arm of the axle has a wheel at one end, the other extremity is connected with the perpendicular arm To the horizontal arm of the yoke are harnessed the horses, and its inner or right extremity is secured to the perpendicular The upper ends of both perpendiculars are supposed to be attached to Dhruva the polestar by two aerial cords which are lengthened in the sun's southern course and shortened in its northern, and retained by which to Dhruva as to a pivot, the wheel of the car traverses the summit of the Mānasottara mountain on Pushkara dwipa which runs like a ring round the several continents and oceans The contrivance is commonly compared to an oil mill and was probably suggested by that machine, as constructed in India. As the Mānasottara mountain is but 50 000 leagues high and Meru, 84 000 whilst Dhruva is 1 500 000 both lovers are inclined at obtuse angles to the nave of the wheel and each other In images of the sun two equal and semi-circular axles connect a central wheel with the sides of the car Wilson's *Vignu Purāṇa*, Vol II p 229 (2nd Edition)

axle moves along with the wheel propelled by Dhruva. The chariot has been thus designed owing to some special reason —48 49

The success of the sun's chariot is due to the conjunction (with Dhruva). Thus this divine solar chariot moves about in the heaven. The pins of the yoke and axle are on its south. The pair of reins of the yoke and the wheel of this aerial chariot revolve round and round in all directions like the potter's wheel. The pins of the yoke and the axle traversing about the four quarters revolve round Dhruva by the force of the wind. The reins of that travelling chariot shorten on the Northern orbit and lengthened on the Southern. The pair of reins are fastened to the pins of the yoke and axle and are held by Dhruva, who thus attracts the sun. When the reins are drawn in by Dhruva the sun covers on either side of the line (diameter) 8000 yojanas. When the reins are released by Dhruva the sun begins to move on most swiftly the outer orbits —50 58

Here ends the one hundred and twenty fifth chapter describing the motion of the sun and moon in Bhuvanakoṣa

CHAPTER CXXVI

Sūta said —The chariot of the Sun is occupied by the several (1) Devas month after month, by turns, in regular succession, they carry Him on in His path together with a host of (2) R̥ṣis, (3) Gandharbhas, (4) Apsarās, (5) Nāgas, serpents, (6) charioteers and (7) Rakṣasas. These R̥ṣis etc., dwell there in the solar orb for a couple of months, turn by turn, and then make room for others —1 2

During the months of Chaitra and Vaiśākha, Brahmā and Aryamā, the two Devas, Pulastya and Pulaha, the two Prajāpatis, Vāsuki and Śankira, the two Nāgas, the chief singers—Tumvira and Nāda,—the two Gandharvas, Kritasthūrā and Puṇjikasthālī the two nymphs, the two charioteers, Rathakṛt and Rathauj, the two demons, Hetu and Pr̥hetī, resort to the solar region. During the two months Jyaisṭha and Āśādhā, in the summer, Mitra and Varuna, the two Devas, go to live there —3-6

Besides them, the following others also go there during the two months in the summer —Atri and Vasistha, the two R̥ṣis, Rakṣaka, Rambhaka the two Nāgas, Menakī and Sahadanya, the two Apsarās, Hāhī and Hāhū, the two singers, Rathantara and Rathakṛt, the two charioteers, Puruṣa and Vadha, the two Demons. Then the other Devas come in. During the months of Śrāva and Bhādrapada, the following

live there —The Devas Indra, Vivasvan, the Risis Angurî, Bhṛigu, the Nāgas Ekapāttri, Sankhapāla, the Gandharvas, Visvāvasu, Susena, the charioteers Pīṭa and Ratha, the nymphs Pramlochî Nimlochâ and the demons Heti and Vyāghra —7-12

The Devas Pajanya and Pâra, the sages Bharadvāja and Gautama reside there for two months in autumn. The Gandharvas Chitrāsena and Sutuchi, the beautiful nymphs Visvāchî and Ghṛitāchî, the serpents Airavatî and Dhṛanajyā, the two charioteers Senjit and Suṣenā, the demons Chāra and Vata reside in the sun during the months of Āsvin and Kārtikā. For the two months of the dewy season Agrahāyana and Pausā, the Devas Anśa and Bhṛgā, the Risis Kasyapa and Kratu, reside there. As well the serpents Mahāpādma and Karkotakā, the Gandharvas Chitrāsena and Purniyu, the nymphs Pūrvachitti and Uivasi, the charioteers Taksâ and Arisṭanemi, and the terrible demons Vidyūt and Sūrya. During the two winter months of Māgha and Phalgunā, the Devas Tṛṣṭa and Viṣṇu, the Risis Yamadagni and Viśvîmitra, the two sons of the serpent Kadru viz. Kamvāla and Āsvatara, the Gandharvas Dhṛitāśtra and Sauryarchā, the nymphs Tilottamâ and Rambhā, the charioteers Ritajita and Satyajita, the demons Brāhmopeta and Yajnopeta live there. In this way the Devas etc., inhabit the solar realm for the two months in their respective turn —13-24

The groups of the seven couples (1) Devas (2) Risis (3) Gandharvas, (4) Apsaras (5) Nāgas (6) charioteers and (7) Rākshasas that reside there for two months in their turn, are called the Sthānibhūmānis (the occupants of the place for the time). Of these, the twelve Devas (six couples for six seasons) lend their fiery lustre to the Sun. The Risis adore Him by reciting pleasant hymns of praise, the Gandharvas and the Apsaras show their devotion by their singing and dancing —25-26

The charioteers hold the reins of the horses, the serpents move to and fro, and the demons follow Him in His track —27

Besides these, the Vālakhillî Risis salute the Sun and accompany Him from His rise till He sets. The Sun shines and sheds heat and lustre with increased brilliancy with the powerful blaze of the gigantic bonfire of the potency, asceticism, Yoga, Dharma, knowledge, power and valour of these Devas —28-29

Note —The Vālakhillîs are a class of divine personages of the size of a thumb and produced from the Creator's body and said to precede the Sun's chariot (their number is said to be sixty thousand)

The Sun drives away all the troubles of the beings by His brilliance. The sins of men are reduced to ashes by His fire. He also takes away the

sins of those whose conduct is good ; and they roam about in the heavens along with Him. Those Devas out of merey, protect all the beings in their every walk of life, and make them perform asceticism, mutter japams and fill their hearts with joy. During the several manvantaras, the seats of the Abhimani Devas are thus changed. This order is always the same ; whether in the future, or in the past, or at present.—30-33.

Thus the seven sets of two dwell respectively in the fourteen manvantaras respectively. They all are fourteen in number and change their places thus in course of 14 manvantaras—31

The Sun in His diurnal course as He moves on, sheds His strong heating rays during the summer, causes cold during the winter and rains during the monsoon. He brings about night and day and spreads His rays far and wide as He travels. Thus by His rays, He brings in peace and satisfaction to all, the Devas, Pitṛis, and human beings alike. The days and nights, as they revolve, cause the bright and dark fortnights. The Sun stores up nectar every month in His rays. This nectar, puro and agreeable, the Devas drink in their appropriate fortnightly seasons. The Devas, the Pitṛis, the Sūmyas and the Kāvyaś, after having drunk this nectar in the shape of the Sun's rays, and replenished themselves, cause thereby good rain on this earth and make the plants, ordinary and medicinal, grow and satisfy the hunger of all beings—35-37

The Devas are satisfied with ambrosia by the sacrificial oblations once offered into the Fire every fortnight and poured after the recitation of the prescribed formulæ suffixed by svāhā. The Pitṛis are satisfied by the libations of water offered to them once every month (i e, monthly oblations are offered and they get satisfied for one month). The men live day and night on these grains and herbs. The Sun is the sustainer of all beings and He nourishes them by His rays.—38

For one night the Devas, the Pitṛis and the Rāsis worship the Moon. From the beginning of the dark fortnight the Moon turns back, wanes and becomes dull, His digits decline owing to His nectar being drunk up day by day 33330 Devas drink the lunar ambrosia The Moon thus declines during the dark fortnight and waxes until He becomes complete in the bright fortnight Thus, drinking the nectar, the Devas, at the end of the fortnight, go away elsewhere on the Amāvasyā (dark) night when the Pitṛis come to Him When the still small portion of the 15th part of the Moon is left, they drink that in the afternoon on the next day for a brief period of two kalās and go away after the completion of this dark fortnight The Saumyās, Vahriṣadas, Agniṣvattās and Kāvyaś, are the Pitṛis Those who preside over the year are known also as Kāvyaś So also the Dviṣas performing good works can become Kāvyaś The Saumya-pitṛas are rigid ascetics Vahriṣada, Saumya and Agniṣvātās are the well-known threefold Pitṛi creation who are recognised as twice-born (Brahmanas) —61 70

The 15th portion of the nectar of the moon is drunk by the Pitṛis The sixteenth part of the Moon is recognised as the junction of the two (dark and bright) fortnights, when the final waning takes place and fresh waxing begins Thus the waxing and waning of the Moon under the influence of the Sun have been described —71 72

Note —It is highly probable that the car festival of Sri Sri Jagannath in Puri Orissa, might have its origin on the movements of the chariot of the Sun which are again the reflections of the Soul residing in the body

Here ends the one hundred and twenty-sixth chapter on the courses of the Sun and the Moon

CHAPTER CXXVII

Sūta said —I shall now relate to you about the chariots of the stars and planets and Rahu (the ascending node) The chariot of Budha (Mercury, the son of Moon) is brilliant and white —1

It is drawn by ten horses as swift as wind The horses are of the following colours, respectively, viz —White, reddish brown, spotted, dark blue, black, purple, white, greenish, dark, and of variegated colours The horses are noble and excellent and born of wind —2 3

The huge chariot of Mars is made of gold It is eight wheeled It is drawn by eight red horses born of fire, with flags and bannors —4

Young Mars moves on in this car, his motions are direct, and retrograde and very retrograde Vrihaspati (Jupiter), the son of Angirā and the

✓learned preceptor of the Devas, moves in a golden chariot with flags on it. The chariot is drawn by 8 fair coloured horses born of fire. Jupiter remains for one year in each of the twelve signs of the zodiac, thus He moves on in his chariot and goes to his destination. The ✓chariot of Venus (Sukra) is brilliant like fire and decorated with flags, He goes on in this swift going chariot. Next comes Saturn. His chariot is made of iron. Ascending on this chariot drawn by horses as swift as wind, Saturn moves on —5 8

The dark coloured chariot of Rāhu is drawn by 8 swift horses of smoke-colour. The horses move as swift as wind and they are well covered. He dwells close to the Sun, but He travels on in the dark fortnight towards the Moon and returns to the Sun after that fortnight. The 8 horses of Ketu (the descending node) are slender and thin, of the colour of smoke, but they are hideous, very fiery and as swift as wind —9 11

Thus I have described to you about the chariots and horses of the planets. These are all attached to the Pole by ropes of wind (air). These cords are invisible and made of air. These moving duly make the several chariots move —12 13

All these stars are tied to Dhruva, and they move on propelled by the wind. The Moon and the Sun move on in the celestial firmament prompted by currents of strong wind. They glide on tied to the Dhruva. Their motions round the pole are brought about by these ropes made of wind —14

These stars and luminous spheres studded in the firmament, are the abodes of the Devas (Devagrihas). They float in the celestial atmosphere as boats float in rivers —15

The rays of the Pole star extend to the farthest limit where the stars are visible and they all move on tied to the Pole and thus cause others to move on —16

The stars and planets tied to the Dhruva (Pole) revolve and make others revolve as oil mill while revolving itself makes others revolve. The air that causes them to move and makes them look like a fiery circle (made by a fire-brand being waved round in the air) is known as Prayāsa. In this way the stars move on attached to the Pole. These stars are situated on the body of Śiśumāra, who lies (sleeps as it were) on the celestial firmament —17 19

A.B.—Śiśumāra is known as the zodiac personified and is no other than the child Viṣṇu

The sins committed in the day are swept away by the sight of this Śiśumāra chakra in the night. The man who sees the stars fixed on the Śiśumāra chakra lives for as many number of years more than his proper life period as the stars he sees, and one should know therefore the form and the location of the different limbs of this Śiśumāra chakra fully —20 21

Thus is His form —Uttāna pada is the chin of Śiśumāra, Sacrifice is the lower lip, Dharma is the forehead. Nārīyana and the Sadhyas are enshrined in the heart, the Asvins form the two feet on the eastern side (the right foot). Varuna and Āryamā form the two legs towards the west (the left foot) —22 23

The Devas, Sam vāsa and Mitra form respectively the fore and hind private parts, and Agni, Indra, Marichi, Kāśyapa, and Dhruva form His tail. There is no rising nor setting of these stars. They remain fixed at one place. The Moon, the Sun and other stars and planets are situated in the form of a circle facing this Śiśumāra chakra in the firmament. All the stars are presided over by Dhruva and circumbulate Him. This Pole star is the support and sacrificial pillar of these stars. The Dhruva is the best amongst the Agnidhras and Kāśyapas. He moves singly above the summit of Sumeru with His head downwards round the summit of Sumeru, as if looking at it, drugging at the same time along with Him the zodiac and the cluster of stars —24 29

Here ends the one hundred and twenty seventh chapter on the praises of the Pole star

CHAPTER CXXVIII

The Rishis said —We have heard what you have explained O Sūta. But what are those abodes of the Devas? Kindly explain more at length on the luminous spheres (the stars etc) —1

Sūta spoke —I shall now tell you about them, about the motions of the Sun and Moon, about the abodes of the Devas, the Sun and the Moon. In the beginning of the Kālpa, there was neither day nor night in this Universe, it was all covered over by darkness. Brahmā, born from Atyakta the Unmanifested did not, till then manifest any elements. Four elements were left, and Brahmā presided over them. Then Bhagavān Svayambhu desired to create the different Lōkas (worlds) and assumed Himself the form of a fire-fly and wandered about. He then thought within himself and came to know

that Agni (fire) had hidden himself, in the beginning of Kalpa, in waters and in the earth —2 5

He collected water and earth in the hope of getting fire out of them and He ultimately obtained three kinds of fires of equal amount, viz —the Pachahâgni, employed in cooking things, was begotten from the earth, the Sucha Agni, or the heat dominant in the sun, and the Jatharâgni, or fire of the belly, in the shape of beautiful electricity and not produced by the combustion of any fuel, &c Some electrical fire is increased by fire residing in itself, whereas some others kindle even without any fuel The fire produced by rubbing two pieces of wood together, is called Nirmathya Agni and is quenched by water —6 8

The electrical fire in the belly is resplendent, with no flames, and beautiful, this is the light in the white disc of the sun, it is devoid of heat and not manifest When the sun sets, one-fourth of his lustre enters into fire Therefore fire looks so bright in the night —9 10

When the sun rises, one-fourth of the heat of fire enters into Him, therefore He imparts heat in the day The mutual infusion of the heat and lustre of the Fire and Sun into each other causes the days and nights to have their above mentioned properties —11-12

When the sun rises on the northern half and south of the world, the night merges into the waters, therefore water looks of a copper colour during the day —13

When the sun sets, the day merges in the waters, hence the waters look bright in the night, in this way owing to the rising and setting of the sun, the night and day merge in the waters respectively The fire in the Sun is like a red-coloured jar and it has thousand legs When the sun shines, He draws water by the rays of this fire It is this fire that draws in waters of the rivers, wells, oceans, tanks, lakes, etc through His thousand rays —14 18

These thousand rays cause heat, rains and cold, of these, four hundred rays look like nâdis (tubular veins and arteries) and are of variegated forms, these cause rain Chandana, Medhya, Ketana, Chetana, Amrita and Jivana are all rain producing rays. Three hundred rays produce cold, and they are drunk (absorbed) by the moon, stars and planets. These are the middle rays —19 20

The other rays are all white and gladden the hearts of beings They cause heat. They are three hundred in number and known by the names Kukubh, Go, Viasat, Sukla and others They sustain and protect the Devas, Petris, and human beings —21 22

The sun always satisfies men by producing herbs, the Pitris through the libations of water svadhâ and the Devas through the sacrificial offerings svahâ —23

During spring and hot weather the sun imparts heat by his three hundred rays, during the rainy season and autumn causes rain by his four hundred rays, during the dewy and winter season imparts cold by his three hundred rays —24 25

He imparts strength in the herbs and plants, bestows nectar to svadhâ and imbues immortality in the nectars of the Devas. Thus He benefits the three worlds by His three fold action. His thousand rays thus perform different functions in the different seasons causing good to half the Lokas —26

Such is the white shining solar orb known in the worlds. From Him emanate the stars, planets and the moon, and they are preserved by Him —27-28

It is by the Śusumnâ ray of the Sun that the Moon waxes again, day by day. The stars are born from the eastern ray of the Sun, named Hari-kṣa —29

The Viśvakarmâ ray of the sun is in the south. He is the sustainer of the planet Mercury. The Viśvavasu ray of the Sun is in the west, and He is the originator of the planet Venus —30

The Samvārdhan ray is the originator of Mangala (Mars), the Āsvabhū ray, the sixth one is the producer of Jupiter —31

The Surâta ray nourishes Saturn. Because these never fade, therefore they are called Nakṣatras (stars) —32

These are the fields the regions of the sun. Their rays fall incessantly unto Him, and the Sun accepts them also as His. Hence they are named Nakṣatras. (The Sun pervades all these by His rays) —33

Those persons who perform good and meritorious works in this world, go to these planets and stars (the Nakṣatras) after they leave their mortal coils and these are saved. Hence these Nakṣatras are called Tārakas. And as they are white in colour, they are named Suklâs —34

The Sun is called Āditya on account of His having the lustre of the fire and asceticism of the holy kings of this earth as well as those of Heaven. The root 'Sṛat' means 'to pour out to core' and the Sun is called 'Savitâ' because he sheds pours out tejas fire —35-36

The root 'chand' has various meanings, it connotes whiteness, nectar, cold and pleasure. The word Chandrama (the moon) has come out of this root —37

The shining mandalas of the sun and the moon in the divine firmament are luminous, white, full of water and fire. They look handsome like white pitchers —38

✓ All those Itishis who attained Devahood by their karmas in the several Manvantaras have become the above luminous spheres. Their abodes in the firmament are termed "Devagrihas". The Sun has got his abode as the Sun, so the Moon has got his "Saumya" abode, the planet Venus has got his Saukra abode. This Saukra abode is shining and has sixteen spokes (16 petalled lotus). Jupiter has attained his "Vrihat" (big) abode. Mars has got his red abode —39 41

Saturn enters into the "Saturn" mandala, the Budha into the Budha and the Rāhu (ascending node) into the solar abodes. All the stars enter into their mandalas respectively, so these luminous spheres in the firmament are known as Devagrihas of those persons who performed highly meritorious works in this world —42 43

The Devagrihas, mentioned before, exist in every Manvantara till the time of dissolution —44

The Devas occupy these Devagrihas again and again by their "Abhimāna" (presiding) capacities, the past Devas occupied their places along with others with their past presiding capacities, the present ones with their present presiding capacities, the future ones will reign with their future presiding capacities. (But all of them preserve their respective characteristic features of their different abodes). Vivasvān the Sun, is the eighth son of Aditi —44 46

✓ The luminous Moon is known as Vāsu, He is qualified with Dharma. Śakra or Bhārgava is the priest of the demons —47

Vrihaspati of great fiery asceticism is the priest of the Devas and is the son of Angirī, the handsome Budha is the son of the Moon —48

The ugly Saturu was born of the womb of Samgyā by the Sun. Mangala was born of the womb of Vikesi by Fire —49

All these stars are born from the womb (of the firmament) and are the progeny of Dakṣa. Rāhu, the destroyer of beings, is the demon born of Sindhikā —50

These are the Abhimāni Devas (the Masters, the presiding Deities)

in the spheres of the moon, the sun, the stars and the planets. Thus the above abodes of the Devas are described —51

The abode of the thousand rayed Sun is divine, fiery and of white colour. The abode of the Moon is thousand rayed, bright, energetic, and full of waters —52

Budha (Mercury) lives with the Sun. The abode of Śukra (Venus) is sixteen-rayed and watery —53

The abode of Mangala (Mars) consists of nine rays and is red in appearance, water is also there. Vrihaspati (Jupiter) has 12 rays and the colour is turmeric yellow, His abode is big —54

The abode of Saturn is eight-rayed, black, and is made of iron. Rādhū's abode is also made of iron and He causes pain to all beings —55

All the asterisms are the refuge of the virtuous. Their rays are silvery and as they are the redeemers of all the beings, they are called Tarakās, also called Śiklikas on account of their white colour —56

The diameter of the Sun is nine thousand yojanas and its circumference is three times that (27000 yojanas) —57

N B—According to Surya Siddhanta the diameter of the Sun is 6500 yojanas and the diameter of the Moon is 480 yojanas

The diameter of the Moon is twice the diameter of the Sun, its circumference is thrice its diameter —58

The stars are situated above all and their diameter is one-half yojana —59

The size of Rāhu is the same with the stars, He travels below them. His place is made up of the shadow of the earth by Brahmā, it is full of Tamas (darkness). Rāhu enters into the Sun in the bright fortnight, in the dark fortnight it emerges from the Sun and enters into the Moon. It is named Svar bhānu, because He urges forward by His own rays —60 62.

The diameter and the circumference of Venus are one-sixteenth ($\frac{1}{16}$) of those of the Moon in yojanas (63)

Śukra is the 16th part of the Moon. The diameters and circumferences are measured all in Yojanas —63

The diameter and the circumference of Jupiter are one fourth less than those of Venus, Mars and Ketu are one fourth less than those of Jupiter. Rāhu and Mercury's dimensions are one-fourth less than those of Mars and Ketu (the descending node) 64 65

The diameter and circumference of each of the stars are the same as those of Mercury. Some stars also have dimensions of five hundred,

four hundred, three hundred, two hundred, one hundred *yojanas*; there are some also having dimensions of one-half *yojanas*. No stars exist less than these. Now I will describe those malefic and benefic planets that are situated above them.—66-68.

✓ Saturn, Jupiter, and Mars are slow-going planets (superior planets.) Below them the Moon, Sun, Mercury, and Venus are the quick-moving planets (inferior planets.) There are as many crores of *Tārakās* as there *Rikṣas* (asterisms).—69-70.

The Sun moves lowest down of all the planets. Above Him the Moon travels.—71.

✓ The stars travel above the Moon; above Moon, travels Mercury; above Mercury, travels Venus; above Venus, travels Mars; above Mars, travels Jupiter; above Jupiter, travels Saturn.—72-73

✓ The *Saptarṣis* (the great Bear) exist above Saturn; and above the great *Béar* exists the Pole (*Dhruva*) The three worlds are tied on to this *Dhruva*.—74.

The stars in the firmament are two lakh (200,000) *yojanas* apart from each other. The planets above them are also placed similarly apart. The Sun, Moon, and the planets run towards the stars and get merged in them. They remain in their *Uchcha* and *Nicha* houses (aphelion and perihelion); and while entering into or coming out of them, they look on the beings. So these are situated with regard to each other.—75-78.

✓ The learned should know exactly their various conjunctions. Thus have been described all about this earth, *Dvīpas*, oceans, mountains, years, rivers, and the inhabitants thereof.—79-80.

The several locations of the luminous spheres of the firmament are brought on by the influence of the Sun. In its central part, there exists the wind termed *Āvarta*. This pervades, in the form of a circle all the *Nakṣatras* *maṇḍalas*. This has been so ordained by the Almighty God for the use of His several beings.—81-82.

✓ The stars, the earth, etc., were located thus by *Brahmā* in their proper places at the beginning of the *Kalpa* —83

All these locations are assigned by the Supreme Being; no one can exactly describe the vastness of the infinite nature of this Universe. No human being with his fleshy eyes can know exactly its true nature.—84

Here ends the one-hundred and twenty eighth chapter on the description of the Devagrīhas (the bright spheres of the firmament.)



THE MATSYA PURANAM

PART II.

CHAPTER CXXIX

The Rishis said — Tell us, O, Sûta ! how in ancient days did Lord Sîva attain the name of Tripurârî and how did He reduce the fort Tripura to ashes. Pray, be pleased to tell us all about it in detail. How the fortified town of Tripura was built by the mysterious power of Maya, and how was it reduced to ashes by one arrow of Sîva. Pray, tell us how all this happened. We all ask you, reverently, again and again — 1 2

Sûta said — O, Rishis ! Hear from me how the fort Tripura was consumed by the mighty Lord Sîva. In ancient days, there lived a Dînava named Maya, he was endowed with extraordinary powers and he was the originator of wonderful artifices and extraordinary devices generally known as Miyâ. Once conquered by the Devas in a battle, Maya devoted himself to hard penances. Two other demons also joined him and began to practise severe austerities with the same object in view. The name of the one was the powerful Vidyumâli, and of the other was Tarak sura. Both of them were very powerful and strong — 3-5

These two began to perform their penances by the side of Maya and caught his fire and energy. They began to look like the three Fires or like the three worlds personified. They remained engaged in their penances burning, as it were the three worlds. They lived in water during the winter, warmed themselves with a ring of fire lit up around them during the summer with fierce sun overhead and stood on their legs in the open space during the rains and began to taste their tear-bolles. They lived only on roots and fruits and water and they worshipped with flowers etc. They used to take their simple fare after one day's interval and the bark of wood that they had on their bolles was besmeared with mud. They practised austerities half immersed in the mud of aquatic plants and thus their minds became free from all dirt. Their bodies became devoid of all flesh, they became lean and thin, the veins became visible all over their bodies. Owing to their severe austerities the whole universe became devoid of any lustre powerless, and began to look dull — 6-11

The three worlds were about to be consumed by the fire of their asceticism when the Lord Brahmâ appeared before them. The bold those Dînavas then, chanted the praises of the Supreme-Being

Brahmā, who appeared there suddenly, and pleased Him with their devotion. Brahmā, then, pleased with those three ascetics who looked like Sun owing to their tapasyā, cast an affectionate glance on them, and said — "O children! I am much pleased with your devotion and have come to grant boons unto you. Ask me what you wish." Hearing these words of Brahmā, who was thus pleased, Maya, capable to build anything, was rejoiced and said — "In days gone by, in the great Tārakāmayā war that ensued between the Devas and the Daityas, the former were victorious and mercilessly killed the latter with their weapons. The Devas always oppress us on account of former enmity. We then fled away with terror. In our hour of trial and misfortune we could not rely on any one for help and protection. Finding no source of solace, we have now resorted to this practice of penances and now with the help of our asceticism and through Your Grace, we wish to erect a most solid and impregnable fort which would defy the Devas. The name of this would be Tripura. Now, O, Lord! grant me this boon that when the fort is completed it will be quite safe from the attacks of those residing on land and in water as well as from the curses of the sages and Munis and from attacks of the Devas." Hearing those words of Maya, capable to build another universe by his Mayā, Lord Brahmā said smilingly — "O, Maya, leader of the demons! It is impossible to become immortal, where everything is not everlasting, knowing this, you can build your fort with mud." Maya again addressed Brahmā with folded hands — "If this fort be not quite impregnable, then let it be that it would be destroyed by one arrow only, shot once by Śiva, in the course of warfare." Brahmā said, "Be it so" and then went away — 11-25

The Lord disappeared from the spot as vanishes the wealth obtained in dreams. Having obtained the boon, those powerful Daityas, then healthy and shining like Sun, began to look more brilliant with their power of asceticism — 26-27

The highly intelligent and powerful Maya then began to prepare plans for building the Tripura fort — 28

He said to himself — "I, alone, should live in that Tripura fort. It ought to be built in such a way as no one amongst the Devas might be able to destroy it with a single arrow." He thought also "I should make each of the three fortresses 100 yojanas in length and breadth. The building would be commenced and completed under the Yoga of the asterism Puṣyā, when the above three cities would rise and meet the celestial firmament and whoever would get hold of and attack the above cities under this Puṣyayoga would be able to destroy them by means of only one arrow shot by him. The lowest fort, that on earth, is to be made of iron, the one in the celestial firmament is to be made of silver, and the topmost one is to be built of gold. These three combined would be known as the 'Tripura' fort. The length and breadth of this is to be one hundred yojanas each, and it will be impregnable to all. It will be decorated with many palatial buildings, various instruments, various weapons, śaṭaḅhis, cakras, spears, upais, kampanas and various other arms. Hundreds of towers and turrets would

be built to make the cities look like the great Mandara and Meru. Who can destroy, save the three eyed Bhagavan (Śiva), these three cities, touching the Heavens, and so well guarded by myself, Tāraka and Vidyumnāli? —29 36

N B—Pasyāyoga=when the Moon, the star Pasyā, and the forts come in one line in conjunction

Here ends the one hundred and twenty ninth chapter on the anecdote of Tripurāsura

CHAPTER CXXX

Sūta said —Thus thinking in his mind, Maya built the Tripura fort according to his designs with materials brought out by divine means. He located the fort where he had conceived and the principal entrance gates the other ornamental gateways, the upper storey with their doors, court room, sitting room, seraglios, broad pathways, high roads, lanes, bye-lanes, quadrangular marts, temple of Śiva, the tank with banyan trees round it, another tank with steps, wells, fruit and flower gardens, assembly rooms, pleasure gardens, resting places, delightful pathways for Dānavas etc., were all laid and built according to the pre-conceived plans. This is how the town of Tripura was built by Maya versed in all the sciences about building and town planning, as I am told. The town so built by Maya, is known by the name Pripura, so we have heard. The fortress of iron, built by Maya, was fixed as the abode of Tārākāsura and Vidyumnāli settled down in the beautiful fortress of silver shining like Moon. Maya resided in the fortress of gold built by himself. The width of both the cities of Tārākāsura and Vidyumnāli was 100 yojanas. The great city of Maya shone like the Mount Sumeru —1 11

It was built during the interval occupied by Pasyāyoga (when the Moon Pasyā and the forts were in one line in combination). Maya built his Tripura, as Śiva had built his Puspaka Vimāna (celestial car). The paths of Maya leading from one fortress to the other were lined with beautiful vases full of wine. The iron, gold and silver plated houses of the Dānavas were also built in hundreds and thousands on either sides of the pathways. The three cities, then of the Asuras with hundreds of palatial buildings and decked with various gems rose high according to their will and transcending all the worlds, looked very beautiful, as apartments on the top of a house. The fort could be made to go anywhere where Maya would wish. It contained pleasure gardens, wells and tanks full of lotuses. It abounded with the groves of Aśoka trees with cuckoos and nightingales singing in them. There were many painters studios, quadrangular spaces enclosed by buildings, rows of seventeen or eighteen storeyed houses, with various flags banners, and garlands, all built by Maya.—12 17

The palatial buildings resounded with the sounds of hundreds of small tinkling bells, they were filled with the perfumes of various sweet-scented flowers. The houses were neatly plastered and looked beautiful with various flowers and offerings to the Deity. The white

houses of the fort Tripura were all covered with smoke arising from sacrificial offerings, jars full of water were arranged there in rows thus making them look like rows of swans. The rows of pendant garlands, pearls and jewels on the several buildings made them defy the splendour of the Moon —18 20

The houses decorated with flowers, Mallikā and Jāti, etc., and scented with nice perfumes and dhūpas made them look like good persons endowed with five senses, and looking on all with equal sight. Round the three fortresses, were built three enclosure walls that looked like mountainous structures. These walls were built respectively of gold, silver and iron and ornamented with gems, jewels and collyrium. Hundreds of Gopuras (entrance gates) existed there in every fortress, decked with flags and banners and looking like mountain tops. The inner compartments for women resounded with the sounds of tinkling bells on their anklets, and these were more beautiful than the Heavens. In these compartments, there were many resting places, Vihāras (places of enjoyments), tanks, banyan trees, quadrangular marts, pools, lakes, gardens and forests. All sorts of excellent divine objects of enjoyment were there, and they were decorated with various gems and jewels. The outlets of the three fortresses were rendered beautiful with various flowers and they were surrounded by hundreds of deep ditches and moats. These moats were equipped with various weapons to defeat enemies' designs —21 26

When the sons of Diti, of unrivalled valour, and the great enemies of Indra heard that the Dānava Maya of wonderful valour and deeds had built such a fortress they came in hundreds and thousands and took refuge there. That Tripura fort, then became quite full of the Asuras, the tormentors of people and the destroyers of their enemies, and it looked gigantic like elephants and mountains as if the sky had been overcast with dark clouds about to shower rains —27 28

*Here ends the one hundred and thirtieth chapter on the laying
of the fort Tripura*

CHAPTER CXXXI

Sūta said —Maya the great Asura architect designed the Tripura fortress so ingeniously that it was impervious to his enemies both the Suras and the Asuras. Then by the order of Maya the Asuras who looked like Yama the God of Death gladly entered the houses within the fortress with their wives and children, arms and weapons. It looked then, like lots of lions entering a forest, or a host of sharks and crocodiles entering the ocean and when the powerful enemies of the gods began to dwell there it seemed that a body was occupied all over with intense rage. That Tripura fortress became quite full of those enemies of the Devas. Millions and millions of Asuras came to dwell there. They all flocked there in great multitudes from the lower regions and mountains, like the banks of clouds gleaming with flashes of lightning —1 5

The residents of that fortress got whatever they desired, for their

Sovereign Maya ministered to their wants by his Māyāik (supernatural) powers and produced then and there all these things. They, with their bodies covered with sandal paste, perfumes and wearing beautiful garments, moved about freely like infuriated elephants to amuse themselves in the beautiful mango groves and on the banks of the lakes shining white with moonbeams falling on them and full of beautiful lotus flowers. They enjoyed themselves in the company of their enchanting consorts, and found every happiness in abundance at the spots designed and laid out so skilfully by Maya. Their ornaments, garments, garlands and scented pastes began to look exceedingly beautiful. Living there in the beautiful and secure fortress built by Maya they directed their attention to Dharma, Artha and Kama. They passed their days in Tripura as happily as the Devas do in Svarga. They looked after their parents, and the wives paid every attention to their husbands. They all passed their days in perfect peace and harmony. No signs of quarrels were visible amongst them. Irreligion could not become so strong as to affect the residents there, they all were the worshippers of Śiva. They loudly chanted the Vedic hymns and played on the Vinā and flute in unison with the tinkling of the anklets. They always enjoyed in company of their consorts and their hearts were always gladdened by the pleasing peals of laughter of the ladies. In this way they passed their days in the worship of the Devas and Brahmanas and in the enjoyment of Artha, Dharma and Kama. Thus a very long time passed away. Sometime after befriended by evening, poverty, jealousy, greed, disunion and the kali simultaneously entered the fortress of Tripura and settled down in the bodies of the Danavas like so many diseases. Maya saw all these very dreadful things in a dream —6-19

In the morning when the sun arose with all his glory, Maya came to his audience hall and in company of the two other Danavas looked beautiful like the cloud between two suns and took his seat on the beautiful throne, bedecked with gold and looking like the peak of the Mount Meru. Paraka and Vidyumall took their seats on each of his sides as the two young elephants appear by the two sides of a big elephant —20-22

When the three Asuras took their respective seats, it seemed that the clouds rested on the top of the summit of the golden mountain. Then, one by one, all the Asuras, with their strong armours and military dress very violent came there to Maya's assembly. And when everyone sat down on his seat, Maya the maker of Māyā addressed them as follows —23-24

"Hear, O sons of Dāksayanī 'wanderers in the air' you, that roar in the celestial regions 'the dreadful dream that I dreamt last night. I saw in my dream four women, three of them very terrible and belonging to this earth, raging like fire enter the Tripura fortress. On entering this city, they began to torment the people thereof. Their valour is indomitable, they entered with rage into the city and divided themselves into many forms and entered into the bodies of the demons. This whole city, it seemed, was covered over with darkness. You all, with your houses and everything were drowned in the ocean. I saw one owl and a fair naked woman on a donkey, I saw also a man

with a mark of redpowder on his forehead, he was four footed and three-eyed. The woman, seen before, was chased by this man. I awoke then O, sons of Diti! Thus this dreadful woman appeared. Thus the dream was dreamt by me. I do not know whether this dream portends future disasters to the Asuras? Whatever this may be, if I be fit to be your Emperor and if you consider my words beneficial to you, then, I advise you not to be jealous of each other. Avoid lust, anger, jealousy, envy and hold fast to truth, self restraint, Dharma and behave yourselves like Munis. Spread peace everywhere and worship Śiva. Who knows, that by observing these, all the forebodings of evils would be averted! From the dream, it appears that the three-eyed Rudra, the Deva of the Devas is angry with us, for, O Asuras I see clearly what will befall this Tripura castle. So you all should avoid quarrels acquire sincerity, and see how this dream fares with us —29-36

Hearing these words of Māyā they looked agitated with anger and hatred which predicted their downfall. Overcome by misfortune, they looked on one another with eyes reddened with anger, though they were thoroughly convinced of their impending ruin and destruction. Those demons thus overcome by destiny, abandoned the path of truth and their course of virtue and started on the path of vice —37-39

First, they began to hate the holy Brāhmanas, they gave up their daily course of worship, they ceased to pay their respects to their preceptors and began to be angry with one another. They became addicted to habits of quarrelling with one another, they mocked their religion, they abused one another, and every one of them played the master. They began to insult their elders, and despise the objects of their everyday adoration. They ceased to perform good deeds and were vexed at mere trifles and their eyes overflowed with tears. They ate at night curds, barley porridge, milk and woodapple, slept with their unclean bodies, they left off washing their feet and hands after answering calls of nature, they retired to bed without cleaning themselves. They began to fear cats like mice and never cleaned their persons after enjoying themselves in company of their consorts and never observed the rules of decency in dallying with their women folk. Thus they became a corrupt lot though they had led virtuous lives before, and they now began to trouble the Devas sages and hermits —40-48

Though prohibited by Māyā they began to commit acts incurring the displeasure of the Brāhmanas and thus went on in their path of destruction. In their anger, they devastated, Vaidhṛāja Nandāyāna, Chitrārathāyāna Aśokāyāna, Varāśokāyāna, which gave fruits and flowers in all the seasons and they destroyed groves of hermits though they were masters of these places. They destroyed the abodes of the Devas, hermits and devotees. The whole universe looked devastated like a field infested with locusts —47-50

Here ends the one hundred and thirty-first chapter on Māyā's dreaming bad dreams in the anecdote of three castles

CHAPTER CXXXII

Sûta said —When the vicious Dānavas began to destroy places full of habitation, and also the hermitages, the whole world was dismayed with horror. The Dānavas traversing the skies and roaring like lions, thus frightened living creatures, plunged the world into darkness and despair —1-2

Seeing the chaos thus created by them, the Âdityas, Vasus, Sādhyas, Devas, Pitris, Maruts, shuddered with terror and went to Brahmā for protection. They all saluted the Deity with four heads seated on His golden lotus throne and said —“O Lord of Lords! O Sinless One! the Dānavas residing in Tripura castles protected by your blessings, are causing us great pain, pray, therefore, be pleased to give them good counsels. O Pitāmaha! we are flying from them like the geese at the approach of clouds and the deer at the approach of a lion. O, Pious One! we are so much confused by our troubles that we have forgotten even the names of our better halves and sons, etc. The Dānavas blinded by greed and delusion have broken the dwellings of the Devas and the hermitages of the anchorites and are travelling all over the world. If you do not come readily to the rescue of the distressed, all this universe will become devoid of habitation, as well as of men, Devas and Risis” —3-9

Hearing the above words of the Devas, Brahmā addressed Indra and others as follows, while his face beamed with radiance of joy like the Moon. The boon granted to Maya by me, has now come to its end and now his destruction is not far distant. This famous Tripura fortress ought to be destroyed by only a single arrow. It cannot be annihilated by showers of arrows. O Devas! I do not find a single one amongst you who can destroy Tripura along with Maya and the Danavas by a single arrow. That fortress of Tripura cannot be destroyed by one of weak calibre. Śiva alone, the Lord of all beings can do so. If you all go and pray to Him who upset the sacrifice of Dakṣa, He will undoubtedly destroy Maya and his castle Tripura. Because each of the three castles of Tripura are 100 yojanas in diameter and all three of them were constructed during the conjunction of the asterism Puṣyā with the Moon, you should, therefore, devise that plan which may lead Śiva to destroy them in one arrow —10 16

Then the Devas all proclaimed at once with sorrowful minds —“We will all go to Him.” Brahmā also accompanied them to get their object fulfilled and they all went to the abode of Śiva. They beheld that supreme and glorious Śiva, the lord of the past, present and future in company of His noble consort, Pārvatī, and the high souled Nandīkeśvara. In other words, the Devas were bedazzled with the sublime glory of the mighty Śiva. He was of a fiery colour, unborn, of three eyes resembling the three pits of fires, with the splendour of one thousand suns, decked with five-coloured ornaments, having the crescent Moon on His forehead, and his face looking sweet like the Moon. The Devas considered themselves blessed by seeing the Lord, the Unborn One, the Nilalohita (of blue and red colour), ready to grant boons, the Lord of Pārvatī, the Lord

of gods, the Deva Swayambhu Whom they now began to adore with their devotional hymns —17 20

They then said —“ O, Master of all ! O Bhava ! O Sarva ! O Rudra ! the Giver of all boons O Lord of all creatures ! O Eternal One ! O Thou terrible ! O Thou wearing braided and matted hair ! we bow down to Thee again and again O, Great Deva ! Bhūma Trīmukha, the Image of Peace, Īśāna, the Destroyer of all ills the Annihilator of Andhaka ! we salute Thee O, blue-necked, O Penetrating One ! O Destroyer of the enemies of Kumār Kṛtikeya ! O Begetter of Kumāra ! O Red One ! O Dhumra ! O Vara ! O Krathana ! O Eternal One ! O Nilasikhandā ! O Trident holder ! O Divyasya !, we bow down to Thee We salute Thee ! O Uruga, Three eyed O Hiranya ! O Vasureta ! O Unthinkable ! The Lord of the Mother of the Universe, adored by all the Devas O, Vṛṣadhvaja ! O Munda ! Having long hair, O Brahmachāri ! O Ascetic ! O Brahmana ! we all salute Thee Our salutations to Thee O Unconquered One ! O Thou the Soul of the Universe ! the Creator of the Universe ! the Pervader of the Universe ! Who assumes Divine forms, the Supreme Lord ! the Divine Swayambhu, O Thou who art the worthy object to be approached ! the worthy object to be desired ! to be adored and worshipped O Thou, who showest mercy to the devotees ! O Thou Eternal One, the Giver of one's desired objects ! we bow down to Thee again and again ” —28 29

*Here ends the one hundred and thirty second chapter
on adoring the Great Siva*

CHAPTER CXXXIII

Sūta said —Siva thus entreated by Brahmā and other Devas said — “ Where lies the cause of your great danger ? Welcome to you all, tell me your object plainly and I will give you all that you desire, I feel there is nothing that I cannot grant you I always cherish in my mind the greatest good of you all, the great asceticism that I practise is always for your welfare I shall always protect you and my devotees I shall destroy those who may be your and therefore my enemies and thus bring about your happiness Who is so very powerful that has become your great enemy ? —1 4

Hearing the above words of Siva the Devasaid, “ Lord ! Your power is great a few very strong and ferocious Asuras have practised severe austerities and are now causing us pain We have, therefore come to You for rescue O, Three eyed One ! Maya the son of Diti, is always quarrelsome and is our great enemy He has built the castle named Tripura with yellowish white ornamental entrance gates, and other Dinavas being sheltered there and being fearless on account of boons granted to them, have become a source of great trouble to us They treat us like menials as if we have no supporter They have destroyed Nandinavana, etc, and other famous gardens in the Heavens, and have forcibly carried away the Apsaras, Itambha, etc, as well as the elephants Kumuda, Añjana, Vamana, and Airāvata belonging to Indra The chief

horses of Indra are stolen away and now yoked by the Asuras to their chariots. Our chariots, elephants, horses, women and riches have all been carried away by them and we do not know how we can win them back. Our lives are now in danger"—5 12

The three eyed Lord Śiva whose carrier is buffalo, thus appealed by the Devas said—"O Devas! Cast aside your great fears caused by the Danavas, I shall reduce the castle Tripura to ashes, but you should do now what I wish you to do. If you want me to destroy that fortified town along with the demons, you should fit out my war chariot"—13 15

Accordingly, Brahmā and others in obedience to His orders equipped at once an excellent chariot. They fixed the earth as its basis, the two attendants of Śiva as the two poles of the chariot (to which the yoke is fixed), the Mount Meru the seat in the chariot, the Mandara, the axle, the Sun and the Moon as the two silvery and golden wheels, the dark and the lunar fortnights as the two felines of the wheels, all the Devas for the machinery of the chariot, the serpents Kamala and Aśvatara as the tying rope of the chariot, Śukra, Vṛhaspati, Budhī, Mangala, and Saturn as the conveyors of the chariot and the firmament as the fender (with which a chariot is provided as a defence against collision). The eyes of serpents became the golden piping instruments (made of bamboos) of the chariot, the cheerful Devas bedecked the chariot with gems, pearls and sapphires—16 22

The sacred rivers, the Ganges, the Indus, the Śatadru, the Chandra-bhaga, the Iravatī, the Vitastī, the Vipasā, the Yamunā, the Gandakī, the Sarasvatī, the Devikā, and the Sarayu, were utilized in place of the bamboos in the chariot. The Nāgas (women) of the Dhritarāstra family became the prostitutes in the chariot, and the descendants of Vasuki, the various haughty serpents became the arrows of the bows and lodged themselves in the quivers. Surasā, Sarma, Kadrū, Vinata, Śuchi, Trisā, Vubhikṣā, Sarvogrā Mṛitvu, Sarvasāma, Brahmavadhya, Gobadhyā, Valabadhyā, Prajabhūti, etc., went to the chariot of Śiva in the form of darts and javelins. The four Yugas took the place of the yoke, the four Hotras and four Varnas became the golden ear rings, capable to do great works. That yoke illustrious like the ages rested on the fore of the chariot and was tied to it by means of the serpent Dhritarāstra that served the purpose of a rope—23 30

The four Vedas, viz, Rik, Sāma Yajuh Atharva became the four horses of the chariot. The various forms of charities were the ornaments of those horses and the serpents Padma Mahāpadma, Takṣaka, Karkotaka, and Dhananjaya were utilized in tying the hair of the horses—31-33

The sacred mantras originating from Om and the various sacrifices, viz, the remedying of evils, the tying of beasts, etc., became the jewels, pearls and corals of the chariot. The most holy Om was the whip and Vasata formed its tip knot. Śinivālī, Kūhū, Amāvāsya, Rakā and Anumatī were employed as the reins of the horses, there were also the black, yellow, white, red, brown banners of the chariot. The year made up of six seasons became the bow and the deathless Ambikā formed its fast string—34-39

Note — द्रष्ट = An exclamation used on making an oblation to a Deity

दिवावाता = The day preceding that of the new moon or on which the moon rises with scarcely visible crescent

कुट्ट = The last day of the lunar month when the moon is invisible

पक्षा = The full moon day

अशुक्ल = The 15th day of the moon's age on which she rises one digit less than full when the gods and the manes receive oblations with favour

Lord Rudra became the great Kāla (time) and this Kāla is the year, and His consort Uma the Kālaratnī became the deathless bowstring — 40

Note — उमा is same as Pārvatī

कालपति = A dark night Yama's sister The night of destruction

अमर = Imperishable

The arrow with which Śiva consumed the castle Tripura was forged with the potency of the three Devas — (1) Mahā Viṣṇu, (2) Soma, and (3) Agni. Agni was the mouth of the arrow, and the Moon the dispeller of darkness, located Himself in the main portion of the shaft and Viṣṇu presented Himself in the form of its violence and strength. The snake Vāsuki discharged his terrible venom into that arrow to make it more mortal — 41-43

The Devas, having thus prepared the chariot, went to Śiva and said

"O, Conqueror of the demons and the enemies! we have got this chariot ready for Thee which will help to drive away the troubles of Indra and other Devas and thus preserve them" — 44-45

The Lord Śiva then said — Well done! and then began to examine that huge divine chariot looking like Mount Sūmeru and was highly pleased with it. He praised the skill of the Devas and said to them

"O Devas! You should soon provide this chariot with a skilful driver as well" — 46-48

The Devas were very much confused to hear those words of the Lord and looked as if they had been pierced by arrows. They began to think deeply on this point. They said to themselves — "Who can be the worthy charioteer of Mahādeva save Viṣṇu? So let us go and take His refuge" — 49-50

Thinking thus they looked like buffaloes with yokes on their necks and obstructed by mountains on their way, and they heaved a deep sigh saying "Alas! how can we accomplish this?" — 51

Brahmā seeing the Devas overpowered with anxiety and ready to go and stand on the pole of the chariot said, "I shall be the charioteer, and with these words He took the reins of the horses when all the Devas assembled there, expressed their unbounded delight in a loud chorus of exclamation. Brahmā started the chariot and Lord Śiva jumped into it saying "Yes He is the worthy charioteer of Mine." When Śiva seated Himself in the chariot, the horses through His weight knelt down to the ground until their faces were covered with dust. At that time, Lord Śiva, finding those horses — the manifestations of the Vedas — falling down to the ground, lifted them up, as a dutiful son up-lifts his distressed manes — 52-56

Again a loud exclamation arose and all the Devas shouted frequently, "Victory, victory to Hara," which seemed like the roaring sound of the billows of the ocean. Then Brahmâ, the giver of boons, made the steeds go faster by smacking the whip of Om. The horses with their heads lifted up into the air and their mouths open, galloped away, hissing like ferocious serpents as if they would devour the Heavens. The horses, goaded by Brahmâ and directed by Śiva, flew like the wind blowing at the time of the destruction of the world — 57-60

By the injunctions of the Lord Śiva, Nandikeśvara sat on the bull holding the stem of His illustrious banner. Śukia and Vṛhaspati, of the lustre of the sun, anxious to win the pleasure of Śiva, began to look after the chariot wheels. The serpent, Śeṣa, the destroyer of all evils, used to guard the chariot and Brahma's bed on the chariot, with arrows in hand. Dharmarāja appeared on His fiery buffalo, Kuvera came on His serpents, and Indra came on His elephant Airāvata, and they all guarded the chariot. Svāmīkārtikeya, the grantor of boons, came to guard His father's chariot, riding on His Kinnara like resounding peacock, whose beauty defied that of hundred Moons — 61-65

Nandīśvara held the bright trident and looked like Yama, the destroyer of all Lokas. He protected the back and the two sides of the chariot. Pramathas, the attendants of Śiva, like volcanic mountains, ablaze like fire and robust like the snow clad peaks of the mountain, followed the chariot of the Lord. They all looked like formidable sharks in the deep. Bhrigu, Bharadvaja, Vasiṣṭha, Gautama, Pulastya, Pulaha, Kratu, Marichi, Atri, Atgīrā, Paraśara, Agastya, etc., pleased the Unborn and Indomitable Lord Śiva with their nicely composed devotional hymns. At that time the chariot of the unconquerable Lord began to march towards the castle Tripura, as the mountain with wings flies in the Heavens — 66-69

The attendants of Śiva, the Pramathas, gallantly escorted the chariot protected by the Devas. They roared like lions and looked then like elephants, or like mountains or like Sun or like clouds. Like the ferocious ocean at the time of the destruction of the universe, full of crocodiles, Timis and Timingalas, the extremely brilliant chariot of the Lord glided onwards full of radiance, rumbling deep, like the sound of thunder clouds and lightnings — 70-71

Here ends the one hundred and thirty third chapter on the marching of the chariot towards the Tripura castle

CHAPTER CXXXIV

Sūta said — When Lord Śiva took His seat in the universally venerated divine chariot, His attendants, the Pramathas began to shout loudly and exclaimed, "Sadhu," "sīdhu." The bull, the carrier of the Lord, also began to bellow on hearing the voice of his Master. The sages resounded all quarters with their shouts of "victory." The horses began to neigh loudly. At the same time the sage Narada, illustrious like the Moon, hurriedly ushered himself into the presence of the Daityas at Tripura.

Here, on the other hand, various ominous signs and misfortunes began to be visible in the castle of Tripura. Just then Nārada came there. Seeing the Devas, Nārada, who looked like cloud, all the Dānavas stood up to salute him — 1-5

They washed his feet and offered him green Durba grass, rice, honey, milk, etc., and worshipped him as Brahman worshipped Indra of yore. After being thus adored, the Sage Nārada took his seat on a golden throne. When all the demons, along with their sovereign Maya, took their respective seats, then Maya, with a pleasant face, asked Nārada —

"O Sage, the knower of the present! Many terrible, ominous signs are now being manifested in our castle, we never experienced such before. What is the cause of all these evils? O, Seer! what to say, I dream many terrible dreams in the night. I dream of the flag posts breaking and the banners falling down without any gust of wind and the courtyards, doorways, and buntings shaking, as if there was an earthquake. I also hear the grim and hoarse exclamations of 'kill, kill' 'cut, cut' pervading all over the town. O Nārada! I am not afraid of the Devas, Indra and others, if I am afraid of anyone, He is Lord Śiva, the Merciful to His devotees who removes all their fears. Nothing is concealed from you. Your vision can see past and future occurrences in all the three worlds, therefore, O, Seer! explain to me the reasons of such ill-forebodings. I am under your protection" — 6-15

Hearing such words of Maya, Nārada said —

"Hear the cause of such ill-bodings. The word 'Dharma' is derived from a root meaning to "hold up" and "to express the glories of the Creator," therefore, Dharma is the practice of virtue and the propriety of being magnanimous. The good and the great have described 'Dharma' to be the cause of attaining one's desired object and happiness, and, therefore, they have advised Dharma to be practised. Adharma, which is contradictory to 'Dharma,' is said to be the cause of all misfortunes and, therefore, ought to be avoided. The knowers of the Vedas have said that those coming to the path of virtue from the life of vice and again launching on the track of evil, perish. Therefore, you, in spite of being firm on your Dharma, are helping the Devas, who are your evil wishers, and you will be despised on account of these haughty Dānavas that form your following. They will be of no help to you, and the misfortunes passing before you in course of your dreams are all indications of your coming evils. In other words, they indicate your annihilation along with your paraphernalia. The Lord Śiva is advancing towards your town on his great chariot embodying all the Lokas, and He will destroy you all. If you wish well, you should throw yourself, along with your followers and the members of your family, on His mercy. Who is eternal and of great strength. Thus you, with your sons and relatives, will go to His abode" — 16-23

In this way, the sage Nārada, after warning them of their coming misfortunes, returned to Mahādeva, the Deva of the Devas — 24

After the departure of the sage, Maya, the leader of the Dānavas, advised his followers not to fear and said, "O, Brave Dānavas! we are

born heroes, sons and grandsons are born to us, we have now done what ought to be done by us. Now quit all fears in this hour of crisis and fight with the Devas. We will all attain heaven after conquering the Devas and will enjoy all the realms after killing Indra and other Devas. Go up to the terraces of your houses with all your arms and await the hour of battle after putting on your armours. Dānavas' go up to your respective spots in all the three fortresses, for the places should not be left vacant. This will soon be attacked by the Devas. You will know the advance of the indomitable Devas in the aerial regions, and I am confident of your being able to keep them at bay with your arrows' —25 30

Maya, after thus haranguing his followers, entered suddenly into his castle, full of the women folk, with a very heavy mind. After purifying himself, he performed the worship of the Lord Śiva, the Digamvara, who is white like silver, and praised Him with well chosen words, and placed himself under the refuge of the Deva of the Devas, who is the enemy of passion, and the killer of Andhakī and the destroyer of Dakṣa's sacrifice. The three eyed Śiva, holding Moon on His forehead and His third eye effulgent, did not take notice of the evil intentions of Maya, who took His protection and wanted freedom from fear. Śiva granted to Maya his desired boon who then became quite free from any cares —31 33

*Here ends the one hundred and thirty fourth chapter
on the coming of Nārada to the Tripura castle*

CHAPTER CXXXV

Śāta said —Thus the Muni Nārada went away from the Tripura castle and joined the Deva army. He took his seat in the assembly of the Devas. The place where Bali, the king of the Dānvas, performed sacrifices is known as the wide Ilavṛta Varṣa. This is famous as being the birth place of all the Devas. All the ceremonies of the Devas their yajnas, marriages, natal ceremonies are performed here. The Lord of Umā enjoys Himself here daily in company with his Pāṇṣads, and all the Lokapālas (the Regents of the several quarters) live here like the Mount Meru. Stationed at such a place, Śiva, whose eyes are beautiful and of tawny colour, addressed Indra and the other Devas thus — 'O, Indra' the Tripura of the enemies is visible. It is decorated with Vimānas, banners and buntings. This castle shines like fire and greatly torments peoples, see there are other Dānavas standing on terraces and gateways, wearing coronets and ear rings, looking like mountains and banks of clouds. They look hideous and are holding arms in their hands and have angry faces. They seem to be very eager for victory and are trying to advance, you should, therefore, drive them away by your weapons and take my retinue to help you. In the meanwhile, I shall take my seat on this excellent chariot and remain here like Mount Meru and reconnoitre the entrance of the fortified town, and then try to gain you victory. I shall reduce the fortresses to ashes by means of one single

arrow as soon as all three of them come under Pusyâ asterism yogi"
—1-12

Hearing those words, Indra followed by his army marched to conquer Tripura. The Devas and the attendants of Siva consisting of that huge army began to roar like thunder clouds, they marched on in the firmament and appeared then like huge masses of clouds risen in the sky. Hearing which the demons, eager to fight, emerging from their strongholds dashed against the Devas in the air. Most of them became infuriated and began to thunder and roar and by their noise drowned the martial music of the Devas as the Moon is enveloped by the clouds. As the ocean swells under the influence of the Moon, the aspect of Tripura became awfully grim by the influx of the Asuras. Some of them were playing the music of war on the terraces of the palaces, on the tops of enclosure walls and on the gates. Some wearing garlands of gold, roared like thunder clouds and began to play the music of war. Some began to run about waving their cloth in excitement, and some, remaining in their houses began to enquire into the reason of that commotion. Others replied they did not know the cause of it, their sense of right understanding being muddled, in time, the whole thing would be revealed. Others said, Siva seated like a lion in His chariot on the summit of Meru, has made His appearance to torment Tripura, as a disease cropping up in the body torments the system. Be whatever it may, why should we fear, what is the hitch, you come out with your arms what do you wish to enquire from us? Our prestige in this war must be kept up." The Danavas of Tripura thus hurriedly conversed among themselves, and, soon after, their compeers residing in the Tarkâsura fortress emerged out of their stronghold, like infuriated serpents from their holes, under the generalship of the valiant Tîrakâsura —13-26

Those advancing Dûtyas were kept at bay by Pramathas, the followers of Siva, as a herd of wild elephants is obstructed by multitude of lions. At which the haughty Dûtyas in their excitement began to blaze like fire. And the archers of both the armies discharged their deadly arrows upon one other. The Dînavas, who took pride on their own beautiful faces, began to laugh at the faces of the attendants of Siva. Some of whom looked like cats, some like deer, some were distorted and others looked terrible —27-30

The arrows discharged by the valiant arms penetrated into the warriors like the fishes getting into water and the birds in midst of the foliage. "Where will you fly and hide, wait, make room for us, we shall kill you, you will soon see us again!" with such harsh words the Dînavas addressed the attendants of Siva. They pierced the attendants of Siva with their barbed arrows, as the sun disperses the masses of clouds with His rays, and the valiant Pramathas, with their lion eyes also in their turn, paid the Dînavas back in their own coins by piling on them huge rocks and trees, etc. The inmates of Tripura became dispersed and it appeared, then, that the sky was overspread with clouds or with pack of geese —31-34

The Dûtyas drawing their bows shot multitudes of arrows. It looked ominous as clouds marked with rainbow indicate stormy days.

The leaders of the attendants pierced by the arrows lost good deal of blood and looked like secretions discharged from mountains. The Daityas in their turn, were crushed to death by the trees, rocks, thunderbolt, trident, battle axe and other weapons thrown by the Devas, as the glass is powdered by the weight of stone—35-37

The Tripura swelled with the influx of the Asuras, as the ocean does at the sight of the Moon. The Daityas cried out "Victory to Tarakâsura!" and the leaders of the Deva hosts cried out "Victory to Indra! Victory to Śiva!" The brave warriors of both the armies mortally wounded with the arrows were breathing like the clouds full of rain. The battle field looked fearful with the heap of chopped hands, heads, yellowish white banners, umbrellas and with flesh and blood—38-41

The aerial fight then went on, the soldiers of the Lord Śiva and the Daityas clapped their hands, jumped in the air and took out their choice weapons and when the combatants fell down like the Tala fruit falling to the ground. At the sight of this, the Siddhas, Chāṛiṇas and celestial nymphs became gladdened and danced in the heavens with glee and cried 'Bravo, Bravo'. The celestial drums sounded without being beat. That hour it looked as beautiful as does when the dogs bark at the thunder of clouds. The remaining Daityas retreated into the fortresses, like the rivers falling into the sea and the serpents retiring into their holes. The powerful Devas, then clad with their arms fell on the Tārakâksa fortress as the mountains fall on their wings—42-46

The army of Śiva divided into three divisions, marched on Tripura and started warfare at three places when Maya and Vidyunmālī also appeared on the scene. Vidyunmālī looking like an elephant inflicted a severe blow on Nandi (the bull of the Lord Śiva) with his huge Parigha weapon, which made him reel about like the demon Madhu by the blow of Nārāyaṇa. After Nandikēśvara's retreat the valiant attendants of Śiva made a vigorous dash on Vidyunmālī. They were Ganapatis, Ghantākaraṇa, Śankukaraṇa and Mahākāla and others. They were all pierced with the arrows of Vidyunmālī, who, after harassing Ganapati, and others, began to roar like thunder clouds most hoarsely. Hearing the thundering growls of Vidyunmālī, Nandikēśvara, shining like Sun again, confronted him. He hurled the powerful fiery bolt, named Vajrastra at the Dānava, given to him by the Lord Śiva, which hit him in the chest, by the force of which that stalwart giant fell to the ground like a mountain blasted by the thunderbolt of Indra—47-56

Seeing, Vidyunmālī rendered senseless by Nandikēśvara, the Danavas raised a hue and cry which made the other leaders fly. The Ganapatis, then, pursued the Dānvas. When the general Vidyunmālī was thus rendered senseless, the demons seething with wrath showered on the army of Śiva, rocks and trees as the clouds send forth rain. This utterly confused the Ganapatis and rendered them helpless for the time being, as the irreligious cannot understand the essence of the Brāhmanas and the Devas—57-59

Then the general Tārakāsura, most valiant and powerful, came to the scene, looking like a high mountain and huge tree. The soldiers of Śiva, with their heads, arms and legs separated from their bodies, looked like snakes brought under the influence of spells. The Ganapatis were seriously checked by the powerful Maya, the knower of Māyā. Some of them began to reel about by the delusion of Maya as the singing birds hover about in their cage. Tārakāsura began to consume the army of Śiva as fire consumes dry wood. The soldiers in the Śiva's army became distressed, like the trees blown by a blast of wind, by the violence of arrows showered on them by Maya and Tārakāsura — 57-65

Maya afterwards produced fire by his power of Māyā and let that loose on the army of Śiva and also cast crocodiles, snakes, lions, tigers, mountains, trees, deer, locusts with burnt wings, the eighteen footed Sarabha, water and air — 66-67

The soldiers of Śiva, in spite of their keenness to fight with the Dānavas could not adequately do so owing to their being influenced by Maya's delusion, just as the objects of senses become useless to the Rishis who practise self-restraint. They were exceedingly bewildered by the force of water, fire, elephants, serpents, lions, tigers, bears and the demons, as a drowning man in the ocean gets confused. The Dānavas raised a tumult of victory on finding their foes overpowered by them. Then, the following attendants of Śiva advanced to the van to protect the Devas — 68-70

Dharmarāja armed with His club, Varuna, Sūrya, Svāmīkātika surrounded by his Koti Devas, Indra seated on Airāvata and armed with his thunderbolt came and joined the battle. Then the Sun, Moon, Saturn, Yama, and the highly brilliant Śiva, became excited and entered into the army of the Dānavas. Like mad elephants making their way into thick forests by uprooting trees, and like the brilliant Sun shedding His radiance in midst of the clouds charged with rains, like the lion, making havoc on cows in a solitary place, the Devas began to pursue the Dānavas and harass them — 71-73

Then the Dānavas became much distressed by the blows inflicted by the attendants of Śiva and they fled in great disorder. The Devas threw the Asuras away to a great distance like the Sun dispelling the darkness. As the rising Sun drives away the nocturnal darkness, as the Moon also takes away the darkness, similarly, the effect of the weapons of the Dānyas was melted down by the grace of the Mighty Śiva, and the power of the divine weapons made manifest when the Dikpalas, the Loka pālas and the attendants of Śiva raised a chorus of victory. Many of the Dānavas were lying deprived of their head, arms and legs. Their bodies were pierced through and through by arrows — 74-76

The Dānyas wounded by the Devas suffered the agonies of an elephant entangled in a swamp. At the same time, Indra used His thunderbolt, Svāmīkātika His Śakti, Dharmarāja His terrific club, Varuna His formidable noose and Kuvera His deathlike trident. Sakeśa the attendant of Kuvera by his sheer strength, and the Devas, like Ganapatis, by

their wonderful fiery valour, like the fully blazing fire offered in Purnâhuti, began to crush the Dâityas. It seemed, then, that the thunderbolt of Indra had fallen amongst the Danavas, and were tearing them to pieces. Then Maya overpowering Swamikârtika, the guardian of the Devas spoke to Târakasura —77 80

“I shall now enter Tripura after inflicting my blows on our foes, and take some rest. After which we shall resume our fight with the Devas. I feel belaboured by the enemy's blows. My weapons, banners and conveyance are all injured. And the Ganapatis, having gained victory are moving triumphantly, and look brilliant by this defeat of ours —81 82

Hearing the above words of Maya, the red eyed Tarakâsura instantly retired from his position in the sky to his stronghold in company with his army. Seeing this the Devas, the sons of Aditi, became very glad. They pursued Maya and resounded the air with their shells and drums, etc., which looked like the thunder of roaring lions and elephants in the Himalayas —83 84

Here ends the one hundred and thirty fifth chapter on the first attack of the Tripura castle by the Devas

CHAPTER CXXXVI

Sîta said —Maya the most skilful of all the demons, after inflicting his blows on the Devas entered his castle Tripura as a patch of blue cloud merges into the blue sky. And when he saw the demons there, he breathed heavy sighs and began to think, he looked then like a second Kâla, as if going to destroy all the worlds. He thought —‘Alas!’ Even the valiant Vidyumalâ is slain before whom even Indra desirous to fight, would have trembled with fear —1 3

He also thought in his mind “There is no fortress so impregnable as this Tripura fort. So this was thought of by all. But even this fort is now invaded. So no fort anywhere can be said to be a place of safety. All the forts are subject to the Great Time (Kala). When the Kâla itself is our enemy and has become angry, how dare we expect that we would be saved, for, all the beings in the three realms are subject to Kâla. This is the law ordained by Brahma. So who can exert his influence over this immeasurable Kala whose ways are inscrutable, save Mahâdeva who can evade the laws of Kala? I do not fear Indra, Viruna, Yama, or Kruvera etc. But I find it extremely difficult to conquer Śiva who is the Lord of these. I shall now demonstrate before my demon folks my greatness, splendour and valour and will show it well. I shall now make a well with steps leading into it, full of ambrosia and medicinal plants by tasting which all my dead Dâityas will be alive again —4 10

Maya the valiant and most skilled in Mâyâ (extraordinary powers) with these conceptions created such a well 16 miles long and 8 miles broad with beautiful steps leading into it, pure like the rays of the Moon, full of sweet and agreeably perfumed water like ambrosia and possessing

all the refreshing and sorrow-removing qualities of a dutiful and virtuous lady. He made it with as much skill as Brahmā made Rāmbhā —11-13

It abounded with lotuses of various kinds, like the Sun and the Moon, many flowers and rows of swans were there. It had a host of sweet singing birds of golden colours and seemed as if filled with beings eagerly wishing for their desired objects. Maya produced such a wonderful well as Lord Śiva brought the Ganges. Afterwards he washed the corpse of the general Vidyunmālī in this tank —14-16

That greatly powerful enemy of the Devas was instantly recalled to life like a flame getting ablaze when clarified butter is poured over it. The demon Tārakāsura came and saluted Maya with folded hands, and Vidyunmālī, getting up, said, "Where is Śiva? Where is Nandi surrounded by his jackal followers, the Prāmāthas? Where are the followers of Śiva? We shall fight, and crush our enemies, we will attain victory. Either we shall become the sovereign of the universe by fighting face to face with them, or, we will go to the realm of Dharmarāja (Death) after being killed by His followers" —17-20

Hearing those heroic words, Maya delightfully embraced Vidyunmālī and said, "O Vidyunmālī! without you, I do not want kingdom, nor life even, what of other petty things? O, hero! this pool of nectar made by me is life giving to all the demons. To my great good luck, I consider it a matter of utmost gratification to find you return from the city of Yama. All my treasures plundered in my hour of misfortune will now be recouped and we shall enjoy them" —21-24

The chief Dāityas then saw that well again and again, so well designed by Maya, and rejoicingly said, 'O Demon folks! Now fight with the enemies without the least fear for this well will restore the dead to life' —25-26

Afterwards the demons sounded their terrific war drums like the roaring billows of the ocean. Hearing which all their compeers came out of Tripura instantly to resume fight —27-28

They all were decorated with bracelets of iron, silver or gold studded with precious stones, the ear rings, garlands and fearful coronets, and armed with weapons glittering like flashes, they became greatly excited. Thus arrayed, they came out powerful like acrobats, thundering like clouds and bounding like elephants with their tusks raised, and fearless like lions —29-31

The demons steady like the deep reservoirs, and powerful like the scorching Sun, and stalwart like the huge trees, began to terrify and inflict pain on the Devas. The followers of Śiva, on the other hand, also jumped like the Garuda and appeared before their foes to fight —32-33

Repeated battles were fought between Nandikeśvara followed by the attendants of Śiva and Tārakāsura accompanied by the demons. They hit one another with swords shining like Moon, the tridents glittering like flashes of fire and with the barbed arrows. The falling arrows and the flashes of the swords looked like falling meteors —34-36

The soldiers of both the armies falling on the ground under the blows of weapons, groaned with their last moans, which sounded like the cries of beings condemned to hell. The heads bedecked with coronets and the ears with earrings, falling on the ground looked like the mountain peaks rolling down on earth. The demons struck with the battle axes, swords, spears and hit with clubs, etc, fell on the ground like elephants. The soldiers of Śiva rejoiced and roared. The Siddhas also joined in the Gandharva fight —37-40

"O Pramathas! you are most valiant. O Demons! you are most haughty." Thus the Charanas uttered on the battlefield —41

The soldiers of Śiva crushed by the clubs of the demons vomited blood and looked like mountains ejecting gold. Whereas, other followers of Śiva killed and wounded the demons with their arrows, trees, and rocks —42-43

The demons deputed by Maya took away those Daityas that were killed and threw them in the life giving well constructed by their lord. The dead demons restored to life rose like the devas from the heavens with bright bodies adorned with beautiful ornaments on their handsome and radiant forms. Thus, innumerable dead demons were recalled to life and instantly repaired thundering to the great battlefield —44-46

Those demons shouted out, "O comrades! fight the enemy fearlessly. Do not tarry, the well will recall you all to life if you lie dead." Śaṅkukarāṇa, Śiva's attendant of formidable shape, hearing those energetic words of the demons hurried to the Lord and said

"O Lord! The demons are being killed again and again by the Pramathas but they are revived again like the parched crops after being watered. There is undoubtedly, a well of ambrosia in this fort where the dead demons are being thrown and regain their lives" —47-50

After Śaṅkukarāṇa had narrated this to the Lord, there was a great commotion in the army of the demons. The demon Tārakāsura with terrific eyes, ran towards the chariot of Śiva with his mouth wide open like an irritated lion with his gaping mouth —51-52

The great drum was sounded and the conch shell was blown in Tripura, the demons emerged from Tripura and beheld the Devas in the chariot of Lord Śiva —53

At that time the earth quaked under the pressure of the armies, and the chariot of Śiva went down and got stuck in the earth. At this, Śiva and Brahmā became much distressed. The chariot containing those two Devas began to go down and down without finding any support like a learned man without finding an adequate place of his liking —54-55

It became supportless and looked dull, like the body devoid of potency, the small quantity of water during the hot weather, and love shewn by a twice born Brahmin. Then Brahmā descending from the chariot made an attempt to raise it and became successful by His great power, and Lord Janardana, dressed in yellow garb, assumed the form of the bull and placed the yoke on his neck and lifted up the

chariot by his horns, as an illustrious scion elevates his family. The demon Tarakāsura also jumped out like a winged mountain and dealt a heavy blow to Brahma —56 60

Brahmā putting aside his whip on the yoke began to gasp seeing which the demons sent forth a shrilling yell and thundered like clouds to please Tarakāsura —61 62

Lord Viṣṇu, the holder of the disc and revered by Śiva trampled over the demons and entered the Tripura in the form of a bull and destroying the lotus beds, drank up all the nectar of the well to the bottom and emptied it as the Sun drives away the darkness. After drinking this, Lord Viṣṇu bellowed and came again before Śiva —63 65

The Asuras then began to be killed by the deadly attendants of Śiva and rivers flowed tinged red with blood of the slain Dūtyas and all the demons took to their heels like the ignorant fool, getting illumined by the teachings of the learned —66

Afterwards, Tarakāsura Vidyumali and Maya being overpowered by the showers of the arrows of the Pramaṭhas went inside the Tripura. When the principal attendants of Śiva viz —Mahendra, Nandiśvara and Svāmīkartika, etc. laughed a hearty laugh and cried out we shall conquer along with the Moon and the Dikpālas —67 68

Here ends the one hundred and thirty sixth chapter on Viṣṇu's drinking the life giving well in the Tripura fort

CHAPTER CXXXVII

Sāta said —All the demons of the fort Tripura became overpowered by the army of Śiva, their bodies were severely injured and with terror they entered into their castle. The Pramaṭhas then broke down their entrance gates. By the pressure of the Devas they looked powerless like serpents without fangs the bull deprived of its horns the bird bereft of her wings the river devoid of its waters. They spoke disconsolately to themselves as to what they should do seeing which then Lord Maya with his eyes looking like red lotus addressed them thus so very unmindful —1 4

O Demons ! Have you retired here after encountering the enemy in a tough battle or have you come here after paying your homage to the Devas on being bewildered by their army ? Undoubtedly the Devas have committed outrage on us as far as they could. Though you are highly fortunate and exceedingly powerful, you are now prepared to retire into a mountainous forest. Alas ! How great is the power of Kāla ? Time is certainly unconquerable. See ! this our fort so very impregnable has been besieged today ! —5-8

The demons at the time of their being thus addressed by Maya in a deep voice like that of rumbling cloud became still more pale like the stars becoming dull under the radiance of the Moon. At this time the demons posted to guard the well of nectar approached their sovereign Maya and with folded hands said —9 10

"O Demon King! Some Deva in the form of a bull has quaffed the contents of the nectar well, constructed by your grace with lotus beds and the buzzing bees all round it and where fishes used to play at bottom in its mud. It now looks like a senseless ugly woman"—11-12

Hearing the report of the guards, Maya exclaimed "what a dire misfortune! I constructed that well through my power of Mâyâ. If, it be true, that it has been emptied in this way we are undoubtedly ruined and the Tripura fort will be in ruins. The Devas killed the Daityas again and again. But they were all restored to life by this well. If it be true, that the well has been drunk off, surely it is the work of the yellow robed Hari. Who other than the unconquerable Hari can drink up the nectar well, built by my extraordinary powers? Whatever secrets exist with the Daityas, are not left unknown to Hari. The boon that I asked for and obtained, no far sighted man could ever ask like that. But all this is now of no avail. Hari knows all my counsels and my mind. This is a beautiful level country, no trees, or mountains exist here, all obstacles are removed. But the Prama-thas and the Devas have come to this place and are harassing me. O, Demons! if you approve of my plans, I should go over the sea where we shall be able to bear the violent attacks of the force of Śiva and His army like that of the wind, I think that their progressive strength will be quite checked by the ocean and they will feel cut off from their ambitions. The track of their chariot will be blocked. There we shall fight and kill our enemies. And in case we are compelled to retire from fear, we need not be anxious, for, this ocean sluning and expanding like the firmament will be our source of protection"—13-21

Maya after addressing those words immediately repaired to the ocean with his fort Tripura, which was fixed there with its gateways, etc. When the fort Tripura was thus removed, Śiva said to Brahma "Father of the Universe! the demons being afraid of me have moved on to the ocean, therefore take my chariot there where they have shifted with Tripura. —22-26

Then, the Devas roared with mirth and carried the chariot and all the arms and ammunitions to the western ocean. In other words, the Devas along with the attendants of Śiva followed their Lord to the ocean where the demons had shifted. And when they reached there, they saw the fort Tripura with nice banners streaming and with drums beating and with conch shells being blown they gave out sounds of victory and roared like thunder clouds—27-29

Later on, the demons also made a response from their fort by beating their tabors and uniting their chorus of thunder with the roars of the swelling ocean. Then, Lord Śiva, the protector of the Devas readily thought out what ought to be done and found out how to destroy the demons, and seeing them hovering about in Tripura. He spoke to Indra —30-31

"O Indra! the Danavas have now entered within the Tripura fort, now go there and attack the ocean and destroy it with the co-operation of Yamā Varuṇa, Kuberā and Sāmikārtika and other Gopādhipas. Understanding that Bhagavān Bhava has come, in His supreme

chariot to destroy the fort Tripura, see! those sons of Diti are now resting on the salt ocean O best of the Devas! I am also following you, seated in my chariot, to conquer and destroy the Tripura fort along with the whole host of demons with arrows, clubs and thunderbolts, I will make all arrangements for the comforts of our troops who are ready to kill the enemies"—32 35

Thus addressed and encouraged by Śiva, Indra with his thousand eyes full of joy, marched on to conquer Tripura—36

Here ends the one hundred and thirty-seventh chapter on the attack on Tripura fort in the ocean

CHAPTER CXXXVIII

Sūta said —Indra, then, the Lord of the Devas, went with the Lokapālas and the attendants of Śiva to kill those demons They, encouraged by Śiva began to fly in the atmosphere like the winged mountains They started to destroy Tripura like a disease setting out to attack the human body The demons saw them advancing towards them blowing their conches and beating their drums—1 3

Then after exclaiming 'Śiva has come,' they all became much agitated like the ocean swelling and being disturbed at the time of the dissolution of the world The fearful demons after hearing the music of the Devas began to play their music, and shouted out roaring sounds—4 5

Keen fighting then ensued with greater vigour between the Devas and the Dānavas, and each one tried to kill the other of the opposite party Both sides exhibited the same dash and bravery, the same feelings of bitter enmity They struck each other violently and their bodies were cut to pieces, severe fighting ensued As they were fighting together steadily they looked like the falling Suns like a blazing mass of fire, like the elephants heaving deep breaths like the birds hovering about hither and thither, like the quaking mountains like the thundering clouds like the roaring lion like the high wind blowing and the highly agitated rough seas, like the lightning penetrating into the rocks with thundering noise In course of the conflict the bowstrings twanged and made the thundering noise—7 11

Both the Devas and the Dānavas cried out and said to each other, "Do not fear! where will you fly! wait you will soon go to the doors of Death, we are standing here, if you have strength show your valour by fighting' Come in front, shew your strength, take up your arms inflict cuts break the foe devour them kill them,—uttering these words the heroes fought and fell dead—12 13

They succumbed to the blows of the sword the battle axe, the club the trident, the fist, and they with arrows looked like forest mountains and fell down into the ocean filled with big fishes, the terrible crocodiles and Tīringala fishes—14 15

When the dying strong bodied demons fell into the ocean there was

a terrible noise like the thundering of clouds. Hearing which and attracted by the gush of blood the crocodiles and other huge monsters pervading the deep agitated deeply the ocean. And they fought among themselves for the flesh and the blood of the fallen heroes on which they lavishly feasted with satisfaction. Huge whales devoured the bodies of the demons with their chariots, horses, weapons, ornaments, etc., after driving away the smaller monsters who had also collected there to have their share. The sea monsters fought among themselves for the sole monopoly of the flesh and the blood as toughly as the Devas and the demons did between themselves. So there was fighting going on in the sea as there was between the Devas and the Asuras above. They ran about scouring the ocean to pick the dead heroes, as did the fighting foes on the battlefield above, and the monsters bit each other with the same excitement as did the warriors in course of the battle—16-21.

The ocean turned red by the stream of blood flowing from the bodies of the dead and the wounded heroes of both the armies, the Devas and the Dānavas above, and the aquatic animals below. The ocean also swelled up, due to the blood falling in it from above—22.

Indra, the lord of the Devas, and a very terrible one, with innumerable army resembling like high mountains and big masses of clouds, he seized eastern gate, and remained there. The bright Skanda, the son of Hari, and resembling like the rising Sun and the Jambu river, besieged the northern entrance gate which looked like the setting Sun on the Astra peak, with his big army. Yama and Kavera with club and noose respectively in their hands held the western entrance gate with great force. The three-eyed Lord Śiva seated on his bright Deva chariot shining like ten thousand suns and the destroyer of Dikṣa's sacrifice, took charge of the southern exit—23-26.

The attendants of Śiva held under their subjection the various other golden entrance gates and the high turrets of Tripura, the Kailāsa of the Dānavas, shining like the Moon, as the hailstone showering clouds hide the stars and the firmament above—27.

The Pramathas dismantled the abodes of the demons resembling like the rows of mountains and decorated with sacrificial altars and threw them into the ocean thundering ferociously like the dark thundering clouds. The attendants of Śiva also began to drown into the sea the houses of the demons decorated with the trees and the foliage abounding with the chirping birds which made the women of the demons cry out "O, Son! O, Brother! O, Lord! O, Father! O, Dear! O, Beloved!" and they began to curse the Pramathas—28-29.

Thus a fierce battle ensued in that town of Tripura in course of which the boys and women folk began to perish, seeing which the demons angrily came out like the ocean to fight the foe and fought hand to hand with them. As soon as they made their appearance the aspect of the war became more furious in which axes, rocks, tridents, spears and thunder bolts were freely used and the bodies of the warriors were crushed to pieces and fell down dead on the battlefield. The Devas and the Dānavas began to crush each other and pursued and attacked each other, it seemed

then, that tumultuous roars were heard liking the thundering noise of the ocean at the time of universal dissolution.—30-32.

The Devas and Asuras bled profusely and roared loudly with their reddened eyes. Thus fighting went on and loud uproars were heard. The thoroughfares of Tripura that were covered with golden and marble pavement became now in an instant covered with the stream of blood; and in the twinkling of the eye, those demons became still more hideous with their heads, arms and limbs separated from them; then, the infuriated Tārakāsura came out uprooting the trees and was instantly checked at the entrance by the all-powerful Lord Śiva. That valiant and wonderfully powerful demon came out of the town after killing those that were on the rampart wall and began to roar most furiously.—33-36

That demon shining like the mountains though resisted like an elephant, made an attempt to catch the chariot of Śiva and rushed out violently as an ocean floods the beach. Then the three-eyed Śiva with bow in hand, Bhagavān Ananta Deva, and Brahmā came out to meet Tārakāsura. They were infuriated as a sea gets infuriated by the force of wind.—37-38

Śeṣa, Gīṛīṣka, and Brahmā began to pierce the limbs of the enemies from the air and thundered loudly. Śiva, then with His eyes fixed on Tripura rested His one foot on the Rīgveda personified as a horse and the other one on His Nandi; He drew His bow with arrows. By the weight of the feet of Śiva, both the horse and the bull became oppressed and respectively the breasts and the teeth of the horse and the Nandi bull fell to the ground. It is since then that the teeth and the breasts of the bull and the horse are not seen and fixed in a way as to make them invisible.—39-42.

The awful red-eyed Tārakāsura made a dash towards Śiva but Nandi held him at bay. As a perfumer whets his sandalwood, so Nandi sharpened his battle axe and hit the demon Tāraka with it. Thus struck by battle axe, the powerful Tārakāsura, with sword unsheathed, dashed against Nandi like a Śarabha of a mountain (an eighteen foot animal stronger than a lion). Then Nandi attacked him and severed him from his body as one tears away one's sacred thread, and roared aloud. When Tārakāsura was thus killed, the Devas blew the heavy conch shells and shouted out loud thundering noise.—43-46

Hearing this tumultuous uproar of the Pramathas, and the sounding of the drums, Maya asked Vidyunmālī who was close by:—"O Vidyunmālī! What is this sound that we hear, uttered by so many mouths, like the roar of the ocean? What is the cause of this sudden uproar? The Devas are fighting and the Asuras are fleeing. What is the cause of this?"—47-48.

Vidyunmālī who resembled Sun, hearing such words of Maya was oppressed in his heart and said: "O great hero! He who was powerful like Yama, Varuna, Mahendra and Rudra, who used to shine like a mountain in every battle, he who crushed his enemies, he who was the gem of your name and fame, that Tārakāsura, the crusher of the enemy, after

then, that tumultuous roar was heard like the thundering noise of the ocean at the time of universal dissolution — 30 32

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fighting valiantly with the Pramathas and the Devas, has been killed by them at last. Hearing that Târakâsura, terrible like fire and the Sun with widely extended eyes, has been killed, the Pramathas have become very glad, their mind and heart filled with joy and are now roaring like thundering clouds' —49 51

Maya hearing those words of Vidyunmâlî, who used to behave himself like the white mountain in the battlefield, said "O, Vidyunmâlî! Now we ought not to carelessly while away our time. I will shew my valour and make this city safe" —52 53

The enraged Vidyunmâlî and Maya in company with the powerful demons went out and began to destroy the retainers of Śiva —54

Wherever Maya and Vidyunmâlî went, the Pramathas were severely beaten and they fled in great disorder, making those passages free of Devas. Afterwards Yama, Varuna and the other Devas prayed to Śiva. They played on their tabors, Mridangas, Panavas, clapped their hands, roared and worshipped Śiva —55 56

Śiva thus adored by the high souled Devas of immeasurable lustre like the Sun, the sons of Diti and praised by the truthful ascetics looked like the Sun in full splendour on the summit of Astâchala —57

*Here ends the one hundred and thirty-eighth chapter on the killing of
Târakâsura in the great Lârakâsura itar*

CHAPTER CXXXIX

Sûta said —When Târakasura was killed in battle, Maya drove away the attendants of Śiva and repeatedly spoke to the terrified Danavas —1

He said "O, Auras! Hear what I say. Realize, Ô, brave! What you and I ought to do now. O Dânavas with beautiful moonlike faces! the moment the Moon and the asterism Pusyâ unite, this fort Tripurâ will come for a moment in one line with them. I wanted and got this boon for such a moment when this fort can be destroyed by Śiva with only one arrow. You should all sing fearlessly. The destruction of Tripura can only be worked out in Pusyâ. If any Deva comes at that time arrayed in battle and can destroy these three forts with only one powerful arrow, then and then only this will fall, otherwise, this fort is indestructible. O, heroes! Now show your war tactics, strength, enmity to the Devas and do your best to protect this Tripura with all your might and main till Pusyiyoga occurs and gets over. If you can turn away the chariot of Śiva in such a way as He may not be able to discharge his fatal arrow then and then only we need not fear. If we are able to guard our Tripura in this way, the Devas will in vain await the advent of Pusyâ" —2 8

The Dânavas, residents of Tripura hearing such words of Maya roared and said "We shall all do as you direct us and shall resort to that stratagem that would not give a chance to Śiva to discharge his deadly arrow. Now we shall go to kill Śiva" —9 11

They all became elated with joy, their hairs over their bodies stood on their end with their ecstacy, and they said —

“ Either this Tripura fort will remain as it is quite independent till Kalpa lasts on these three worlds—Heaven Earth and Patāla (lower regions)—covered by the three feet of Nārāyaṇa, or, we will become free of the Dānavas, but we shall never deviate from the path of virtue that you direct us to do. Men shall see the three Lokas either free from the Devās or free from the Dānavas. The demons after thus rejoicingly conversing together went to their abodes and passed the night gladly in the indulgence of amorous pastimes — 12 14

They said ‘ The moon has made His appearance in the firmament dispelling all darkness as if a great jewel is travelling in the sky. Lo! the moon illumining the landscape with His splendour looks like the goose in a beautiful big reservoir adorned with lotuses or the lion sitting on a rock of lapislazuli or the garland of glittering jewels adorning the breast of Lord Viṣṇu. Thus risen in the blue firmament the Moon born of the eyes of Atri began to shed powerfully the nectar of beautiful moonlight and bestow nourishment and beauty to all the worlds. The demons began to beautify their houses and bodies when the Moon emitting His cool rays began to smile on them — 15 18

The dim oil lamps in the thoroughfares places squares looked like the budded Champakā flowers. But the lamps within the Mathas began to burn more vigorously. The palatial buildings of the Dānavas were full of jewels and valuables and therefore did not shine so well under the moonlight as the stars dwindle away in the firmament. The darkness of that town was driven away by the lustre of the Moon above and the lights burning in the rooms below as feuds and chaos destroy a good family — 19 21

In the first part of the night when the Moon began to laugh as it were very loudly & shine on that town in full splendour the demons started their amorous pastimes with their ladies. At that moment the five arrows of Cupīd thrown before on Lord Śiva now themselves became afraid when they saw the amorous dalliances of the Dānavas. Both the sexes perspiring and getting tired — 22 23

They under their influence began to sing and melodiously play Murchhanas in their lutes. The cuckoo began to coo ravishingly his notes and it seemed then that the God of love armed with His bow and arrow began to be much agitated and distressed. The Moon instantly driving away the nocturnal darkness and diffusing His rays all over the landscape reigned in heaven in company of His beloved Rohini — 24 25

Some of the women sitting at the feet of their lords and placing their palm of hand on the cheeks began to shed tears of love which made their faces look more beautiful. Some one looking her face in the mirror exclaimed ‘ how lovely is my face. ’ became quite pleased at the prospect of getting fit reply from her husband. Some being enamoured by the love of their husbands hurried straight to them as the darkness makes its appearance at the close of the day. The lords of some made their better halves drink and some of the women folk

rejoiced by the conversation of their lords. The breasts of those women painted with sandal, incense and other perfumes looked handsome like the golden pitchers full of ambrosia. That night the Daityas played in the hands of their beloved and felt quite intoxicated by the sweet notes of Vinā played by their consorts. Some women threw the arrow of Cupid by their enchanting notes and sang highly captivating songs from some sequestered nooks. Some of the demons pleased their helpmates and then enjoyed with them after singing to them the songs sung by other ladies. The sweet aroma of mango flowers pervaded all over Pripura when the tinkling of the anklets and the jingling of the girdle of bells worn by the women, put to blush the sweet notes of the nightingale. Some women tightly embraced by their lords looked exquisitely beautiful with their hairs standing on their ends like the earth smiling with fresh verdure sprouted by the showers of rain —26 35

The women folk reposing at beautiful places looked highly charming under the influence of the moon. They, with their sweet and gentle voice, repeatedly said to their lords 'Do you not see my cheeks, come and throw yourself on my beautiful and highwaist adorned with the girdle of small bells'. The group of the Daitya ladies looked exceedingly beautiful like the stars when the thoroughfares of the town were lit up by the radiance of the moon. They looked like so many stars twinkling before the brilliance of the rays of the moon —36 37

Some of the women laughing and burning with passion infused by the chiming of bells on the girdle of their waists began to tinkle their anklets in course of their amorous gambols and give suitable replies. The speech of the charming women wearing unfading beautiful garlands was as attractive as the notes of the geese in a reservoir. Their surpassing beauty, the sweet jingling of their girdle bells and their attractiveness were the sources of their relief from the tortures of Cupid. They with their beautiful garments, decorated hair, the beautifully ornamented form, looked handsome like the moonbeams beautified by the stars —38-41

Many of them enjoyed themselves in the see saw when the strings of their ornaments broke and made their girdle of little bells fall down and the jewels to scatter on the ground which began to emit lustre on account of the scattered gems, thus it looked like the Moon surrounded by stars. The nightingale began to sing seated in its cosy solace on the night lit up by the moon. The God of love exhausting His store of arrows, began to walk about in the town of the demons. The moonbeams turned to the west and the night of enjoyment was brought to a close, as if the demons would meet shortly with their discomfiture. The moon first turned red like the Kunda flowers then looked like the garland of gems, then lost his light then looked like clouds till at last he became invisible, just when the good luck fades away, a sick man looks pale. At last Aruna, the charioteer of the Sun defeated the Moon. The golden Sun like a disc began to shine fully on the Udayachala, as if He is going to overcome the army that was then in the ocean —42-46

*Here ends the one hundred and thirty ninth chapter on the
moonlight night in Tripura*

CHAPTER CXL

Sāta said —The Deva armies collected and thundered as does the ocean at the end of the Yuga, when they saw the Sun dawning on the summit of Sumeru. Afterwards, Lord Śiva accompanied by Varuna, Kuvera and the thousand-eyed Indra marched towards the town of Tripura. The attendants of the Lord, the Prāmāthas and the Ati Prāmāthas, with their various forms also roared and followed Him, playing on their music-of-war. The army of the Devas, marching with umbrellas raised and with music played, looked beautiful like the big trees and the murmur thereof of a forest —1-4

Seeing the vast army of Śiva advancing towards them as if a forest was moving, the Dānavas became agitated and swelled together like the ocean. And like the clouds pouring forth rain, they with their eyes red with anger began to inflict their blows on Indra with their swords, spears, bows and arrows, javelins, tridents, clubs, battle axes, bolts and various other weapons. The demons looked like mountains clad with wings —5-7

The Sons of Diti headed by Vidyūnmālī and Maya advanced towards the Devas with jovial minds. The army of the demons looked as if, they were prepared to face death and very doubtful of victory moved like bodies void of strength. They, all expert in war, thundered and exchanged words with their enemies, looked like the roaring clouds and showed marvellous prowess in their encounter with the Devas. The two parties, emitting smoke, as it were, powdered many of their enemies by their weapons, blazing like fire and moon. Some of the demons fell down by the blows of clubs and others clean cut into two by the quoits and the arrows fell into the ocean —8-12

The garlands, dress and ornaments of the Deva armies and the Prāmāthas were torn asunder and scattered. Many of the soldiers fell into the ocean infested with sharks, crocodiles and Tīmingalas —13

At that hour, there was a tremendous noise made by the blows of the clubs, the battle axes, the bolts, the tridents, the javelins, bright as sun and emitting smoke, the big rocks hurled by the angry demons as missiles and the falling of the weapons and the dead soldiers into the ocean. The violent and powerful weapons projected by the Devas and Dānavas looked beautiful like stars in the firmament, and began to make havoc on both the parties. The alligators and the fishes were crushed to death by the great war between the demons and the Devas as small beings suffer owing to the conflict between two elephants —14-17

Vidyūnmālī dashed towards Nandikeśvara like a flash of lightning from the clouds. The eloquent Asura, shining like lightning and roaring like the ocean said to Nandikeśvara whose face looked pleasant like Moon —18-19

“Nandikeśvara! Vidyūnmālī anxious to fight has now appeared before you. You will never be able to get back with your life. Vidyūnmālī cannot be killed merely by a mere array of words in a battlefield.” The eloquent Nandikeśvara dealt a blow to him and said —“Demon!

This is not the place for displaying virtue, can you escape me on account of your sins? When you can be destroyed by me like a lower animal, should I not kill you, O, destroyer of sacrifices! I shall kill you. One may swim across the deep and bring down the Sun from the zenith to the nadir, but none can raise his eyes to see me fully (i.e., one is so terrified by my name)”—20 24

The Daitya shot a powerful arrow at Nandikeśvara which sucked the blood of his breast as the Sun by His rays evaporates, water of rivers—25 26

Nandikeśvara surcharged with wrath uprooted a gigantic tree and hurled it at his formidable adversary, which went on in the air, showering flowers on its way, but Vidyunmālī cut it into pieces by many arrows, the tree then fell on the ground like a big bird—27 28

Nandikeśvara became still more enraged to see his huge missile thus cut by the powerful arrows of Vidyunmālī. He then got enraged, shouted out gravely and raising both his hands that looked like the Sun and the Moon dashed against that fierce and cruel demon as an elephant falls upon a buffalo—29 30

On seeing Nandī come towards him with great force the powerful Vidyunmālī hurled quickly on him hundreds of arrows and covered him with them. Nandikeśvara thus pierced with the arrows, valorously approached the chariot of Vidyunmālī, and began to push it back with great force, which in course of its revolutions tumbled to the ground and the heads of the horses lowered down into the ground as if the Sun's chariot had fallen down with its occupant by the curse of some sage. The demon then came out of his chariot by virtue of his Mayā and hit Nandikeśvara with a javelin—31 34

Thus struck Nandī took that javelin out of his breast and struck it besmeared with blood with great force against his opponent Vidyunmālī, hit by it in the armoured chest, fell down to the ground like a mountain rolling down by the blow of the thunderbolt. On the death of Vidyunmālī the Siddhas and the Kinnaras adored Śiva and cried out "Victory! Victory!"—35 37

On Vidyunmālī being killed by Nandikeśvara, Maya consumed the army of Śiva by his strategem as the fire consumes the forest. They fell into the ocean with their limbs dismembered by the trident, their heads pounded with the clubs and perforated with the showers of arrows. Afterwards Indra Dharmaraja Kuvera Nandikeśvara, and Svāmīkartika attacked Maya, the great warrior with various kinds of weapons. Maya roared like the clouds and quickly shot arrows after arrows and pierced Airavata—Indra's elephant—and also Kuvera and Yama—38 41

At that time the Danavas, though strong and vigorous suffered greatly from the weapons of the Devas and at last fled to take shelter in the fort Tripura, as Śiva once had to retire on being shot by the arrows of Viṣṇu. When the news spread that the Sons of Danu had retired, then, the Devas sounded their conches tabors and cymbals and the sound thus echoed was like that of the thunderbolt—42 43

In the meantime, the asterism Pūṣyā came in course of conjunction

with the Moon over the Tripura fort when it was doomed to destruction. Then the three-eyed Śiva quickly shot the destructive arrow, of the potency of the three Devas and the three fires (tejas), on the fort Tripura. The sky turned red like the burnt gold and of the colour of the red cochineal with the radiance of the arrow mixed with the rays of the Sun —44-46

Lord Śiva, after discharging that invincible arrow from His bow, cried out in agony "What a pain! 'Tis to me!" and began to weep. Nandikeśvara, seeing the Lord repenting like that asked Him the reason of it —47-48

Śiva, overburdened with grief, said "Alas! my devotee, Maya, will today perish." Hearing this Nandikeśvara darted like a gust of wind and entered the Tripura fort before the destructive arrow reached it. And seeing Maya the lord of demons, he said —"O Maya! the time of Tripura's destruction has come, so you should now quit it with your quarters." Hearing those words of Nandikeśvara, that earnest devotee of Śiva went out together with his abode —49-52

The arrow burnt the three cities as fire burns heaps of straw. The fire within that arrow divided into three parts, viz, Hutāśa, Sōma, and Nārāyaṇa and began to burn. The Tripura fort looked then like a good family brought to ruin by a wicked son —53-54

Afterwards, the houses of Tripura looking like the peaks of Sumeru, Mandarachala and Kailāsa, the beautiful places with gateways and perforated works and balconies, the pleasure rendezvous full of lovely ponds, the abodes of the demons decorated with banners, buntings and wreaths of gold were eaten up by the thousand-tongued fire —55-57.

The women folk in the amorous embraces of their lords in their residences and pleasure groves, were also reduced to ashes. No women could go away elsewhere. They were also consumed by fire in the company of their lords. Some of them cried out with folded hands and with tears in their eyes "O Agni! I am the wife of another, O Thou, the holy witness of all the things in the three worlds! You ought not to touch me. O Deva! my husband and myself are asleep, I have not done any thing vicious and sinful, therefore, go away by another path leaving my home with my beloved" —59-62

One woman holding her infant stood, facing the fire and said "Agni! I have obtained this infant after great privations and it does not behove thee to burn this darling of mine" —63-64

Some of the women folk threw themselves into the waters of the ocean after forsaking their husbands. Many of the women shivered under the destructive influence of fire and exclaimed with bewildering excitement, "O, father! O, husband! O, mother! O, maternal uncle! etc." As the heat emanating from the houses withers the lotuses springing in the ponds thereof, so consumed the fire at Tripura the lotus like faces of those women along with their bodies. As the snow during winter eats up the lotus flowers, so did the fire burn the lotus eyes and faces of the beauties in Tripura. There was a great uproar when the women flew with their jingling ornaments and cried out in great consternation, on account of the fire produced from the destructive arrow of Śiva — 65-69

The beautiful abodes of the demons picturesque like half moons, with altars and gateways broke down and fell into the sea —70

The waters of the ocean became heated by the burning fragments of the houses, etc., falling there, as a wealthy and good family becomes fused owing to the ignominy of a wicked and vicious son. The ocean got over heated and swollen, its inmates, the fishes, the crocodiles, etc., became awfully distressed. Then, the whole fort Tripura that looked like the Mountain Mandar fell down into the ocean —71 72

There was a tremendous noise when the gates the compound wall and the various buildings inside Tripura, tumbled into the ocean with great violence. That Tripura was majestic like the mountain with thousands of peaks. The very same Tripura with all its habitations became the moriel of fire and remained only in name —73-74

The whole universe together with the Pitalas became heated by the burning of Tripura but the quarters of Maya were rescued with great difficulty and found place within the sea. Afterwards Indra hearing of the escape of Maya and his great palace saved under the sea, by the grace of the Lord Śiva pronounced the following curse on his house

“The abode of Maya along with him will not be safe. It will always be subject to perils and it will not be fit to be resorted to like fire” —75 77

Whichever countries will be defeated, the people of those perishing countries will there see this remnant of Tripura and even today that abode of Maya exists free from disease and sickness —78

The Rishi said —‘O Sage’ pray tell us the fate of the house through which Maya made good his escape’ —79

Śūta said —The abode of Maya was visible at the place where Dhruva is seen, but the Deva taking Maya shifted to another Loka for his safety where he could remain without any hindrance —80

There also the Aryamā Devas reside, so Maya could not go there. Maya then prayed to Śiva for a quarter where he could reside, and the Lord Śiva created another quarter for Maya. Seeing this Indra became pacified and praised Śiva and went to his realm peacefully. And the Lord Śiva was worshipped by all the Devas. The Devas and the attendants of Śiva all then caught hold of each others hands and began to dance with joy. Afterwards when the fort Tripura, burnt by Śiva's arrow, fell down into the ocean the Devas alighting from their chariots saluted Brahmā and the Lord Śiva took up the bow of Śiva and went to Heavens with all their attendants —81 84

One who reads an account of this victory of the conquering Lord Śiva gets victory and success in all actions by the grace of Śiva. One who will repeat this at the time of the offerings made to the manes (Śraddha) before the Brahmanas will reap the benefits of all the sacrifices and endless merits. The narration of this sacred account is the best

Svastāyana (the way to safety) and causes the birth of a male child, one who will read or hear it will go to the realm of Śiva where he will have everlasting happiness —85 87

Here ends the one hundred and fortieth chapter on the destruction of the Tripura fort and on Maya's retreat

CHAPTER CXLI

The Risis said —“ O Sūta ! we wish to know why the king Ailā of the Purūravā dynasty goes to Heaven on the Amāvāsya day every month and how the peace offerings to the Pitṛis ought to be performed ”—1

° Sūta said —O Munis ! I shall relate to you in detail the glory of the king Ailā as well as his union with the Moon in heaven, also, about the getting of the nectar from the Moon and performing *tarpana* to the Pitṛis. The following Pitṛis, viz, Saumya, Vahirvāda, Kāvya and Agnisvātā are satisfied by the ambrosia produced from the Moon. When the Moon and the Sun are in conjunction with one asterism the Amāvāsya, i.e., when it is new-moon, the king Ailā goes to see his grandfather and grandmother, the Sun and the Moon in the Heaven (on every Amāvāsya day). There, after saluting both (the Sun and the Moon), he takes rest for sometime and then proceeds on his journey after worshipping the Moon in the proper time. The learned king Ailā of the Purūravā dynasty, thus spends his time every month in worshipping the Sun, for the brief period of Sinvālī with the object of performing Śrāddha ceremony. He then worships the Pitṛis for the brief period of two *lāhas* † the period of Kūhū (the new moon). That the worship of the Pitṛis ought to be done in Kūhū period was known to him. For this reason, waiting for a short period before the Sun and the Moon he used to come to Somā when the Kūhū time approached. There he satisfied the Pitṛis with the fifteenth ray of the Moon that used to pour out Svadhā nectar. The Pitṛis who eat in the dark fortnight, get pleased with this Svadhā nectar. Thus, with oblations of beautiful honey, til (seed of Sesamum) and Nivapa he gratified with Svadhā nectar the Pitṛis Saumya Vahirvāda Kāvya and Agnisvātās —2 12

The Brāhmanas say that Ritu (season) is considered as the fire, Ritu is known as Samvatsara, and that Ritus are produced from the Samvatsara (year). Ārtavas (fortnightly seasons) are begotten from Ritus —13

Note.—ऋतु —Season light splendour वर्षावर्ग —A years course. The first year in a cycle of 5 years वर्षे —Year rain ऋतवर्ग —Seasonal Vernal a section of the year combination of several seasons

Pitaris, Ārtavas and Ardhamasas (fortnights) are the offsprings of the Ritus. The grandfathers, Amavasyās and Seasons are all of the nature of Ritu (seasons). The great grandfathers and the five years,

* The Anandāśram edit on of the Matsya Purāṇam adds the following — Manu asked Madhu Sūdana this question. The reply he gave to him I shall narrate. Then instead of Sūta Matsya is made to relate the story

† A minute division of time the 60th of a twinkling, half a second, a moment.

the sons of Brahmâ are the Devas Sūmya, Vahirsadā and Agnisvātā pitṛis have been thus defined. Those that are Ârtavas lead householder's life and perform sacrifices and accept the sacrificial offerings and are known as Vihirsada. Agnisvātā pitṛis also lead householder's life and perform sacrifices. They are also known as Ârtavas. The Kāvya pitṛis are known as the husband of Astākās—14 16

Now hear about the 5 years. Agni is the Samvatsara, the Sun is the Parivatsara, the Moon is Idvatsara, the Wind is the Anuvatsara, the Rudra is the Vatsara. These are the cycle of 5 years. The Moon presiding over them, in due time, sheds ambrosia—17 18

Note—पतितसर = A full year. वर्षसर = The rainy season. चतुर्वसर = 4th year in a 5 years cycle, the 5th of 5 cycles of 12 years in Brihaspati cycle. वारसर = A year. The month of Mārgaśīrṣa. पुष्यवर्ष = A brace of years.

Wherever, Purūravā stays and for whatever period, Soma satisfies for that period by his rays, Somapās, Usnapās and all the other Devas. The Moon sheds ambrosia every month and the Pitṛis get satisfied by drinking it. Thus is described about the nectar and honey—19 20

The Sun acts daily (in the bright fortnight) as a feeder through His Susumnā ray when the store of lunar ambrosia is all drunk out by the Devas and the Pitṛis. The Moon waxes in his phases day by day by thus being fed through Susumnā ray in the bright fortnight. The Moon wanes in the dark fortnight and waxes in the bright fortnight. The moon is nourished thus by the Sun. The Moon looks full and white on the full moon night (Pūrnamāsī). In this way, the Sun by means of his single ray increases the Moon and makes it full of nectar. The Devas first drink the nectar of the Moon, then the Sun drinks. The Sun drinks every day one digit and does so for fifteen days. He, again in the bright fortnight, fills it up by His Susumnā ray—21 23

The phases of the Moon that wax in course of the bright fortnight fed by Susumnā wane during the dark fortnight. In this way the Moon continues to wax and wane, consequently, the full moon is called the receptacle of nectar. He is luminous with the fifteen nectar giving phases. He is, therefore called Pitṛimān—26-28

Now the periodical junctions, Pariv Sandhis will be described. These are like the knots of a bamboo or a sugarcane joined to one another in a circle. The year, the months the dark and the bright fortnights and the full moon night are the knots and junctions and the Tithis, the second, third, and so on, form the parvas of the fortnight. The Agnyidhān or the maintenance of the sacred Fire ought to be done in this Parva Sandhi. The periodical junction of the Anumati or Rakā with Pratipadā lasts for only two laras (in the afternoon). The Pratipadā of the dark fortnight occurs in the afternoon and if it occurs in the evening it is called the period of Pūrnamāsī—29 33

When the Sun is on Vyatīpātā the Moon is above the line of equator and is situated in the Yugantara position. The Pūrnamāsī and Vyatīpātā then see each other. The Sun, Moon and the Pratipadā tithis remain, then, in this state. Endless merits result if salutation be done to the Sun

at this time This period is known as the sixth Sātkriyā-kālā (It is known as the 6th period)—34 37

On the completion of the phases Pūrṇimā occurs during the periodical junction of the Moon in the night when the Moon is full, hence, that night is called the full moon night when the Moon is greatly pleased When, by the mutual opposition of the Sun and the Moon, the Pūrṇimā takes place in the afternoon then, the evening is said to be the Pūrṇimā when the Moon shines with all His phases completed by the Sun The Devas and the Pitṛis adore Him (the Moon), therefore, He is called Anumati, and, on account of the full moon it is called Pūrṇimā The Moon is highly luminous on the night of Pūrṇimā and therefore, He is called Rāka—38 41

The Sun and the Moon live together on the same asterism on the 15th tithi (lunar day), therefore, it is known as Amāvāsyā during the dark fortnight The Sun and the Moon during Amāvāsyā face each other, therefore, it is also known as Darśa—42 43

After the Amāvāsyā day the junction with the Pratipada (first day) lasts for two lavas and this period is known as Kūhū for two letters in the word Kūhu correspond with the two lavas (the duration of Kūhū) When the Moon is visible on any Amāvāsyā, He unites with the Sun in the afternoon and on the following morning in the Pratipada of the bright fortnight He rises along with the Sun A difference of a period of two lavas is seen at the noon time between the Sun and the Moon—44-45

When the Sun and Moon separate, that period is termed Anvāhuti and is known as the time for Vasaṭkriyā when the performance of Vasaṭ has been ordained This period in the Amāvāsyā is known as Ritur mukha or the face of the season when Śrāddha should be performed When the crescent Moon unites with the Sun during the day that is the time for the abovementioned Parva The time when the voice of the cuckoo "Coo" ceases, is called "Kūhū" When the waning Moon of the Amāvāsyā enters into the Sun, that period is known as Sinfālī The periods Anumati, Rāka, Sinfālī and Kūhū last for only two lavas Kūhū lasts as long as "Kūhū" is uttered The union of all the Parvas lasts for two lavas and both the unions, before and after, are equal The sacrifices and Vasaṭ rites should be performed as prescribed during those periods The Vyatipata yoga of the Sun and the Moon (i.e., their conjunction) and the Pūrṇimā (their opposition) are productive of the same fruits The union in the Pratipada tithi lasts for a period of two lavas Kūhū and Sinfālī last for two lavas—46 53

When the Moon separates from the Sun, one kalā is known as the Parva period Every day the Moon waxes by one digit when on the fifteenth day He becomes full Hence, that day is termed Pūrṇimā Then the fifteen digits of the Moon are visible For this reason, it was stated that after the fifteenth tithi, the Moon wanes, there is no sixteenth digit of the Moon These Devas and Pitṛis are the drinkers of Soma (Moon) and the nourishers of Soma (Moon) Ārtavas, Ritus and Abda, Pitṛis are the nourishers—54-56

Now I shall narrate about the Pitṛis who eat the libations offered to

them during the Śrāddha ceremony, how the libations reach them, what are their ways and future existences? and how great are their powers? Where the departed souls go and where they do not go cannot be ascertained even by rigid tapasya (austerities). What to speak about those things being seen by these mortal eyes? The Laukika Pitṛis, by their severe penances in this world have been able to go above and join the Deva Pitṛis, other Pitṛis get satisfied when the people in this life, perform their Āśramadharma and are wise and perform with faith their Śrāddha ceremonies. Celibacy, asceticism, sacrifice, begetting progeny, performing ceremonies with good faith, learning, and the giving away of food are the seven kinds of Āśramadharma. Those who practise these things for the whole of their lives, go to heaven where they live in the company of Uṣṇas, Somapā, Pitṛis and the Devas, and they enjoy bliss there. This is current amongst men that he who has got a son and who performs Śrāddha with honey, til and water, reap the above results. The Pitṛis of the family get satisfied. These human Pitṛis reside in the region of the Moon and eat the flesh offered in Śrāddha—57 64

But, those, who on account of their narrow minds have fallen in their orders in course of their life of action, and have not uttered Svāhā and Svadhā, go to the realm of Dhūmravāra in various forms and repent for their past deeds. These beings, with their long and thin bodies, having beards and void of garments, prowl about hither and thither oppressed by hunger and thirst. Being thirsty, they go about in search of rivers, lakes, tanks, wells, canals, etc., and being hungry, they go to various places in search of food. But they fail to get their desired objects. They are driven away from every place and the messengers of Yama throw them in various tormenting places, such as, —Śālamālī, Vaitarṇī, Kumbhipaka, Ardhavāluka and Asipatravana. Thus they suffer all sorts of pain as results of their karmas—65 70

The oblations of three balls of rice offered in the name of the friends that are suffering in hells reach them and are taken by them which give them relief and satisfaction. The kinsmen and sons, while offering oblations should offer them on the Kuśa grass strewn on the earth, they are to recite their names and gotras and have their sacred thread on their right shoulders—71

Oblations should also be offered for those who are not suffering in the hell, but who are born as animals and birds, etc., (five lower animals and trees etc.) The Śrāddha oblations reach the Pitṛis corresponding to those births, as their foods and give them satisfaction wherever and whatever they may be. The gift of grain and food earned honestly, given to a deserving person at a good hour is attained by the manes in the form of their food wherever and whatever they may happen to be. As a calf recognises her mother cow in a herd in the same way, the charity given after reciting the proper mantras in the prescribed way unmistakably reaches the manes. It is the power of the mantra that carries the oblations to the manes—72 75

The giving of food with good faith is equivalent to the performance of Śrāddha. So Manu says. The Śrāddha thus performed with devotion

reaches the manes in every domain, this is what Manu has said and Sanatakumāra corroborates it after realizing the passages of the departed souls with His supernatural vision. The dark fortnight forms the day of the Pitris and the bright one their night. In this way, the Pitri Devas and the Deva Pitris are mutually their begetters. These and the human Pitris live in the firmament and drink Soma -76 78

The fathers, grandfathers, great grandfathers are the human Pitris. Thus, I have described to you their greatness and about the Śrāddha I have now described to you how the king Ailā conjoints with the Sun and the Moon, how he attains his Pitris and performs Śrāddha with devotion, the Pitri tarṇas how the oblations offered in Śrāddha reach the manes. I have thus explained to you about the Puris and the hells that form the part of the creation. Everything has, thus, been summarily described. It is very difficult to enumerate them adequately. The person desirous of his well being should devote himself to all these things with good faith. I have thus briefly stated this chapter of creation by Svāyambhuva Deva, now tell me, O Rsis! what more do you wish to hear? - 79 84

Here ends the one hundred and forty first chapter on Śrāddha ceremonies

CHAPTER XLII

The Rsis said — O Sūta! we are now desirous of hearing in detail the nature and the measurements of four yugas during the time of Svāyambhuva Manu — 1

Sūta said — Although I narrated about them in course of my description of the earth and celestial firmament I shall still tell you something more in detail about them. I shall first state about measurements. Human years are determined by ordinary experience of men. And this is the unit. The measurements of the four yugas will be expressed on this unit. Fifteen twinklings of the eye form one kaṣṭhā, thirty kaṣṭhās make one kalā. A muhūrta is made up of thirty kalas and one day and night consists of thirty muhūrtas. The Sun divides the day and night, the night is for sleep and the day is for work — 2 5

One month of the human beings is equal to a day and night of the Pitris. Its division is like this — the dark fortnight is the day of the Pitris and the bright one is the night. Thirty human months make one month of the Pitris. The year of the Pitris consists of three hundred and sixty human months. One hundred human years is equivalent to $(3\frac{1}{2})$ three and one-third years of the Pitris. (Three Pitri years and 120 i.e., $(100 + 10 \times 2)$ human months). One human year is equal to one day and night of the Devas and its division is like this — Uttarāyana (six months when the Sun moves towards the north) forms Their day and Dakṣiṇāyana (six months when the Sun moves towards the south) Their night — 6 10

Thirty years of men is one month of the Devas. A century of men is 3 months and some days of the Devas. 360 human years make one year of the Devas. 3,030 human years make one year of the Sapt-Rsis

9,090 human years make one year of Dhruva, called, Dhruva Samvatsara
36,000 human years make one thousand Divine years —11-17

The duration of the ages have been laid down on the Divine units
The Bhâratakhanda notices four yugas or ages, viz., Kṛtayuga, Tretâ,
Dvâpara, and Kaliyuga. Of these Kṛta or Satyayuga is the first, Tretâ
is the second after which come Dvâpara and Kaliyuga. Satyayuga consists
of 4,000 Divine years. Its Sandhyâ consists of 400 Divine years and
the Sandhyâmpâ of the same number of years. Tretâ consists of 3,000
Divine years. This is what has been said about it by those well up
in calculations. Its Sandhyâ is made up of 300 Divine years and the
Sandhyâmpâ is also of similar duration. Dvâpara consists of 2,000
Divine years and its Sandhyâ and Sandhyâmpâ of 200 years each.
Kaliyuga is of 1,000 Divine years and its morning and twilight are each
of 100 years —18-24

Note.—उषसः = Union, morning evening twilight, the period preceding a yuga

अध्यायः = Twilight, the period at the end of each yuga

Satyayuga, Tretâ, Dvâpara and Kaliyuga taken collectively last
for a period of 12,000 years of the Devas. Now I shall tell you their
age in the years of men. The age of Satyayuga in the years of men
is 1,728,000 years, of Tretâ 1,296,000 years, of Dvâpara 864,000 years
and of Kaliyuga 432,000 years. The period of the four yugas along
with the duration of their Sandhyâs and Sandhyâmpâs have thus been
described in the years of men. The four ages passing for 71 times make
one Manvantara —25-29

I shall now explain to you the period of a Manvantara in the years
of men. One Manu takes the place of another in 311,032,980½(?) years
(it should be 316,720,000 years) —30-31

Now I shall give you the duration of a Manvantara in the Divine
years. It is 140,000(?) years in course of which the four ages come and
go 71 times when one Manu takes the place of another. At the comple-
tion of the Kalpa which is 14 times one Manvantara, the great dissolution
of the world takes place which lasts for a period twice as much as one
Kalpa. The age of the four yugas has been thus described —32-37

Now I shall tell you the creation of Tretâ, Dvâpara and Kaliyuga.
I told you before about Satyayuga and part of Tretayuga. I did not tell
you anything about the remaining portion of Tretâyuga, Dvâpara and
Kaliyuga on account of my having been engaged in the narration of the
generations of the Rishis. I, therefore, tell you now, about the Tretâyuga
that was left unsaid. There was Manu in the beginning of the Treta age
and the then Rishis dictated Śrûta and Smârta dharmas by the light thrown
on them by Brahmâ. They wrote on marriage, Agnihotra, and other
Śrûta dharmas according to the Rik, Yajuh, and Sîma Vedas. They
also gave out the injunctions of the Smṛiti, truthfulness, Brahmacharya
(celibacy), Varnâśrama and other Âchâra dharmas —38-43

In the beginning of the Tretâyuga the Seven Rishis and Manu
by their hard tapas got the knowledge of the motions and places of
the planets and stars. Also all the mantras were seen by them.

and perceived in their hearts, by thinking about them once only. In the beginning of the first Kalpa, those mantras (or laws of the Universe) arose of themselves in the minds of the Devas, in testimony whereof, those who are Siddhas (perfect) and others also can have the knowledge of the Mantras. In the past Kalpa there were one hundred thousand mantra yogis, by the power of the sages, even those who follow them, can realise them, and those mantras now lie hidden in the Pratimās or images of the Devas — 44 46

The Sapta ṛṣis enunciated the Rig, Yajuh, Sāma and Atharvāna mantras very accurately, and the sage Manu similarly dealt with his Smṛiti. In the Tretāyuga, the four Vedas, the bridge of dharma, were all embodied in one. In the Dvīparayuga, owing to the short life and intellect of men, the Vedas were divided into four separate treatises. In days of yore, the Ṛṣis, by virtue of their tapas, could study the entire Vedas in one day and night. The Vedas taught the duties of the people in each yuga. In ancient days, Svāyambhu Brahmanā gave out the divine immortal Vedas with various Aṅgas and containing the Svadharma pertaining to every yuga. Under the influence of time, by and by, the dharmas deviated from the Vedas and became perverted — 47-49

The duty of Kṣatriyas is to perform sacrifices, that of the Vaiśyas is to perform haviryjña, the Sūdras to perform the sacrifice of service and the Brāhmanas to perform the sacrifice of Japam (repeating the mantra) and understanding their meanings. The people and the Varnas in the Tretā age thus performed their duties and prospered with children and wealth and were happy — 50 51

The Brāhmanas by their kind behaviour should enlighten the Kṣatriyas and the latter should educate the Vaiśyas and they should, in their turn, lovingly mould up the Sūdras in their duties. Their hearts were directed to Varnāśrama Dharma. Their dharma was not fruitless and, therefore, all their actions were attended with success, merely by their Saṅkalaps or intentions. The people in their ordinary course were longlived, healthy, hand some, sturdy, religious and modest. Brahmanā laid down the orders of varna and āśrama, etc., with great accuracy. The sons of Brahmanā framed the Samhitās (or books) on medicine (how their health should be kept up), and practices of dharma, and other mantras — 52 55

The Devas set on foot the performance of sacrifices from the very day when the Ṛṣis, the sons of Brahmanā enunciated the Samhitās, Mantras, etc. At the end of Svayambhuva Manu, Indra was the first to propagate the performance of sacrifices with various offerings in co-operation with the Devas, Yama Śukla, Jaya and Viśvasrika — 56 57

Truthfulness, meditation, asceticism and charity are the extant dharmas. When they decline, adharma becomes dominant. When to drive it away and make dharma revive, most valiant and longlived heroes take their births. They award just punishments, are great yogis, performers of sacrifices, Brahmanvādīs, have their eyes like lotuses, broad forehead and big faces, well formed limbs, lion like chests strutting like elephants and highly powerful and virtuous. Thus in the Tretāyuga, the cakravartī kings were great archers and endowed with all auspicious

signs Their regal splendour and prowess extends far and wide like the branches of the banyan tree By Nyagrodha is meant arms, Vyâsa means the extent of the arms outstretched That is their growth and height measured as above Chakrâ (discus), chariots, Queen, jewels, horses, elephants and gold formed their treasure and were counted as Ratnas (jewels) These gems were first attained at the end of Sâmyambhuva Manu Emperors in the world in all the Manvantaras (past, present and future) are born with the parts of vi-snu inherent in them They are extraordinarily endowed with power, dharma, comfort and riches Emperors had a vast store of Artha, Dharma, Kâma, fame, and Victory without any of these going against another Thus the kings, endowed with power, defeated even the Rishis in their eight Siddhis such as Anima, Laghimâ, etc., in their knowledge of the Sastras and in their asceticism They were endowed with divine marks and signs and they defeated the demons and human beings by their extraordinary strength They seemed to be very fortunate They were born with handsome forms bearing all the lucky signs according to palmistry, viz, fine lines on the forehead and fine tongue, sombre radiance of the teeth, long ears, hands touching the knees, shoulders like that of a bull and a lion, with their feet marked with quarts and fish and the hands with conches, etc They lived up to 85,000 years and did not know the troubles of the old age, and had access to the heaven, oceans, lower regions and mountains Sacrifices, asceticism, charity and truthfulness were the four limbed dharmas of the Tretâ age and were, unscrupulously, observed by them —58-73

Though in that age dharma reigned according to Varnâsrama, yet there was also a criminal procedure code to justify and maintain the order of Varnâsrama All the people were healthy, wealthy, happy and contented In this Tretâyuga one Veda was divided into four The people lived up to 3 000 years and they were all blessed with sons and grandsons and then they departed Now, hear of its characteristics The characteristic of the Tretâyuga in Sandhyâ is one foot, and in the Sandhyâmpâ one fourth of that of Sandhyâ —74-77

Here ends the one hundred and forty second chapter on Manvantara

CHAPTER CXLIII

The Rishis said —O Sûta! Pray, explain to us how the performance of sacrifices was propagated at the beginning of the Tretâ age during the sway of Sâmyambhuva Manu? When the Satyâyuga with its Sandhyâ ends, the Tretâ age begins Owing to good rainfall many kinds of plants and medicinal herbs grow Cities and villages flourish, the inhabitants thereof, begin to perform good deeds, Communications are established Varnâsrama dharmas are laid down The people of all class collect together and pour sacrificial oblations into the fire after reciting Vedic mantras and secure sacrificial materials and proper food and know proper methods of living How did they do all these things?—1-4

Sûta said —O Rishis! the Lord Indra, the partaker of the sacrificial

offerings, collected all the mantras leading to the happiness in this world as in the next and started the performance of sacrifices, then He, along with the other Devas performed *Asvamedha Yajña*, after collecting all the sacrificial materials. Many clever sacrificial priests (*Ritviks*) came and took charge of their respective duties. Various oblations of ghee were offered in fire in honour of the Devas —5-7.

The Devas were exceedingly pleased, the *Brāhmanas* versed in the *Sāmaveda* chanted hymns loudly, *Adhvaryus* and other *Brāhmanas* were busy and went hither and thither and performed their allotted rituals. The animals for sacrifice were sprinkled with sacrificial mantras and the Devas, invoked, came there and partook of their share of sacrificial offerings. The Devas are those that preside over the senses and it is they that are partakers of sacrifice. They are born at the beginning of a *Kalpa*. The Devas are worshipped in sacrificial ceremonies —8 10

When the *Adhvaryus* became ready to immolate the animals for sacrificial purposes, the great *Riṣis* were attacked with pity on seeing those helpless animals and addressed thus to Indra, the chief partaker —“What are all these in your sacrifices? To destroy life and cause pain are great sins, and O Indra! this is not a good thing in the rituals of your sacrifice. You have started this sin to kill animals. There is no benefit in such a sinful sacrifice. On the other hand, they beget sin. This is not *dharma*, rather this is *adharma*. Killing animals cannot be *dharma*. If you wish to perform virtuous deeds, act according to the *Sīstras* and make the sacrifices free of any sin in *Vijas* (seed materials). Indra! You have started the vilest form of sacrifice by introducing such a sinful element as killing and injuring, into its rituals which will destroy *Trivarga* (*Dharma*, *Artha*, *Kāma*). O Indra! This great *Yajña* was established in ancient times by *Svâyambhuva Brahmā*. The haughty Indra in spite of being thus advised by the learned sages did not heed their counsel —11-15

At that time, a great discussion ensued between the sages and Indra as to whether the sacrifices should be performed by offering the libations of the movable or the immovable things, i.e., animals or vegetables, roots and fruits. Those all powerful sages were much pained by the discussion and asked the king *Vasu* who lived in the sky to give his opinion on this point. — 16 17

The *Riṣis* said —O King! O great wise one! How has the method of performance of sacrifice (*yajñavidī*) been witnessed by you? O son of *Uttānarpāda*! O Lord! Remove our doubts, O, learned one! —18

Sūta said —King *Vasu*, without taking into consideration the relative significance and the strength of the two parties began to explain the truth of the sacrifice, in accordance with the injunctions of the *Vedas*. —19

He said —The *Sīstras* say that the sacrifices should be performed according to the prescribed rites and with the offerings of good animals or roots, fruits, etc. It is my experience, that the slaughter of animals is the nature of sacrifices. Rather the sacrificial mantras all advocate killing of animals. And what those great *Riṣis* have laid down as the result of their long *tapasyā* and experience of the bright bodies in the Heaven, ought to be taken as *Prāmāṇas* or proofs, and I give out my opinion on those

authorities If you take those mantras as proofs, then, accordingly, perform the sacrifices, else what is the use of vain argumentation —20 23

On hearing the reply of Vasu the sages foreseeing his future destiny cursed him to fall down King Vasu, of higher regions, by the curse, went to Rāsītala—the lower region That virtuous king in spite of his being very wise, in removing the doubtful points of Śāstras, went to the lower region for the fault of his plain speaking, it is not, therefore, wise for one individual though he is very learned, to pass a decided opinion on any subject having many phases, for, the analysis of dharma is extremely delicate and is very hard to be thoroughly known and more difficult to express it No one except the Devas, Rīsīs, and Manu, should, therefore, assert regarding any dharma with certainty What the Rīsīs said of yore, about non killing animals in sacrifices, that is then the best course Rīsīs never perform any act of himsā in course of a sacrifice and many millions of them attained heaven by virtue of their penances Taking all things into consideration, the great sages do not praise any act of himsa The ascetic sages have gone to heaven by offering in sacrifices, roots, fruits, leaves, water and vessels that they collected by unchhavritti (gathering in handfuls) The absence of greed, attachment, the practice of celibacy, compassion on beings, doing good to others, tranquility of mind, Brahmacharya cleanliness abhorrence from anger, forgiving others, firmness are said to be the firm roots of the eternal dharma —24-32

Sacrifice consists of mantras and materials, and tapasyā consists in viewing all with equality Sacrifices lead one to the Devas, asceticism leads one to Virat Puruṣa (the cosmic soul) Renouncing the fruits of karma (works) leads one to Brahmapada (the state of Brahma) Having Vairagya (dispassion) enables one to be dissolved in Prakṛiti (the Universal Divine Mother) And the knowledge, i.e., realization of the glory of Brahma leads to Kaivalya (absolute independence or the state of being Alone) These are the five fold paths of beings —33 34

In days gone by there had been serious differences between the Devas and the Rīsīs at the time of Svāyambhuva Manu on the subject of sacrificial rituals Afterwards when the Rīsīs saw that virtue was being forcibly set aside they paid no heed to the words of the Vasus and returned to their hermitages —35 36

When the Rīsīs went away the Devas completed the sacrifice I have also heard that many Brahmanas and Kṣatriya kings became perfect by their tapasya and went to the Heavens The king Priyavrata Uttanapāda, Dhruva, Medhatithi, Vasu Sudhāma, Virajā, Śankhapāda, Rājasa, Prachina varhi, Parjanya Havirdhāna and others The famous Rajarṣīs of high renown went to heaven by virtue of their asceticism The glory of the Rajarṣīs is still renowned in the world, consequently, asceticism is superior to sacrifices In days of yore, Brahma created the Universe by the power of His asceticism But no such powers can be attained by sacrifice So tapasya is the underlying root in this Universe In this way, the sacrifices were performed at the time of Svayambhuva Manu and since then, they are in vogue during all the ages —42

Here ends the one hundred and forty third chapter on Mantantara, etc

CHAPTER CXLIV

Sûta said —I shall now relate to you about Dvâpara age which dawns on the decline of Tretâ In the beginning of Dvâpara, people attain siddhis as they do in the age of Tretâ, but when the age becomes perfectly settled, the siddhis of the Tretâyuga disappear They beget greed, fortitude, trade and warlike tendencies, that are antagonistic to each other They become doubtful of the true realities of things —1-3

The Varnâs become extinct and the actions become deteriorated, the vehicle of usage is spoilt, and vanity, anger, travelling, killing, false self-esteem, unforgiving and many other Rajasic qualities spring up There is an increase of Rajo and Tamo gunas The sins that were unknown in Satyâyuga crop up in Tretâ, they become strong in Dvâpara and people get troubled Dharma wanes in Dvâpara and becomes extinct in Kaliyuga The Varna dharmas and Âśrama dharmas get weakened and doubts are raised in the interpretations of the Śrutis and the Smritis By the uncertainty of the purport of the Śrutis and the Smritis, the real intent of dharma becomes obscure which causes a difference in the opinions of men People become divided on account of their diversity of views and a chaotic condition arises —4-9

Before, there was only one Veda, having four feet (parts) That got changed on and on, due to the short lives of the people, until at last in Dvâpara the one Veda was abridged and completely divided in four Vedas The sons of Risis, again, due to their respective faulty understandings explained them in various ways They inserted Brâhmana portions within the Sâmbhitâ portions of Rik, Yajuh and Sama Vedas They even changed the Svaras or musical tones in the songs of the Vedas They did not fully grasp the meanings, partly owing to their habits and faulty understandings and partly owing to many corruptions and interpolations in the Vedas, of the Brâhmana portions, of the Kalpa Sûtras, of the Bhâṣyas and of various other things Some parts were correctly explained It is in this Dvâparayuga that persons adopted various customs and rites and began to hold different opinions —10-14

At first, the Adhvaryu's work was one, afterwards, it was divided into two Owing to distortions and twistings in the meanings, the Sâstras have been much transformed Therefore, the Adhvaryu's works are performed in different ways The Sama and Atharva Vedas also were turned and twisted owing to the want of knowledge of the Munis and their want of confidence Thus the state of things in the Dvâpara age was in a chaotic condition And in the Kali age, the Vedas became extinct Owing to the want of the proper knowledge of the Vedas, the various diseases and disorders and deaths, thereof, became visible The people could not thwart them off by their minds, words and deeds, then, they became disgusted and disappointed —18-19

When they became disappointed, they sought means to get rid of their distress As a consequence, they began to find faults with worldly things Out of this fault finding, true knowledge arose Of the wise Munis in the Svâyambhuva Manvantara, some turned out in the

Dvâparayuga as the opponents of the Vedas. Then Âyurveda (medicine), astronomy and the other limbs of the Vedas, political economy, logic, metaphysics, the ceremonies of the Kalpa Sûtras, the glosses, the Smritis, and various other Śāstras became filled with doubts. No effort was crowned with success, unless the whole body, mind and deed were set to work—20 24

In the Dvâpara age, people were generally in trouble and there was an increase in greed, ambition to trade and to possess worldly things, tendency to fight and inability to realize principles, the obscurity of the Vedas and the Śāstras, the destruction of the order of Varnâśrama and the increase of lust and anger, the people, at this time, lived up to a period of 2,000 years when some time of Dvâpara was passed, then the Sandhyâ set in, in which period the dregs of the people are left. Then the Sandhyâmsa set in. After this comes Kaliyuga. At the end of Dvâpara and by the beginning of Kaliyuga, Kālī became very strong—25 29

During Kaliyuga, people indulge in himsâ, theft, falsehood, deceit, vanity, etc., and delusion, hypocrisy, vanity overshadow the people. And dharma becomes very weak in Kaliyuga and people commit sin in mind, speech and actions. And works done with whole heart and body sometimes become successful and sometimes not. Quarrels, plague, fatal diseases, famines, drought and calamities appear. Testimonies and proofs have no certainty. There is no criterion left when the Kaliyuga settles down. Some die in the womb, some in childhood and some in youth and some in old age. People become by and by, poorer in vigour and lustre. They are wicked, full of anger, sinful, false and avaricious—30 34

Bad ambitions, bad education, bad dealings, bad earnings excite fear. The whole batch becomes greedy and untruthful. The Brahmanas become demoralised. They have base ambitions. Their knowledge and learning are mostly defective. Their character is exceedingly low and by such ignoble conduct they prove very disastrous to the people. The people become saturated with jealousy, anger, vindictiveness, cowardice, greed, attachment. Lust increases during this age—35 37.

The Brahmanas do not read the Vedas nor do they perform sacrifices and the Kṣatriyas deteriorate with the Vaiśyas and become well nigh extinct. Śûdras sleep with the Brâhmanas, sit with the Brâhmanas, eat and perform sacrifices with them and hold relations of mantrahood with them. Many Sudras will become kings and many heretics will be seen. There will arise various sects, Sannvâsis wearing red coloured cloths, Kâpâlis and various others holding themselves followers of some Deva or other and there find fault with religions. Many with them profess to be Brahmajñânis because, thereby, they will easily earn their livelihood. Some hypocrites will mark their bodies with Vedic symbols also. In the Kaliyuga any body will study the Vedas, Śûdras will be experienced in the Vedas. So there will be many false religionists—38-42

The Śûdra kings will perform Aśamedha sacrifices and the people serve their ends even by killing women, children and cows. They will cheat each other, kill each other to serve their ends. The country will become desolate by repeated calamities, short lives and

various kinds of diseases. Every one will be miserable and addicted to adharma. Owing to the dominance of vice and tamoguna people will freely commit the sin of abortion on account of which there will be a decline in the longivities and strength of the people. The people will live up to one hundred years at most. In spite of all the Vedas being in existence it would become as if there were no Vedas and the practice of performing sacrifices would be stopped — 43 17

This is about Kaliyuga, now hear about its Sandhyā and Sandhyāṃśa. In every age every three stages become void of dharma, and during the Sandhyā period only one part of the usages of the age exist which becomes thus one part, in Sandhyāṃśa one pāda of that of Sandhyā exists. In this way, in the final Sandhyāṃśa of the Kaliyuga, one governor amongst the irreligious subjects arises. 48 50

King Pramati of the Bhṛigu family and Chāndramasa gotra was born at the end of Savyambhuva Manu in the Sandhyāṃśa period to inflict proper punishment on the sinners. That king travelled all over the earth for 30 years and collected arms and ammunitions, elephants, horses and chariots and marched with a vast army consisting of horses and elephants and accompanied by 100 000 Brahmana soldiers armed with various kinds of weapons against the Mlecchas and destroyed them. After killing all the Śūdra kings he annihilated all the hypocrites. After destroying all the sinners and subduing the people living in the North, central regions, the mountaineers, the inhabitants in the East and West, the residents on the Vindhya, the Deccan, the Dravidians, the Singhalese, the inhabitants of the Mleccha countries (Kābul and Kandhara), the Paradas, the Pahlavas, the Yavanas, the Śakas, the Tusharas, the Śvetas, the Pulindas, the Barbaras, the Khasas, the Lampakas, the Andhrakas, the Daradas, the Hāhikas, he exterminated the Śudras — 51 58

King Pramati was born of Viṣṇu's part in Manu's family and was famous as Chāndramasa. He roamed about earth for twenty years and killed all the wicked men in his 32nd year. After annihilating the greater portion of the world with violence when only a few survivors, the propagators of the future race, remained, the king with all his army attained final bliss in Samādhi between the sacred rivers Ganges and the Yamunā — 51 63

When thus in the Sandhyāṃśa period all acts of violence ended, all the wicked potentates were slain, only a few survived, here and there, who overwhelmed with greed began to plunder one another and caused great consternation to the people without a king. They all left their homes and household goods and fled hither and thither to protect themselves. When the duties enjoined by the Śrutis and the Smritis came to an end, the people gave themselves up to lust and anger and became devoid of greatness, pleasure, love and shame — 64 69

After the disappearance of dharma, the remainder of the people were plunged into deeper misfortunes. Men and women became short statured and began to lose their lives at the early age of 25. They were all overpowered with distress. They quitted their wives and sons and even

quitted their towns and went to mountains to find a shelter there. They built their houses near rivers, oceans, mountains and various other places. There was no rain and the people had to cover themselves with rags and deerskin. They left off karma, deprived of their possessions, and void of Varnâsrama and thus became very greatly oppressed, at last very few people remained —70-72

Animals oppressed by hunger wandered far and wide and at last took their abodes close to the above men. The people also, being very hungry, became flesh eaters. They all began to eat flesh of deer, boar, bull, every thing whether allowed or not. They lived on all sorts of things without prising to enquire under the influence of hunger whether it was worthy of being eaten or not. Those who lived close by rivers or oceans maintained their lives by taking fish. Thus by eating flesh and forbidden food, all the people became of one caste Varna. As there existed only one Varna in Satya-yuga, similarly, all the people became of one caste at the end of Kali-yuga. In this way, the Divine century, i.e., 36,000 years of men passed away in course of which the hungry people devastated all the birds, fish, etc —73-79

After eating up all the birds and fish, etc., that were left during the period of Sandhyâmsa, people began to eat roots and fruits (Kanda mûla, etc.) They did not build their houses but covered themselves with barks of trees. They had no treasures and they slept on ground. They all perished in that plight and only a handful of them who survived, struggled on for a century. They got sufficient food and got nourished. The period of Kali's Sandhyâmsa lasts like that for a Divine century. After this period, the men and women that were left began to produce many children. With the advent of these children enters again the Satya-yuga. All the previous people, the remnants of the Kali pass away. As the people reap the fruits of their actions in heaven and hell, similarly, the persons in Satya-yuga enjoy happiness or suffer pain. Thus Kali-yuga disappears and Satya-yuga steps in —80-87

The remaining people in Kali-yuga gradually begin to discriminate and they get dispassion (vairagya). Thence, they realise their knowledge of self and they become religious. So Satya-yuga comes in to fulfil that which is to be done in future. The people thus become happy and enjoy things with their equality of sight which they did not enjoy in the past Kali nor which they would enjoy in the future Preta. Thus I bow down to Sâyanibhava and I have narrated to you in detail all the characteristics of the several yugas in due order —88-91

When the Satya-yuga comes in its people are procreated by those who remained at the end of Kali-yuga. The good and perfect persons that remained unnoticed amongst the Brahmanas, Ksatriyas, Vaisyas and Sudras, they and the Saptarishis now give instructions in dharma to the new people. In that way, the doctrines of the Rishis based on Srutis and Smritis are propagated. They promulgated Varṇâsramâ Dharma and other rituals on the lines of Srutis and Smritis. The Saptarishis hold the dharmas of the Srutis and Smritis. For promulgating dharma, the Saptarishis are ever ready in every Satya-yuga. These Rishis are now existing for the period of one Manvantara. As the roots of plants and

trees vigorously germinate after being consumed by fire, similarly, there is a growth in the generation of people at the commencement of the Satya age. In this way, generations of the ages go on for ever. The ideas appear and disappear. Comforts, life, power, beauty, dharma, Artha and Kāma lose one-fourth their quantity in every Yuga—92-100.

O Dvijas! I have told you about the *sandhis* which pertain to the yugas only. One Manvantara is seventy-one times these four yugas. The four yugas make one cycle and each yuga in every cycle is of one and the same nature. So the fourteen Manvantaras revolve—101-104.

In all the yugas the Asuras, evil spirits, demons, Yaksas, the Piśāchas and the Rākṣasas and various others are born. All these persons are endowed with characteristics in accordance with what they had in previous yugas. As the characteristics of yugas change so the characteristics of the several Manvantaras change. These worlds of the jivas are always liable to change, they do not remain constant even for a moment. Thus I have described to you the characteristics and changes of the yugas. I will tell you about Manvantaras at the time when I deal with Kalpas—105-108.

Here ends the one hundred and forty-fourth chapter on the several yugas.

CHAPTER XLV

Sūta said:—I shall now relate to you at full length about the past and the future Manus numbering fourteen, that flourished one after the other, during each Kalpa. During the respective sway of the fourteen Manus the world with its creation of men, lower animals, birds, trees, their preservation and destruction, remains in conformity to the times of the Yuga. The ages of the beings forming part of the creation are, also, in co-ordination with the defined characteristic of that Yuga. In the fourteen Manvantaras some lived up to one Yuga whereas others lived only for a very short time. Taking the unsettled state of things during the iron age, the maximum age of men has been laid down to a period of hundred years—1-5.

During Satyayuga the Devas, the demons, the men, the Yaksas and the Gandharvas were all symmetrical in their height and girth. The eight varieties of Demigods are 96 fingers in height. The other eight Devayonis are nine fingers high. This is the natural measurement of them. The Devas and the Asuras are 49 fingers in height (or seven fingers (?)—6-9).

During the Sandhya of this Yuga the man's measure is eighty-four fingers (the fingers being those of the men of Kṛtīyuga) and he who is 9 tals in height from head to feet with his hands reaching his knees is adorable even by the Devas. The cows, the elephants, the buffaloes and the immovable beings like the trees, etc., all undergo variations in their respective stature during the different yugas. The animals such as oxen, etc., measure 76 fingers right up to the hump—10-12.

Note.—*ṛṣṇa* = A particular measure of height.

The elephant measures 800 fingers in height and the maximum height of trees is said to be 1130 fingers. The Divine and the human forms are both alike, as they are born of one parentage. The former is endowed with more intellect. The human forms are not so endowed with Buddhi or intellect. The Divine and the human bhāvas are, thus, both similar and dissimilar. Birds, animals, things, movable and immovable (ideas) are all built in the same way. Cows, goats, horses, elephants, birds, deer, these are all for work and are fit in every way for sacrificial purposes. The animals are for the use of the Devas. All things, movable, and immovable, are created as regards their form and measure, after the several Devas, they become all the more gratified when they get all these beautiful things—13 19

Now something will be said about good men and Sadhus. The Brāhmanas and the Vedas are considered as the Paśu mūrtis or animal forms of the Devas. Brahma resides within their hearts, hence, these are Sat or good. The Brāhmanas, the Kṛtriyas and the Vaiśyas, all of them direct their actions in accordance with the Śrutis and the Smṛitis and are busy in ordinary or in special functions—20 21

The dharma of the people devoted to Varnāśrama in accordance with the Śrutis and Smṛitis and leading to Heaven is named juāna dharma. The Brahmachāri given to good conduct and Āchāra and to do good to the preceptor (guru) performs divine functions, hence, the householder is known as 'Sadhu'. Those ascetics who reside in the forest and are in the third order of religious life are known also as Sādhus—22 24

One, who restrains his passions and practises Yoga, is known as Yati. By dharma is meant practical work and feeling. The Lord Bhagavān has denominated the good and bad actions both as Dharma. But the Devas, Rishis and men, freely support their views and say "This is not dharma". Dharma is derived from a root which means to hold up and also connotes greatness. The Āchāryas advise on that dharma which leads to one's Ishta (desired object). They do not advise adharma which leads one to evils. Those, who are hoary, free from avarice, self-restrained, not haughty, endowed with Divine knowledge, having a clear conscience and humility and following the path of virtue every day, are known as Āchāryas. Such Brāhmanas versed in the doctrines of dharma Śrauta and Smṛiti, have enunciated the path of virtue—25-30

Śruti enjoins that a man should marry, perform Agnihotra and other sacrifices in company of his consort, and the Smṛiti says that a man should practise Yajna and observe the rules of varna and āśrama—31

After hearing from the learned, Āchāryas have said that the three Vedas, viz. Itik, Yajuh and Sama are the part and parcel of Brahma—32

What the Saptarishis heard from the Rishis of the preceding Kalpa, that they narrated in the next Kalpa. Therefore, it is called Śruti. Manu remembered Itik, Yajuh, Sama, the Aṅgas of the Vedas, Śrutis, practised in the preceding Kalpa and then said those things. Hence, the Śāstra of Manu is called Smṛiti Śāstra. Smṛiti dharma is that which enunciates Manu's

dharma of the Smṛitis, laying down varṇa and āśrama on the retrospective bodies of the past Manvantara for the guidance of the coming one — 33

In this way, the two kinds of dharmas are called the Śiṣṭāchāra. The expression Śiṣṭa is made of the root *śviṣ* and suffix *ṭta*. Those who remained in the preceding Manvantara, Manu, the propagator of the race and the Saptarṣis are called the Śiṣṭas. The pious men during the Manvantaras and the Saptarṣis along with Manu are said to be the promoters of the universe. These persons i.e., Śiṣṭas establish dharma, which changes in Yuga after Yuga, by giving out the Vedas, message, livelihood, the criminal procedure code and Varṇāśramāchāra. At the end of a Manvantara the Śiṣṭa puruṣas establish the Vedikdharma by means of Varṇāśrama and authority. Thus coming down from Śiṣṭas to Śiṣṭas. This is the eternal Śiṣṭāchāra — 34 37

These are the eight characteristics of the Śiṣṭas, viz, (1) Charity, (2) truthfulness, (3) asceticism (4) learning, (5) sacrifice, (6) worship (7) Dama or self-restraint, (8) want of greed. In all the Manvantaras these Śiṣṭa Manus and Saptarṣis practise the above mentioned eight characteristics of dharma, hence, they are called Śiṣṭāchāras. Śiṣṭa is derived from hearing, and Smṛta from remembering — 38 40

Śrūta dharma is that which contains the Vedic mantras and the sacrificial rituals. The one dealing with the Varṇāśramas is the Smṛta dharma. Now the different parts of the dharma will be defined — 41

One who explains the dharma just as he knows and feels about it on being questioned is said to possess the fundamental attribute of truthfulness. The Brahmacharya, Japaṃ silence and fast, these very hard practices are called tapasyā or penances. Yajna is the bringing together of wealth animals sacrificial offering Rik, Sāma and Yajuh Vedas and the sacrificial presents. Dealing with others as if with one's own self, always for the well being of all with gladness of heart is termed *dayā* or kindness and is the best of all acts — 42 45

One who does not feel upset and show wrath by mind, speech or demeanour, even on being provoked by others is really the ideal forgiver. This state is called *Titiksa* or forgiveness. The servant who, does not misappropriate his charge left to his care by his master, sets an example of the absence of greed. Non acceptance of others things is *alobha*. One who does not feel inclined to indulge in sexual pleasures by body, mind, and deed and practises Brahmacharya shows signs of *sama*. One whose passions are not brought into play either for his own sake or for the sake of others shows signs of *dama* or self restraint. One who does not get perturbed by five objects of senses and eight kinds of amorousness is known as the great subduer of self. One who gives away in charity to the deserving what is prized by him after storing it in a righteous way sets the example of an ideal charity. The best dharma is the one which is prescribed by the Śruti and the Smṛiti and approved of Śiṣṭa (pious) persons. Indifference to the good and evil

and the non attachment to object is *virakta* or dispassionateness. The renouncement of *kṛita* and *akṛita* karmas or acts done or not done is *Sannyāsa*, abandonment of ideas of cleverness or non-cleverness is termed *Nyāsa*. When he knows all the *Tattvas* from *Avyakta* (unmanifested) down to particulars, the animate and inanimate objects, he is called *Jñāni* or wise. These are the characteristics of *dharma* which were first enunciated by the learned *Risīs* during the *Svīmbhūva* *Manvantarī*—46-56

Now something will be said about the *Manvantara*, *Chāturhotra* and the ways of the four *varṇās*. During each *Manvantara*, fresh *Śrutis* occur, but the *Rik*, *Yajuh*, and *Sāma* *Vedas*, rules, *Devatas*, *Stotras* (hymns), *Homas*, etc., remain the same as in the preceding *Manvantara*. *Vidhistotra* and *Agnihotra* remain as before. *Dravvastotra*, *Gunastotra*, *Karmastotra*, and *Kulastotra** originate from the *Vedas* during every *Manvantara*. From these the *Brahmastotra*, i.e., the four *Vedas* *Rik*, *Yajuh*, *Sāma* and *Atharvana*, spring the fourfold *mantras* (formulae) as described in the four ways—57-61

The *mantras* of the preceding *Manvantaras* flashed in the hearts of the *Risīs* who performed very hard *tapasyās*. Being roused by the feelings of fear, trouble, *moha* (delusion), grief, discontent, when the *Risīs* began to practise *tapasyā* with great effort and enthusiasm, the *mantras* came of themselves to them for their deliverance—62-63

I shall describe to you the characteristics of the *Risīs*. The *Risīs*, past and future, are of five kinds. Now, hear about the *Risīs* and the *Ārsas*. When the Universal Dissolution takes place, when *Prakṛiti*'s three qualities (*gunas*) are in a state of equilibrium the division of the *Vedas* does not exist. All are in an undefined state of darkness (*Tama*). At that time the springing up of the animate objects unconsciously and of the embodied souls consciously, are both termed *Ārsa*. This is like fish and water, both exist like the container and the thing contained. The universe made up of qualities springs up, presided by consciousness. It flows on as cause and effect. It is *kālī* (time) that brings about the differentiation of the Prime Cause, the *Mahat*. Senses and objects of senses are denominated as *artha*s—64-69

From *mahat* evolves *ahamkāra* (egoism), from *ahamkāra* evolve the five subtle elements the *Tanmātrās*, from the *Tanmātrās* come the five gross elements. These five gross elements, make up these varied forms by their permutations and combinations. Just as many trees are seen all at once by a torch, so by *kālā*, all these souls are all at once manifested. When these *Kṣettrajña* *Jivas* (souls) involve into the unmanifested state, they appear like fireflies in darkness. That high-souled *Kṣettrajña* is shining in this world, assuming bodies and again it exists on the other side of the intense darkness. That state on the other side of darkness is the goal of *tapasyā*—70-74

* *विधीये* = Code of rituals. *प्रवर्तये* = Code of materials. *सुवर्तये* = Code of politics.

वर्तये = Code of business. *गृह्यये* = Code of domestic usages.

ब्रह्मये = Code relating to the knowledge of *Brahma*. The *brahī*.

चतुर्हवि = A sacrifice conducted by four priests.

When at the time of creation, he begins to grow, His fourfold powers Jñāna (knowledge), Vairāgyam (renunciation), Superhuman powers, and Dharma are manifested. These powers are natural for Him, they are not newly invented. His body is all consciousness. Because, He resides in the heart of every Jīva, He is called Puruṣa, and because, He knows all the Kṣettras (fields), He is called Kṣetrajña. Because, He creates this world through dharma, i.e. His nature, He is called dhārmika. The unmanifested conscious Kṣetrajña does not become manifest by means of Buddhi. He, without any object in view enters within the Kṣettras (Prakṛiti) and seeing this old unconscious Kṣetra, thinks "all this is to be enjoyed by Me" and becomes thus endowed with consciousness—75-80

The $\sqrt{\text{Riṣi}}$ denotes Himsā and movement. He who has acquired Brahmañāna, truthfulness, learning, tapasyā and the knowledge of the Sāstras is a Riṣi. When this Riṣi goes back and dissolves in the Highest Unmanifested by Buddhi yoga, he is called Paramarshi, the great Riṣi—81-82

The $\sqrt{\text{Riṣi}}$ denotes movement and signifies the ultimate place of rest of all the Jīvas. It signifies, also, that the Riṣi has come (is born) of his own will. The mind born sons of Brahmā were born of Īśvara Himself. They took the path of Nirriti (renunciation of action) and took refuge of the mahat (i.e., dissolved themselves in the Universal Cause)—83-84

The word Riṣi means supreme excellence. The sons of Īśvara, both born from His mind and those begotten by Him, took refuge of that great mahat, hence, they were called Paramarṣis. And as the mahat tattva comes after, it is also termed Riṣi and those who are born of it are also termed Riṣis. The sons of Riṣis are also called Riṣis. They are born from sexual union. They also took refuge of the Mahat, hence, they are called Riṣikas. The sons of Riṣikas are called Riṣi putrakas. Those, who hearing from others realise mahat tattva are known as Śrutarṣis. The Riṣis are of five kinds—Avyakta ātma Mahātmā, Ahankāra ātma, Bhūta ātma and Indriya ātma. These different names are due to the differences in the natures of their knowledge—85-89

Note— $\sqrt{\text{Riṣi}}$ = Vedīc sages $\sqrt{\text{Riṣi}}$ = Unmanifested self Subtle self Primary self $\sqrt{\text{Riṣi}}$ = Supreme spirit Illustrious $\sqrt{\text{Riṣi}}$ = Self consciousness $\sqrt{\text{Riṣi}}$ = Elemental self $\sqrt{\text{Riṣi}}$ = Organic self

Bṛiṣṇu, Marīchi, Attri, Aṅgīrā, Pulaha, Kratu, Manu, Dakṣa, Vasiṣṭha, Pulastya are the ten mind born sons of Brahma, powerful like Īśvara. They are styled Parama Riṣis on account of Their being Riṣis ever since their coming into existence and their recognising the mahat as the Supreme Excellence (Param). They are the sons of Īśvara—90-91

Now hear about Their sons who are also Riṣis. They are—Śukrāchārya, Bṛihaspati, Kaśyapa, Chyavana, Utathya, Viśvadeva, Agastya, Viśvāmitra, Kardama, Bālakhilya, Viśvavā Śaktiārdhana who are Riṣis by virtue of asceticism. Now hear of their sons begotten from women—92-94

They are—Vatsara, Nagnahū, the spirited Bharadvāja, Dirghatama,

Vṛihadvakṣî, Śaradvâna, Vâjīśravî, Suchinta, Śâva, Parâśara, Śringi, Śāṅkha-pâda, the king Vaiśravaṇa and they attained Rishihood by virtue of truthfulness. This is the progeny of Īśvara and Risis. Now hear about the mantra krita Risis. They are — Bhṛigu, Kâśyapa, Prachetâ, Dadhichi, Ūrva, Jamadagni, Vedah, Śīrasvata, Ârṣṭ Sena, Chyavana, Vitahavya, Vedhâśa, Vainya, Prithu, Divodasa, Brahmavan, Gritsa and Śaunaka. They are 19 in number and of the family of Bhṛigu — 95-100.

Now, listen to the chief ones of the family of Âṅgirasî. They are — Âṅgirâ, Trita, Bharadvâja, Lakṣmana, Kritavâk, Gṛga, Smṛiti, Satkriti, Guruvita, Mândhâtâ, Ambarīsa, Yuvanâśa, Purukutsa, Svaśrava, Sadasyavân, Ajamidha, Âsvahârva, Utkala, Kavi, Prīsadīśa, Virûpa, Kāvya, Mudgala, Utathya, Śaradvana, Bajiśarvâ, Apasjauśa, Suchitti, Vâmadeva, Risiya, Vṛibachukla, Dirghatamâ and Kaksivâna. These are 33 in number, and are the Mantrakrita Risis — 101-105.

The Risis of the Kâśyapa family are — Kâśyapa, Sahavatsâra, Naidhruva, Nitya, Asita and Devala. These six are Brahmanavadi Munis. Attri, Ardhasvana, Śavîśya, Gavisthura, Karnakî, and Pûrvatithi, are the six Mantrakrita Risis. Vasīstha, Śaktî, Parâśara, Indira, Pratima, Bharada, vasû, Mitrâvaruna and Kundina these seven belong to the Vasīstha clan and are Maharsis. Viśvamitra, the son of Gadhi, Devarata, Bala, Madhuchhandâ, Aghamarsana, Astaka, Lohita, Bhṛitakila, Ambudhi, Devaśravâ, Devarata, Purana, Dhananjaya, Śīśira, Mahâteja and Śalamkayana, these thirteen* belong to the Kausika clan. Agastya, Dṛidhadyumna, Indrabahu are the three Risis of the Agastya clan devoted to Brahmâ. They are very illustrious. Vaivasvata, Manu and king Aila of the Puruvâ dynasty are said to be the great framers of the Mantras. Bhalandaka, Vâśīśva, Śāṅkila are the chiefs of the Vaiśya clan and are the great Mantrakrits. In this way these 92 beings have been said to be Mantra kṛitas or founders of the mantras. They have revealed various mantras. These are the sons of Rīṣikas and are known as Śrûta Risis — 106-118.

*Here ends the one hundred and forty fifth chapter on the
Manvantaras and Kalpas*

CHAPTER CXLVI

The Rīṣis said — Tell us, O Sûta! the history of the destruction of Târkâsura as narrated by the Bhagavân Matsya. Pray, also tell us in what period it happened. Our ears in spite of drawing in the nectar of the sweet narrations emanating from your mouth so constantly, do not feel sufficiently gratified. O, Sage! do gratify us by acceding to our request — 1-2.

Sûta said — Manu, the son of Sun first asked the God Matsya about the birth of Swâmīkârīka in the thicket of white grass or reeds — 3-4.

In reply, Bhagavānu Matsya said that in ancient times there was a demon by the name of Vajrāṅga whose son was the highly powerful Tārkaśura. That valiant Tārkaśura drove away all the Devas from their respective dwellings who, instilled with consternation, went to seek the shelter of Brahmā. Brahmā, on seeing those terror stricken Devas said — "Devas! cast off your fears. Swāmikārtika, the son of Śiva, born of the daughter of the Himālaya, will destroy the Dānava." Sometime after, Śiva, on seeing Parvati, dropped his semen virile for some reason in the mouth of a fire which gave satisfaction to the Devas. Afterwards the semen virile came out undigested from the stomach of the Devas and fell into the celestial river whence it was carried to a thicket of reeds. Out of which was brought forth Swāmikārtika shining like the sun. That seven days old baby killed Tārkaśura — 5 11

On hearing that, the sages cried out — 'O, Sūta! this is highly interesting. Pray, relate it to us in detail. From whose parts was Vajrāṅga born who begot the most valiant Tārkaśura? How was the latter killed? Pray also tell us at full length about the birth of the hero Swāmikārtika — 12 14

Sūta said — Dakṣa Prajāpati was the mind born son of Brahmā. He afterwards begot sixty daughters from his wife Vairinī out of whom he gave ten to Dharma, thirteen to Kaśyapa, twenty seven to the Moon, four to Ārīṣṭanemi, two to the sons of Vāhuka, two to the sage Aṅgīrā and two to the learned Kṛiṣāśva — 15 17

Aditi, Diti, Danu, Viśva, Ariṣṭā, Surasā, Surabhi, Vinata, Tamrā, Krodhavasā, Ira, Kadru and Muni, these thirteen were born of the consorts of Kaśyapa who were the mothers of the three worlds and the cows. Through them all things moving and non moving, various Jīvas and embodied beings were born — 18 20

The Devas, Indra, Upendra etc. were born of Aditi and Diti gave birth to the demons Hiranyakaśyapa etc. Danu begot the Dānavas, Surabhi the cows, Vinatā produced Garuda and other birds e.g. peacocks, etc. Kadru brought forth serpents like Śeṣa etc. besides these other lower animals were given birth to by them. The demon Hiranyakaśyapa ruled the Universe after conquering the three worlds along with Indra the Lord of the Devas. Viṣṇu then in time killed the demon Hiranyakaśyapa and the remaining Dānavas were destroyed by Indra. When all the sons of Diti were destroyed she felt grieved and sought from her Lord Kaśyapa the boon of begetting a most powerful son who would annihilate Indra in battle which Kaśyapa granted on condition of her following certain prescribed rules with a pure mind for a thousand years, hearing which Diti regulated her life accordingly — 21 27

Indra began to serve Diti vigilantly on her observing such severe austerities. When only 10 years remained to complete the (1 000 years) period of her austerities Diti was pleased and said to Indra — "Son! I have well nigh completed the term of my vow, you will have a brother in conjunction with whom you may enjoy the riches of the universe undisturbed

and reign over the three worlds " Saying this, Diti went to sleep and her long tresses of hair fell on her legs As ill luck would have it, Diti went over to sleep and Indra taking advantage of that loop-hole, entered into her embryo He divided the womb into seven parts by his bolt Afterwards out of rage he divided each part into seven Diti awoke and said angrily —" Indra ' do not destroy my progeny "—28 34

Hearing those words, Indra came out of the embryo and stood with folded hands before his mother, shivering with fear He said —" You went to sleep in course of the day with your hair unkempt I have, therefore, divided your womb into 49 parts I shall allot them places in the Heavens coveted by the Devas even '—35 37

Hearing that, Diti said —" Be it so " and afterwards went to her Lord and said —' Prajâpati ' Grant me a powerful son who may have access to Heaven, may conquer Indra and be invulnerable to the Devas' weapons "—38-39

The sage said to his grieved consort that she would beget such a progeny after practising penances for ten thousand years " You will beget Vajraṅga whose body will be as massive as thunderbolt and iron, so no weapons would baffle him '—40 41

Diti, after being thus blessed, repaired to the forest where she practised severe austerities for ten thousand years At the close of her period of austerities, she begot a son who was of wonderful deeds, unconquerable and invulnerable even by the thunderbolt He became thoroughly conversant in all the Śāstras as soon as he was born and devoutly said to his mother —" mother ' direct me what I should do for you '—42 44

Diti rejoicingly said —" Son ' Indra has killed several of my sons, you should go and take revenge and kill Indra That valiant demon on hearing those words said ' very well ' and soon proceeded to Heaven Going there that invulnerable demon tied Indra by his infallible noose weapon (Paśāstra) and brought him before his mother as a lion carries away a small deer At that time Brahmā and the great sage Kaśyapa went where the mother and the son were sitting fearlessly—45-48

On seeing the Daitya both Brahma and Kaśyapa spoke,—" Son ' release this Indra What have you to do with him? Disgrace is worse than death for an honourable man He will get his release through our intervention which will be like his death O Son ' one who gets his release through the intervention of others bears on his head a crushing load Although alive, he is really dead on account of his being conquered The enemy ceases to be so the moment he comes under the shelter of a magnanimous man '—49 52

Hearing such words the demon Vajraṅga humbly said I have nothing to do with Indra I have only followed the injunctions of my mother O Deva ' you are the Lord of the Devas and the Asuras and you are my grand father, I shall, therefore, abide by your commands I hereby release this Indra O, Deva ' let my mind be eager to practise austerities which he gracious enough to let me pursue unmolested Lord ' let there be happiness unto me through your grace " After making this speech he became silent—53-55

Brahmā said — "Son ! following our advice you have practised rigid austerities and your heart is purified and you have reaped the fruits of your truth " Saying so, Brāhmā created a damsel with beautiful eyes and gave her to him for his wife She was named Vārāṅgi by Brāhmā and afterwards the latter returned to His abode Vajratga went with his wife to practise penances That valiant Daitya practised penances for a thousand years with his hands uplifted For another 1000 years, he practised penances with his head cast downwards, for another 1000 years he warmed himself with the fire burning all round him and observing complete fast For another 1000 years, he practised penances sitting in water and at the same time his wife sitting herself on the bank of that lake also practised austerities by observing the vow of silence She did not take any food and became deeply merged in tapasyā In the course of her austerities Indra appeared in the form of a very big monkey and terrified her —56 63

He began to make a noise by beating pitchers and broke down cucumber gourds and jars etc and afterwards began to terrify her in the form of a sheep and caused disturbances in the hermitage Later on he coiled round her legs in the form of a serpent and dragged her away to a great distance and made her go about at several places all over the world The powerful lady was strong with her tapasyā, so Indra could not kill her Indra next assumed the form of a jackal (or a frog) and began to pollute her Āśram Indra then, assumed the form of a cloud and drenched the monastery with rain and when Indra did not cease to cause her annoyance the consort of the Dutya Vajratga thinking it to be the mischief of the mountain she made up her mind to curse him (the mountain) when the latter appeared before her, in human form, and said fearfully —64 69

"Vārāṅgi ! I am not wicked I am worthy of being adored by everybody It is Indra who out of wrath is trying to terrify you and bring you under various delusions"— 70

At this time, the period of thousand years was complete, Brāhmā being pleased with their austerities appeared before them on the banks of the lake and said to Vajratga 'O, son of Diti ! get up from the water, I shall grant you everything' Hearing those words that Dutya ascetic got up from the water and with folded hands said to Brāhmā, the Father of the Universe —71 73

"Father ! free me from the Āsūric tendencies, and grant me eternal region Let me always practise austerities and let my body be sustained" Hearing which Brāhmā said "It will be so" and then He returned to His abode Afterwards Vajratga also finished his course of austerities He felt hungry and went to his monastery with the intention of taking some food, but he did not see his wife, he entered into the thick hill forest and came across his wife who was crying in a very distressed condition He consoled her and addressed her thus "O Dear ! who has injured you ? He will soon go to the region of Death What desire of thine shall I fulfil, tell me instantly without reserve —74-77

Here ends the one hundred and forty sixth chapter on the narrative of the Daitya Vajratga

CHAPTER CXLVII

Varāṅgī said — "The terrible Indra has caused me consternation. He has bent me and subjected me to great privations and feeling myself unequal to bear them I have now wished to put an end to my life. Lord ! now grant me a son who may drive away all my sufferings" —12

Hearing all that, the Daitya was surcharged with wrath and his eyes became bloodshot with anger. In spite of his being able to take vengeance on Indra, he however, decided to practise austerities when Brahmā appeared before him, knowing his fierce intentions and addressed him with the following sweet words —35

Brahmā said — "Son ! what makes you resume your rigid austerities again ? Why do you not take your food ? Tell me plainly. The benefits derived from a thousand years' fast have already accrued to you by forsaking the victuals that are at your disposal. The renunciation of achieved objects is greater than the abandonment of things unachieved" —68

Hearing such words of Brahmā the Daitya after pondering, addressed him with folded hands —9

Vajraṅga said — "Leaving my Samādhi at your behests I got up and found my wife beneath a tree standing horrified and crying in a very distressed condition. I questioned her the cause of her grief and asked her to let me know what she wanted. In reply she spoke out with great fear and altering accents that she was horrified by the cruel Indra who also beat her and subjected her to great troubles as one would do unto a helpless woman without a lord. She also added that not being able to bear her sufferings she would give up her life unless blessed with a son who might drive away all her sufferings. In order to fulfil her desires I am determined to practise further penances so that we be blessed with a son who would conquer the Devas" —1015

The four mouthed Brahmā hearing those words of Vajraṅga spoke out cheerfully —16

Brahma said — "Son ! consider the fruit of your intended austerities as accomplished. You need not undertake to practise any more rigid penances. You will be blessed with a most valiant son named Tārakāsura." The hair on the head of the Deva women will always remain untied —17

The lord of Varāṅgī hearing the benediction of Brahmā cheerfully returned to his consort after saluting Him. They then both joyfully returned to their hermitage —1819

Afterwards Varāṅgī bore the child through the grace of her lord and held the babe for a thousand years in her womb. She then brought forth the valiant child, at the time of his birth the whole world with all the oceans and mountains trembled with fear and a strong wind began to blow. Worthy sages recited their iṣṭa mantras, snakes and the deer, and other ferocious animals began to hiss and howl. The Sun and the Moon lost their lustre and all the quarters were enveloped in smoky shadows. On the birth of that valiant Asura all other Asuras and their wives repaired there with great glee. Asura women began to dance and

sing with joy and there were great rejoicings and festivities in their houses —20 25

Indra and other Devas were sorrow stricken, and passed their time with a grievous heart and Bīratgi felt rejoiced to see her newborn babe. At that moment she did not consider it a difficult feat to conquer Indra. Tārakāsura proved himself to be most valiant from the moment of his birth. Afterwards, the Asuras Kujambha and Mahiṣāsura who were so powerful as could uplift the world, annointed Tārakāsura and acknowledged him as their suzerain. Sages ' Tārakāsura after being thus annointed addressed the valiant demons —26 20

*Here ends the one hundred and forty seventh chapter
on the birth of Tārakāsura*

CHAPTER CXLVIII

Tārakāsura said —“ Hearken O, valiant Asuras ' every one should direct his intelligence to his well being. Danavas ' all the Devas are the annihilators of our race. They are our ancient enemies. Our family religion is therefore, to establish firmly our eternal enmity with them. Today we shall certainly make a move to check the advance of the Devas and conquer them by the strength of our arms. But I do not consider it proper to fight with the Devas without practising austerities, I shall therefore, first practise severe austerities, then we will conquer the Devas and enjoy the three worlds. When one's plans are settled his welfare is certain. He who is unsettled cannot keep the changeful Goddess of Fortune under control ' Hearing such words of Tārakāsura all the Danavas cried out ' Sadhu Sadhu (excellent excellent). Afterwards Tārakāsura repaired to the northern cave of the Parīyātra mountain —1 7

That demon Lord on reaching the cavern blossoming with flowers of all the seasons teeming with various kinds of herbs and ores having several caves in the vicinity, adorned with various kinds of trees and birds full of pools and waterfalls began to practise his severe austerities, by observation of fasts lighting fire all round him and living on leaves and water. He went on like that for centuries —8 11

Afterwards he began to offer to the fire 1½ tolās of his flesh by slicing it from his body. When no flesh was left on him he looked an image of asceticism. At that time all the beings seemed to be burnt by his fire. All the Devas shivered at his asceticism and Brāhmā on being pleased appeared before him from heaven to grant him a boon. Standing at the mouth of the cavern in the mountain, He addressed the demon with the following sweet speech —12 15

Brahma said —‘ Son ! now your penances are over, nothing further is left for you to accomplish. Ask for a boon what thou desirest —16

Hearing those words of the Lord Brahma, Tārakāsura saluted the Great Lord, and with his hands joined together, said as follows —17

Tāraka said —“ Lord ' you know what is in the mind of everyone. Every one wishes to conquer his enemy in revenge. Natural enmity exists

between the Devas and ourselves For the former have driven away the latter from everywhere and well nigh annihilated them , I, therefore, long to be able to be the sole deliverer of the Asuras through your grace That I should not die at anybody's hands and by any kind of arms is the desire that is uppermost in my mind I do not want any other thing O, Lord of Devas ' grant this boon to me "—17 21

Hearing those words of Tārakāsura, Brahmā said —“ O Great Daitya ' no living thing can escape death, so you might seek your death from some one whom you do not fear ”—22

Then that Asura thought a while and becoming haughty said — “ Let me die then from the hands of a babe of seven days old ” Granting him the boon Brahmā went to heaven and the demon returned to his abode —23-24

When Tārakā returned after completing his penance, the other Daityas came and surrounded him It seemed as if the Devas had surrounded Indra When Tārakāsura began to rule , the seasons, by his terror, seemed to be endowed with their qualities and became incarnate before him , the Lokapālas acknowledged his sovereignty, and became his servants, lustre, beauty, intelligence, wealth and authority all began to serve openly the Dānava lord and fixed their abode in him The nymphs incessantly begin to wave chowries over the head of the sovereign, seated on his throne with scent rubbed on his body, head decorated with a lofty crown and arms adorned with armlets The Sun and the Moon served the purpose of lamps, wind that of fans and Dharmarāja acted as his foremost herald in all his actions Having thus reigned for many years, Tārakāsura haughtily said to his ministers —26-31

Tāraka said —“ What is the use of this empire without reaching heaven I have no peace without waging war with the Devas Even now do the Devas enjoy the sacrificial offerings in heaven and Viṣṇu is not leaving Lakṣmī He is sitting fearlessly ' The lotus-eyed consorts of the Devas are enjoying the company of Their Deva lords in the celestial pleasure nooks ' Even now they are enjoying by drinking wine and playing in play rooms Even now the lotuses are seen in their hands He who, being born a man, does not show his strength in this world, is useless It is better for such a man not to be born at all One who does not fulfil the desires of his parents, does not drive away the troubles of his kinsmen, or does not earn fame, is, indeed, like a dead man in spite of his being alive Consequently, I shall presently wage war and fight with the Devas to acquire the treasures of the three worlds Make a chariot of eight wheels ready for me, and O, unconquerable Daityas ' let the powerful Daityas join my army to give me support Prepare my banner of golden cloth and make my umbrella with hangings of pearls —32 37

Hearing these words of Tārakāsura, the Dānava named, Grasana who was commander of the Daitya rāja carried out the orders of his lord He mobilised instantly all the forces of the Daityas by beating his drum Afterwards wherever Tārakāsura made his appearance seated in his magnificent chariot of eight wheels, drawn by a thousand horses draped in white and extending in 1 yojanas there were various kinds of songs and ceremonies , and it was provided with various amusement courts

The chariot of the Daitya king was as majestic as the vimāna of Indra. It was followed by an army of 10 crores of chief Daitya warriors who were very valiant—38 41

The army was under the command of the following ten chief Daityas viz., Jambha, Kujambha, Mahisā, Kunjara, Megha, Kālanemi, Mathana, Jambhaka, Nimi and Sumbha. Besides them there were other valiant Daityas to work as their lieutenants. Thus the huge army moved on. Besides these, hundreds of other ferocious and violent chiefs of the Dānavas, looking like mountains marched with the forces. The ferocious demons were armed with various kinds of weapons, and they were very skilful in using them—42 44

The golden banner of Tarakāsura was highly awe inspiring, that of Grasana bore the symbol of alligator and fish, that of Jambha was made of iron faced Pisacha, the symbols of an ass with a moving tail was on the banner of Kujambha, and then was a lofty iron crow in the banner of Sumbha. Similarly there were various kinds of symbols on the banners of other Daityas. A hundred swift running tigers adorned with golden garlands, were yoked to the chariot of Grasana, Jambha also occupied a similar invincible chariot carried by a hundred lions. Many asses were yoked to the chariot of Kujambha, camels to that of Mahisāsura and horses in the chariot of Kunjara (Gajasura)—45 51

The chariot of Megha was drawn by many terrible rhinoceros, that of Kālanemi by innumerable elephants and that of Nimi, by many mountain like mad elephants. The Daityas ascended their respective chariots. The elephants were emitting juices from their temples, four toothed, one hundred hands in measurement, well trained, and terrible like clouds, the horses were brightly decorated with golden ornaments. The demon Mathana seated himself on the south side with a noose in his hands in a chariot decorated with a white flytrap and beautifully perforated work and floral garlands and his body decked in the sweet-scented sandal paste. Jambhaka took his seat on a camel decorated with bells and garlands. Sumbha seated himself on a big sheep coloured white and black. Besides them many other valiant warriors marched, seated on their respective conveyances. Those great Asuras were all furious, daring, and of wonderful deeds—52 56

In front of that awfully arrayed army wearing earrings, various kinds of upper garments, highly perfumed garlands, followed by birds exquisitely invigorating music began to play. The army excited by heroic words and pride inspiring songs of the bards relating the deeds of their ancestors, assumed a most formidable aspect. The Daityas were foremost and all were 'Mahārathas' (great warriors). That army of the demons agitated with chariots, ferocious horses and elephants and banners got ready to fight the Devas and looked terrible—57 59

Afterwards, the celestial messenger of the Devas, seeing the army of the Daityas went to give this information to Indra. On reaching the divine court of Indra, he delivered his message to the assembly—60 61

Indra on hearing the news, closed his eyes for some time, and then said to Brihaspati—62

Indra said —“ O Preceptor ! the time for the Devas to fight with the demons has come Pray, therefore, enlighten me as to what we should do now ”—63

Hearing those words of Indra the wise Brihaspati, the master of speech, replied —“ Lord of the Devas ! those who want to conquer the enemy having four fold armies as chariots, horses, elephants and infantry should resort to either of the four policies beginning with Sâma (peace overtures). This is the eternal procedure Peace, dissension, gift, and war are the four policies in the Niti Śāstra (war politics). These four means are to be applied after due consideration of the time, place, and the strength of the enemy Friendship and peace cannot be made with the Daityas For they are well established You cannot sow dissension amongst them, for they are one intact body You cannot give them gifts for they are endowed with wealth So the last resource, i.e., war is inevitable If you, therefore, agree, to crush them would be the best thing, because, one who makes overtures for peace with the wicked, works in vain When magnanimous men out of their liberal understanding and kind disposition makes overtures for peace, the wicked think that they do it out of fear The good do not misunderstand and come round when persuaded to make peace but the case of the wicked is otherwise The wicked always take it for granted that proposals of peace originate from fear, it is, therefore, best to fight with them and subdue them, then you can apply other means Persuasion for peace is best in connection with the good, the wicked can never turn out good The good may persuade themselves to change their natures on certain occasions but the wicked never do so This is my advice, but you should also consider over the matter ” Indra after a long pause, thus addressed the Devas —64 74

Indra spoke —“ O, Dwellers in heaven ! hear my words with great attention You are the partakers of the sacrificial offerings and of Sâttvik natures, you are peaceful, contented and good Always installed in your greatness, you carry on the work of this universe The Danavas are causing you unnecessary pain They can not be approached with the three policies of Sîma, Dana and Bheda They deserve being subdued in war We should now lay down our plans Arrange my army Due reverence should be shown to the presiding Deities of arms and they should be worshipped Get ready all the vehicles of war and conveyances March on quickly after making Dharmaraja the commander of the army ” —75-77

Hearing that, the principal Devas began preparations for war They then made ready an invincible chariot drawn by 10 000 horses, decorated with golden bells and endowed with extraordinary powers The chariot of Indra was brought out by the charioteer Matsya in which he took his seat Dharmaraja advanced forward on his buffalo His followers, of very violent temper, surrounded him The eyes of Yama began to burn as if flames were rising towards the sky at the end of a Kalpa Agni sat on a goat armed with His Śakti weapon Pavana came with all His force and armed with a goad Varuna came riding on a serpent and the god Kuvera presiding over the demons came armed with a sword and seated in a chariot drawn by men Kuvera came armed with a sharp sword and a

terrible club, roaring like a lion. The Sun, the Moon and the *Āśvinikū māras* came out with Their *chāturaṅginī** army and the *Gandharvās* shining like gold came along with their leaders and on their backs were hanging golden badges. They wore golden garments, peculiar armours, jewels, they were seated in chariots and armed, appeared in the field of battle with their banners bearing the symbols of fish, etc.—78-87

The valiant *Rākṣasas* came wearing red apparels of the colour of *Javā* flowers with their red hairs streaming in the air, clad in iron and with banner bearing the symbol of vulture. The ferocious *Nāgas* with their head dresses hissing like the clouds, appeared seated in chariots, wearing armour, holding torches, and armed with bolts, clubs, swords, etc. The terrible *Yaksas* came wearing black dress, armed with formidable bows and arrows, decorated with gold and jewels, and having the symbol of a copper owl on their banner. The *Rākṣasas* came wearing tiger skins and ornaments of bones with their banner streaming with the wings of vulture. They had *Musēlas* in their hands and they remained unseen by any. The *Kumāras* came armed with clubs, clad in white and bearing a white banner having the symbol of a bird (or arrow?). They were all riding on infuriated elephants and had keen swords with them. A silver crane bedecked with hangings of pearls was put on the banner of *Varuna*, and the banner of *Kuvera* was decorated with a jewelled tree ornamented with precious stones, rubies, etc., and seemed to reach the heavens. The huge banner of *Yama* was decorated with the symbol of a wolf made of wood and iron—92-95

The banner of the Lord of *Rākṣasas* was adorned with a demon's head, and those of the Sun and the Moon with golden lions.

Jewelled pitchers adorned the banner of *Āśvinikū māras* and that of *Indra* with golden elephant, white *chāmara*s and bedecked with wonderfully variegated jewels and pearls. The army of the *Devas* consisting of serpents, *Yaksas*, *Gandharvas*, *Nisacharas* swelled to 33 *kotis* and looked invincible. The thousand eyed *Indra* clad in fine raiments and wearing beautiful ornaments with his arms adorned with armlets and attended by thousands of bards looked grand in heaven when he took his seat on his elephant *Āirāvata*, white like the *Himālaya*, adorned with a golden garland and marked with red vermilion and saffron on the temples and surrounded by a swarm of black bees.

Thus the army of the *Devas* consisting of horses and elephants and various other arms and having different kinds of weapons, shone with white umbrellas and white banners, etc.—96-101

Here ends the one hundred and forty-eighth chapter on the preparations for war

CHAPTER CLXIX

Sūta said—In that terrible war between the *Suras* and the *Asuras*, there was a fierce conflict between the two armies. The *Devas* and the *Dutyas* roared and blew their conches and beat their

* Note—*Chāturaṅga*=A complete army consisting of elephants, cavalry, infantry and chariots.

drums, and a great noise was made by the yelling of infuriated elephants, neighing of horses, rattling of chariot wheels, and the twanging of bowstrings adding to the fierceness of the conflict. The warriors of both the armies not caring for their lives and excited with the desire to gain victory, fought with each other in Anuloma and Viloma methods (directing in direct ways or many with many or many with a smaller number), at some places the infantry faced with chariot warriors, at other places, cavalry fought with chariot warriors, at others, elephants fought with infantry, elephant men fought with elephants, at others one elephant man with many horses and at other places many mad elephants fought with one soldier on foot. Then clubs, battle axes, tridents, quoits, pointed gords, swords, scimitars, knives, spears, etc., etc., were freely used. All those weapons were showered in the atmosphere and darkness began to pervade in all directions. It grew so dark in the course of the severe fighting that none could recognise one another, the infuriated forces shot their arrows without seeing, and weapons only were visible in both the armies. The severed banners, umbrellas, heads with earrings, elephants, horses, infantrymen fell down from above of both armies. It looked beautiful as if the earth was strewn with lotuses falling from the aerial lake. The elephants with broken tusks and trunks and stream of blood rushing out, fell down on the ground like huge mountains. The chariots were crushed to atoms by the breaking of wheels, axle, rod and yoke, etc., thousands of horses fell down and were divided into pieces. The earth, everywhere became full of pools of blood and rivers began to flow red with blood of animals and men. The flesh eating animals were delighted and the Vetalas, the evil spirits, began to dance with glee — 1-17

*Here ends the one hundred and forty ninth chapter on the conflict
between the Devas and the Asuras*

CHAPTER CL

Sûta said — Afterwards, Dharmaraja seeing Grasana became overwhelmed with rage and showered arrows after arrows like flames of fire on him. Then the demon pierced with many arrows took up his Bhairava bow to take revenge and shot five hundred arrows at Dharmaraja and made him feel his power. The latter also realizing the power of this bow directed his more formidable arrows towards the enemy, but the demon Grasana cut that volley of arrows by his own, on their way in the atmosphere. Dharmaraja finding his arrows ineffective thought of many other arrows, and hurled his fearful club in front of the demon's chariot with velocity. But the latter, seeing it coming towards him in the air, jumped and caught hold of it with his left hand. And with the very same missile, he hit the buffalo of Dharmaraja with great rage which instantly fell down on the ground. Yama at once jumped down from that falling buffalo and hit Grasana with a javelin named Prasa weapon. By the blow of that the demon fell down senseless. Seeing which the valiant Jam bha appeared on the scene — 1-10

He instantly hit Yama in the chest with Bhindipīla weapon which caused the blood to gush out through His mouth. At that time seeing Yama so beleeboured Kuvera armed with a club, turned up with an army of hundreds of Yaksās and angrily went towards the demon. Then Jambha also angrily advanced with his army of the demons and seeing Kuvera addressed him gently like a wise man — 11 13

In the meanwhile the demon Grasana also came to his senses and hurled a very heavy club studded with gems on Dharmarāja at which the latter also hurled angrily His most formidable all destroying blazing Danda (rod) to rend the club of his adversary. Yama's rod and the Demon's club struck each other in the air and a tumultuous sound like that of the thunder arose. The two weapons looked like two mountains in their encounter with each other. By their collision the beings in all directions were rendered senseless. The universe trembled with the fear of being annihilated. Then friction produced a blaze and the sky looked terrible at that moment as if meteors were going to fall. Sometime after the missile of Dharmarāja breaking the club of the demon hit him on the head. Just as the ill-effects of the wicked deprive them of self-similarity the demon was struck with the blow of that club. He fell down blinded by its force and was rolling in dust. After this there was a great uproar in both the armies — 14 21

On coming back to his senses after a moment Grasana finding himself so badly hit his ornaments and cloth being scattered determined to take revenge and thought — My master's victory or defeat rests on a worthy man like myself. All these demon forces are under me. If I be defeated all my army shall become extinct and my foe shall become independent. An unworthy man may act as recklessly as he desires, but a trustworthy man ought not to be reckless when time comes he ought to do his duty. With these thoughts that valiant demon fixed his determinations and dashed against his enemy with full force. Grimly resolved and armed with a ponderous club gnashing his teeth with anger and seated in a chariot Grasana appeared instantly in the battlefield brandishing his club and began to fight with Dharmarāja — 22 27

He hurled that fearful club at the head of Dharmarāja with great force, seeing which the latter evaded its blow. It however crushed several of His brave followers seeing which Dharmarāja got greatly vexed and took up His formidable weapons to protect His followers. The demon Grasana seeing the numerous followers of Yama thought that the army was raised by the Māya of Dharmarāja and began to shower arrows. He got enraged like the ocean getting ferocious at the time of the annihilation of the world and pierced some with the trident and some with his arrows. He powdered some with his club and destroyed others with his formidable spear. Many were crushed by the blow of his arms. Whereas some of Yama's followers attacked with huge pieces of rocks and trees and very long tridents. Other followers of Dharmarāja began to bite the body of Grasana and inflict blows on his back — 28 36

Then the infuriated demon thus made to retreat by his adversaries pushed several of them and crushed them by his weight. He inflicted

blows with his fists on many and after a time, got quite exhausted with fighting the army of Dharmaraja. Seeing the repulse of His army and the exhaustion of that demon, Dharmaraja armed with a mace appeared on the scene riding on his buffalo—37 39

Seeing Yama coming the demon Grasana struck his two legs Yama, taking this lightly, hit the tigers yoked to the demon's chariot. The tigers thus belaboured by the mace could not advance with the chariot. The demon's chariot was then in a state of suspense like the mind of a doubtful person. Grasana thus anxiously left his vehicle and took his stand on the ground, and started wrestling with Dharmaraja. The latter also casting away His arms faced the foe. As the idea of prestige agitates a peaceful man, so the haughty Grasana holding the lower garment of Dharmaraja whirled Him round most violently. The latter also holding the neck of the demon by his arms lifted him up in the air and whirled him violently. They both began to fight with blows. The demon was huge and bulky, Dharmaraja, therefore, got tired. He, placing His arms on the shoulder of the demon, began to take rest. The demon finding Dharmaraja done up, threw Him down, gave him blows after blows, and kicked Him several times when blood ran out of His mouth. Afterwards, the demon taking Dharmaraja for dead, left Him and raised a cry of victory—40-49

He then returned and stood like a mountain before his army. The infuriated demon Jambha shot fierce arrows at Kuvera, and checked His advance in all directions and annihilated much of His army. Kuvera, also getting vexed shot a volley of thousand fiery arrows on the chest of the demon and pierced the charioteer with one hundred arrows. He pierced his hands with 75 arrows, cut his bow by ten sharp arrows and pierced his lion with a single arrow and another straight ten arrows, steeped in oil and marked with leaves penetrated the demon all over his body. The demon was terrified somehow at this wonderful deed of Kuvera, mustered up his presence of mind and took fearfully sharp arrows to subdue his foe, and drawing his bow angrily to his ears he discharged his arrows on the chest of Kuvera and killed His charioteer with a sharp arrow and cut Kuvera's bow string by another steeped in oil. Afterwards he pierced the chest of Kuvera by another ten violently sharp arrows—50-58

Kuvera was rendered senseless for a while and then He picked up courage and drew His big bow, and let out thousands of arrows which pervaded every direction and descended on the soldiers of the demons. The sun was eclipsed by those myriads of flying arrows. The demon Jambha also discharged his shower of arrows cutting down those shot by Kuvera. In a very short time, he rendered the valour of Kuvera void, at which the latter was enraged and thinned the army of the demon by pouring out another volley of His fearful arrows. The demon then took up his ponderous club mounted with gold and powdered many of the followers of Kuvera with its blows—59 61

The attendants of Kuvera being horrified shouted out furiously and rallied round the chariot of their Leader. Seeing His men in such an

awful consternation, He took up His mighty trident and killed quickly thousands of demons —65 66

The demon, seeing the annihilation of his army, boiled with rage, and took up his huge battle axe That keen edged battle axe divided the chariot of Kuvera into pieces, as a rat nibbles at a piece of glossy cloth and cuts it into many parts —67-68

Then Kuvera, alighting on the ground, took up His enemy destroying dreadful club which no one could wield and which was made of heavy iron and mounted with gold and was being worshipped with uncooked rice and sandal for a long time and scented with perfumes of flowers He hit the forehead of the demon with it The demon Jambha, seeing the dreadful club luminous like lightning by approaching towards him, discharged, with his hands decorated with bracelets, quoit, spear, Prāsa, Bhusundi, Pattisa and various other missiles, in order to save himself from its blow In spite of the club being resisted by the missiles of the demon, it struck him in the chest as a great flash of light comes out of the cavern of a mountain By the force of that blow, the demon fell close to the yoke of the chariot and a stream of blood flowed out of his mouth, ears, etc —69-75

The demon Kujambha, considering his comrade killed, sent forth an echoing shrill and became enraged with Kuvera's taunting remarks By his Mâyā, he spread in an instant a network of arrows in all the directions and shot many sharp Ardha-chandra (semi lunar) arrows and cut to pieces all the arrows of Kuvera —76 77

On the other hand, Kuvera showered a volley of arrows on the demon which the latter cut down in return On the arrows being thus rendered useless Kuvera took up His javelin (Śakti) bedecked with golden bells and holding it in His hand, decked with pearly bracelets, hurled it with great violence at Kujambha That Śakti of Kuvera rent the chest of His adversary and after fulfilling its mission, the javelin entered within the ground After a muhūrta (moment) the demon came back to his senses and pierced the chest of Kuvera with his sharpened spear (Pattisastra), as a wicked man's words pierce through the heart Kuvera, like an old ox, fell down senseless on His chariot —78 85

Seeing the fall of Kuvera Nirriti, the lord of the Rākṣasas, followed by his army with great violence, rushed towards Kujambha with sword in hand The latter directed his army to encounter that of his foe The lord of the Rākṣasas, illumined by the lustre of his ornaments, saw the army of Kujambha, armed with various kinds of weapons, became enraged, and contracting his eyebrows, jumped from his chariot and severed violently with his unsheathed bright sword, the heads of many warriors of Kujambha, as if, he was cutting lotuses He then advanced forward biting his lips with rage, and cut down many heroes At that time, the demon Kujambha seeing his army reduced to small numbers, left Kuvera and dashed towards Nirriti, the Rākṣasa lord —86 92

Afterwards, the demon Jambha also got some relief and he captured thousands of his foes in his noose and took away their lives, the Danavas at that time, took many gems, Vimānas and conveyances of the enemy

Kuvera came to his senses and, seeing the atrocities of the demons, heaved a deep sigh and His eyes turned red with anger, and He took the Garudâstra and let it out of His bow and threw it on the forces of the Dînava. A huge mass of smoke issued from that arrow which was followed by billions of fiery sparks. Afterwards that arrow pervaded all over the sky with its lustre and gradually became an unconquerable missile. All the space was covered with darkness. Then the lustre of the weapons ascended high up in the atmosphere and became revealed. The Celestial Beings began to admire its potency — 93-99

Seeing all that, the demon Kujambha rushed yelling towards Kuvera on foot. Who seeing the demon approaching towards Him took to His heels. At that hour, the highly jewelled crown of Kuvera fell on the ground like the shining sun — 100-102

When the commander of the brave, takes to flight the warriors born of noble families consider it their duty to give their lives in defending the head ornament of their general, therefore the Yakṣas circled round the fallen coronet armed with various kinds of weapons. The haughty warriors took the course that Kuvera had taken — 103-104

The demons seeing those haughty Yakṣas of Kuvera, angrily rushed at them and killed those that were guarding the crown of their Master, with terribly heavy Bhṛuṇḍi weapons. After killing them, they took hold of the crown and, placing it in chariot, were greatly delighted with their victory over Kuvera. They captured various gems, pearls, jewels and other riches — 105-107

Afterwards the demon Jambha taking the wealth of the dead Yakṣas returned with his army and Kuvera meekly presented Himself before Indra with His hair streaming in the air — 108

On the other hand, Nirriti was engaged with Kujambha and by his infallible Tāmāsi Mâyā created darkness all over and bewildered Kujambha. He blinded Kujambha by the darkness pervading everywhere. The whole Dānava force could not see anything. The demons could not advance even a step on account of the prevailing darkness when he began to destroy the army of the demons by showering many kinds of weapons on them. The charioteers of the demons began to die of extreme cold. In that way, the demons were killed and Kujambha was rendered senseless. Then the demon Mahiṣāsura looking like the ferocious banks of clouds that gather to pour out volumes of water at the time of the dissolution of the world, shot the Sivitrī arrow shining like flashes of lightning. The radiance of the all powerful excellent Sivitrī arrows dispelled darkness from the battlefield. That fiery missile drove away the darkness as the autumn season makes the sky clear and render the lotuses on the tanks bright with the rising rays of the sun. When the darkness was driven away the demons began to see and then fought with the Devas in a most wonderful manner. They angrily let out their bhujagāstra and poisoned arrows from their ponderous bows — 109-117

The demon Kujambha took his exceedingly terrible bow and dashed straight towards the army of the Rākṣasas. The lord of the Rākṣasas, seeing Kujambha making an advance pierced him with the arrows pois-

oned with the venom of snake and no place of rescue was left for him. The enemy could not make out what Nirriti was doing; he was placing and shooting his arrows so quickly. That Rāksasa cut down the arrows of his adversary and also his banner. Afterwards he killed the charioteer and knocked him down with his spear (Bhalla) seeing which Kujambha got fearfully vexed and his eyes grew red with anger. He jumped from his chariot and took hold of his keen sword and shield mounted with ten iron pieces looking like rising moons. He then made way towards the lord of the Rāksasas —118-123.

Then Nirriti hit Kujambha on his approach with the blow of his club which made him faint and swagger round. He remained still and motionless. In spite of that he did not lose his presence of mind and stood up like a mountain and in a couple of hours on being fully composed, he jumped on the chariot and caught hold of the left arm of the Rāksasa and putting it under his feet he pulled his long hair —124-126.

When the demon was about to sever Nirriti's head with the sword, Varuna instantly appeared on the spot and tied down both the demon's hands with his noose and so all the power of the demon was rendered void. Afterwards Varuna, forsaking all compassion, began to beat him with his club on account of which that demon began to vomit blood —127-129.

At that time, the demon assumed the form of clouds charged with electricity. Seeing Kujambha in that plight Mahisāsura opened his huge mouth containing pointed rows of teeth with the intention of devouring both Kuvera and Nirriti the lord of the Rāksasas. Both of them, realising the intention of Mahisāsura, jumped down from the chariot and took to their heels and went to their respective quarters. They were awfully horrified and flew into different directions. The Rāksasa lord instantly went to take shelter with Indra. The infuriated Mahisāsura ran after Varuna and the Moon, seeing him to be a prey of death, darted his somastra the store of chill. He also let his vāyavyāstra for a second time —130-135.

Then, all the demons were baffled by the chill of the himāstra and vāyavyāstra of the Moon. They could not walk on nor could hold their weapons in hand. The demons were frozen with cold and began to feel unbearable pain all over their body under the influence of the arrows of the Moon. Mahisāsura also could not do anything. His body also began to shiver through cold. He sat down holding his chest (or chariot?) with his hands and with his head cast downwards. All the demons could not do anything. Thus overpowered by the Moon the Dūtyas could not take any revenge. They all abandoned the ambition of war and stood up to save their lives when the furious Kalanemi addressed them as follows —136-140.

He said "Brave warriors! you are skilled in warfare, expert in enjoying pleasures! Every one of you can singly uplift the world in the palm of your hand. You can devour the world if you like. The whole heaven cannot encounter $\frac{1}{16}$ th of any one of you. You, with your renowned prowess, are standing here in the great field of battle to attain victory. Why are you then taking to your heels? Why are you sitting thus, defeated by the Devas? This is extremely unworthy to you! Tarakāsura is your

king and he can alone annihilate the universe. He is now sitting quiet. He will kill everyone of us if we turn our back on the battlefield." At that time, the demons were shivering with cold and they could not hear, they could not speak. They were simply making noise by grinding their teeth. They could not hear Kālanemi's words. Seeing which Kālanemi thought what he would do and magnified his body by His Māya. He extended himself in all the directions and through his spell created thousands of suns. All the directions pervaded with heat and the universe began to suffer from it. That heat drove away the effect of the Moon and the freezing wind also ceased —141-150

The Sun on realizing the increase of the power of the demons by Kālanemi angrily commanded His charioteer Aruna to take Him to the spot where Kālanemi was. "Now there will be a tough fight," said the Sun, "and many heroes, will be killed. Behold! The Moon has been conquered by the Sun.

Hearing those words the charioteer Aruna instantly drove swiftly the chariot yoked with horses wearing white chamaras. The Sun took up His huge bow and shot two divine arrows having the lustre and properties of serpents. The first was the sanchara astra thrown amongst the enemy's forces and the second Indrajala astra having the properties of magic. By the influence of the sanchara astra the faces of the demons and the Devas were changed into those of the Devas and Dīnavas. In other words the faces of the demons looked like those of the Devas and the faces of the Devas looked like those of the demons —151-157

Under such circumstances, the demons taking their comrades to be the Devas began to slaughter one another. Kālanemi began to annihilate them like the angry Dharmaraja at the time of pralaya. He killed them with swords, arrows, clubs, battle-axes, severing the heads of some, the arms of others and crushed the chariots and the charioteers by the force of his chariot. He killed several with his fist. Thus Kālanemi killed his own armies. The demons on thus being fatally attacked by Kālanemi, and being horrified of the Devas began to yell and assume their proper forms. The angry Kālanemi could not recognise them when the demon Nemi said to him — "I am Nemi, recognise me. You have killed ten lacs of valiant demons through ignorance whom the Devas even could not have killed. You should therefore, discharge your Brahmāstra, without delay that defeats all the other weapons" —158-164

Hearing his words Kālanemi let out the Brahmāstra arrow which pervaded every nook and corner of the universe. The whole of the army of the Devas was petrified with horror and the effect of the sanchara astra of the Sun also ceased and at the same time the Sun became dull. At that hour, the Sun through His power of magic astra assumed billions of forms. His strong rays penetrated the three regions. The army of the demons was scorched. All the blood and marrow of the soldiers were dried up. Thus they were much tormented. Afterwards there was a shower of fire which blinded the demons —165-170

The huge elephants were ablaze and fell down charred. The horses horribly oppressed by the heat, began to pant and the warriors sitting

in chariots also began to perspire and breathe hard. They all began to run about with thirst and felt inclined to sit under the shade of a tree or in a cavern of the mountain. The trees began to burn with conflagration of fire and the demons persecuted with the long tongues of fire could not reach the water that was in front of them close by. On thus failing to get water they died gaping. Everywhere the dead carcasses of the demons were visible and innumerable elephants and horses yoked to chariots also began to fall —171-175

A stream of blood ran out of their mouths and thousands of demons were found lying dead. When those demons began to be destroyed like that, Kālanemi with his eyes turned red with rage, created masses of clouds like those at the time of the dissolution of the world and raised a most thrilling yell. There flowed hundreds of rivers. The sky was thus overcast and dispelled the glory of the Sun, a downpour of cold showers fell on the armies of the demons. This gave comfort to the demons, just as sprouts come out of the ground on getting rainwater —176-180

Kālanemi, at the same time, poured out a shower of missiles on the Devas just as clouds shower rain. The Devas oppressed with the shower of fearful missiles could not cope with the demons and looked like the cows oppressed with cold. They left their arms and embraced one another and threw themselves behind their horses, chariots, etc. They all hid themselves and most of them contracted their bodies and covered their faces with their hands. Others took to their heels —181-184

Afterwards, the Devas wandered hither and thither in utter dismay. In course of such a fearful conflict, a large number of the Devas were lost. Most of them were seen scattered on the ground with their limbs, arms, thighs severed and their heads smashed and legs broken. The train of banners was broken, the chariots were smashed and turned upside down and the horses and elephants with their severed bodies fell to the ground. The blood of the fallen victims of war spread all over the ground which presented an awful appearance. In that way, the valiant Kālanemi showed his strength in the field of battle. In the twinkling of an eye 100,000 Gandharvas, 5 lacs of Yaksas, 60,000 Rakshasas, 3 lacs most powerful and swift Kinnaras, and 7 lacs of Pisachas were killed by the brave Kālanemi —185-190

Besides these, that valiant demon also killed innumerable kotis of Deva warriors. In that way, when the Devas were greatly defeated and almost annihilated, the two Aśvinikumāras, wearing a wonderful white armour, came out boiling with indignation, and each of them began to send forth a volley of 60 arrows at a time on that demon shining like fire. When the Aśvinikumāras began to hit the demon with their arrows and pierced his chest, he was in great pain and took up the eight edged keen quoit and with it pierced the yoke of the Aśvinikumāras' chariot and picking up his bow, he shot poisoned arrows on the forehead of the physicians and let out innumerable arrows in the air. The sky became overcast. Then Aśvinikumāras also cut down the arrows of the demon by their own which amazed the latter. He got fearfully vexed and took his formidable club of iron, and brandishing it with great force hurled it at

the chariot of *Asvinikumâras*, seeing which they vacated the chariot, and the ponderous club powdered the chariots and crushed the earth. Seeing such heroic feat of the demon's weapon, the *Asvinikumâras* let out their terrible *vajrâkhyâ* astra on the demon and over it bolts were showered —191-202

The shower of those bolts unnerved the demon. His chariot, banner, bow, quoits, golden armour were blown to atoms. In that way, he was subdued in presence of the army and at that instant, the demon discharged his *nârâyanastra* which lulled the *vajrâstra*. Then the demon wanted to kill the *Asvinikumâras* at which the latter fled to take shelter with *Indra* — 203-207

The fearful demon then pursued and came close to the chariot of *Indra* followed by his army, seeing which, everyone was horrified and thought that *Indra* was about to be defeated. Mountains and meteors began to fall from the sky. Clouds began to thunder in all the quarters; the oceans also swelled. Then Lord *Viṣṇu*, seeing the universe in such an agony, left off His yogic slumber and awoke and sat on His couch of *Sesa Nâga*. The Goddess *Lakṣmī* began to shampoo His legs by Her hands. He looked like blue autumnal sky and like blue lotus. He had a beautiful armlet and on His forehead, He wore *Kaustubhâ* gem and His arms adorned with armlets shining like the sun. The Lord awoke and seeing the atrocities of the demon summoned *Garuda* and shining with the lustre of weapons took His seat. Instantly, *Garuda* appeared before Him. *Viṣṇu* then rode on *Garuda* and came to the *Devas*. He saw that the violent and powerful Demons, looking like fresh rain clouds, had attacked *Indra*, and the *Deva* forces looked like persons surrounded by their unfortunate descendants —208-215

Afterwards, the demons saw the lustrous halo of the Lord in the sky as if the glory of the rising Sun was making itself visible on the *Udayâchala* Mountain. All the demons were anxious to know what was that light. They all beheld the cloud-hued Lord seated on the *Garuda* shining like the destructive fire prevailing at the time of the dissolution of the universe. Seeing Him, all the demons felt highly gratified and they said "He is the Lord *Viṣṇu* and the all in all of the *Devas*. By defeating Him we will conquer the *Devas*. He is the annihilator of the demons. All the *Devas* under His protection, partake of Their share of sacrificial offerings." Saying so all the demons took their stand round Him and began to shower various kinds of weapons on Him —216-222

Ten valiant demons like *Kâlanemi*, etc., known as *Mahîrathas*, began to fight. *Kâlanemi* shot 60 arrows, *Nimi* shot 100 arrows, *Mathana*, 80 arrows, *Jambhaka* 70 arrows, *Sambhu* ten arrows and the rest of the demons a single arrow each, on *Viṣṇu* and with ten arrows they pierced *Garuda*. *Viṣṇu*, the destroyer of the *Dânavas*, thinking of the impetuosity of the demons, pierced every one of them with six arrows. He drew again His bow and pierced *Kâlanemi* with three arrows —223-226

Then *Kâlanemi*, with eyes red with anger, put arrows on his bow and drawing the string up to his ears let them off on His chest. Those golden arrows on the chest of the Lord looked beautiful like the rays of *Kaustubhâ* gem. *Viṣṇu*, somewhat mortified with them, snatched His

terrific club and after brandishing it, whirled and hurled it at the demon. The demon, seeing it approaching, divided it into pieces by his arrows and, thereby, showed the force of his arms —227 230

Then Viṣṇu angrily took up His spear the terrific Prāśāstra and pierced his chest. Kālanemi, regaining consciousness, took up his sharp trident, the sharp Śakti ringing with golden bells and hurled it on Viṣṇu. It chopped off the left arm of the Lord and on that wounded arm the blood stains looked beautiful like the armlet studded with rubies. Afterwards Viṣṇu became very angry and took up His heavy bow and put seven teen deadly arrows to its strings and hit the demon's chest with nine arrows killed the charioteer with four, cut the banner with one arrow, his bow with two and pierced his left arm with one arrow. The demon felt great agony on being thus wounded. Blood gushed out of his chest and took the appearance of the rising sun. He began to shiver like the Kinsuka tree blown by the wind. Viṣṇu seeing him shivering like that took up His club, and threw it with great violence at the chariot of Kālanemi which struck his forehead and smashed his coronet to pieces. A large volume of blood gushed out of his body which looked like vermillion coming out of the mountain and he fell down senseless in his broken chariot. He was only heaving his last breath. The Lord then laughed a little and addressed Kālanemi — Demon! retire from here fearlessly save your life for the present. You are destined to die at my hands after a short time." Hearing those words Kālanemi's charioteer took him away in his chariot to a great distance —231 243

Here ends the one hundred and fiftieth chapter on the defeat of Kālanemi

CHAPTER CLI

Sūta said —Then the demons all fell angrily on Viṣṇu like a swarm of bees flying towards the destroyer of the honeycomb. At that time the powerful demon Nimi appeared on his impetuous elephant gushing with rut and adorned with black fly flap and wonderfully variegated five banners and looking like a mountain and ferocious owing to the symbol of a distorted crow on the banner. 27000 fearful Dānavas wearing head dresses on and coat of armour, followed that elephant. Mathana came on a horse, Jambhaka on a camel and Śambhu on a big sheep —1 5

Besides them various other Danavas also armed with various kinds of weapons came fully determined and with violent rage and began to fight with Hari, Who never gets tired in working. Nimi used his club. Mathana his mace. Śambhu his sharp trident, Grasana his spear, Jambha his Śakti and the other Dānavas shot sharpened arrows at Viṣṇu. All those missiles penetrated Viṣṇu just as the words of a preceptor penetrate into the ears of a dutiful disciple —6 9

Then Lord Viṣṇu also took up His bow not at all bewildered and, drawing it to His ears discharged straight and poisoned arrows on the enemy. Armed with His bow and arrows the Lord fell on the demons and shot 20 fiery arrows at Nimi ten at Mathana and five at Śambhu. The Lord

shot one arrow at Mahiṣāsura, 12 at Jambha and eight arrows at each of the rest of the demons —10-13

Seeing the valour of the Lord, the Dānavas began to yell and fight with caution. They were all blind with rage. At that time, the Dānava Nimi cut off the bow of Viṣṇu with his spear and Mahiṣāsura cut the arrow that was on the string —14-15

Jambha tormented Garuda with sharp-pointed arrows and the mountain like Sambhu pierced the arm of Viṣṇu by his arrows. When the bow of Viṣṇu was torn asunder, He picked up His club and, after brandishing it, struck Mathana with it. But Nimi smashed the club to pieces on the mid-way by his arrows and it was shattered like the prayers made to a destitute person —16-18

Seeing this, Lord Viṣṇu took up His dreadful club studded with precious stones and violently struck Nimi with it. At that time the three demons smashed that club while in the air. Jambha threw his club at it. Graṣana his sharp-edged spear and Mahiṣāsura his trident. They shattered the club like the entreaties made to the wicked. Viṣṇu, seeing the destruction of His club threw his trident bedecked with bells at the demon Jambha —19-22

The Dānava Gajra, seeing the trident coming flying into the air caught hold of it as a righteous person grasps a piece of good advice. Then the Lord enraged took His pondrous bow and shot Raudrastra at him. All the universe pervaded with the power of that weapon and the whole sky was full of arrows —23-25

When all the quarters and space of the earth were covered with arrows then the general Graṣana came and discharged his Brāhmīstra which drove away the effects of the Raudrastra. On the Raudrastra being thus rendered useless Lord Viṣṇu let out His formidable Kāladanda weapon the terror of the whole universe. A terrific wind began to blow and the earth began to quake and all the demons were at their wits end —26-29

Seeing that invincible missile the haughty Dānavas discharged various kinds of weapons to thwart that Kāladanda weapon. Graṣana used his Nāyanastra and Nimi his cakṛa and Jambha used his Aśika weapon of arms. The army of the Dātyas with billions of elephants and horses was destroyed in the twinkling of an eye before the Dātyas could use their arms. When the Dātyas made use of their arms the Kāladandastra was pacified which furiously enraged Viṣṇu. He aimed His famous quail of the lustre of 10 000 suns hard like thunderbolt and of sharp spokes at the neck of the demon Graṣana. Then all the demons, seeing the quail dashing through the air, tried their best to thwart it, but could not check it as the decree of fate cannot be evaded. That unconquerable fiery quail violently fell and severed the neck of that demon, it went back to the hands of Viṣṇu besmeared with blood —30-36

Here ends the one hundred and fifty-first chapter on the killing of the general Graṣana

CHAPTER CLII

Sūta said —When Grasana the General of the Daitya army was killed, all the demons began to fight with Viṣṇu in a disorderly manner. They discharged their clubs, maces, nooses, sharp pointed arrows, tridents and other weapons on the Lord Janārdana. The Lord, seeing those missiles flying at Him, cut them all into hundred pieces with His fiery arrows. The Danavas found that all their weapons and ammunitions had run short. Then the aimless demons were greatly bewildered and none of them were capable of taking up their arms. They began to pelt the Lord with the carcasses of elephants, horses etc. Viṣṇu then fought for a long time valiantly in the great battlefield. On His arms getting tired, He said to Garuḍa: "Are you tired? If you do not feel jaded, take me in front of the demon Mathana. But if you feel quite done up, then go aside from the field of battle for a couple of hours." On hearing the behests of the Lord, Garuḍa went to Mathana. The demon, seeing the Lord holding couch, quirt and club making an advance, shot at his chest his fearful arrows and sharp spear Bhindipālāśa, but the Lord did not mind them and hit him with His ten sharp pointed arrows in the chest —111

On his being hit with those arrows the Demon began to tremble, but after a couple of hours' rest he hit the Lord again with his fiery iron club (Parigha) which caused Him some pain, but afterwards He angrily took up His club and dashed it on Mathana. By the blow of that club, the Danava fell down like a mountain at the time of the dissolution of the world. By his fall, all the Daityas were fearfully dismayed. Most of the proud Dānavas got depressed like elephants stuck in a quagmire swamp, then the terrible Mahiṣāsura indignantly came to the battlefield depending on the strength of his own arms —1217

He began to inflict on Viṣṇu the blows of his keen trident and hit Garuḍa with his Śakti. Afterwards, with his mouth wide open like the cavity of a mountain, he wanted to swallow up Viṣṇu along with Garuḍa. The Lord, also realizing the intention of that Danava, filled his mouth with His divine arrows. He discharged His divine weapons electrified with mantras on Mahiṣāsura which knocked him down to the ground, he fell like a huge mountain, but he did not die —1822

Then, Viṣṇu said to the fallen Mahiṣāsura: "Mahiṣāsura, you are not destined to die at my hands, because, Lord Brahmā told you before that you would die at the hands of a woman. Stand up, therefore, and save your life. You should instantly retire from this warfare" —2324

When Mahiṣāsura thus retired from the war, the demon Śambhu, biting his lips with wrath and contracting his angry eyebrows, rubbed his hands and took his bow. He put on the poisoned arrows and pierced Viṣṇu and Garuḍa —2526

Afterwards, that brave Daitya began to send forth hard volleys of fiery arrows. Then, Viṣṇu, agitated with innumerable fiery infallible arrows of that Daitya, cut down his arrows along with his carrier, the sheep, by His bhūṣaṇḍī missile. Then that Daitya jumped from his dead sheep

and began to fight standing on the ground. The Lord began to shoot him with deadly arrows. He drew His bow to his ears, with eyes wide open and pierced his arms with three arrows, his head with six and his banner with ten arrows — 27 30

The Daitya got troubled and became restless. Then a stream of blood gushed out of his body on being wounded by Viṣṇu. He lost his presence of mind, then the Lord said to him — "Śambhu! why do you fight with me in vain? you are not destined to die at my hands. You will die shortly at the hands of a maid" — 31 32

Hearing those words of Viṣṇu, both Jambha and Nimi came forward, Nimi took up his pondrous clubs to kill Him. He ran and hit the head of Garuda. Jambha inflicted his iron club studded with bright gems on the head of Viṣṇu. Afterwards, the two Dānavas knocked down both Viṣṇu and Garuda, when both of them fell down on the ground like cloud and lightning, seeing which all the demons raised a cry of joy and got up their bows and, putting on fine raiments, sounded conches and other instruments with great glee. Afterwards when Garuda came to his senses, He instantly flew away with the Lord Viṣṇu from the battlefield — 33 36

*Here ends the one hundred and fifty second chapter
on the fight with the Demons Mathana and others*

CHAPTER CLIII

Sūta said — Indra, on seeing Viṣṇu flying away from the battlefield with his banner and bow broken, acknowledged His defeat and thus of the party of the Devas. Seeing the Daityas dancing with joy, He could not make out what ought to be done next. So Indra approached Viṣṇu, and uttered sweetly the following encouraging words — Lord! why are you making plays with these evil intentioned Dānavas. What can a good man do when the wicked become aware of his weak points? when the powerful people ignore the low and weak, the latter consider themselves brave, consequently, a wise man should never let go the low who is not in difficulty. You ought not to say "The big warriors attain victory with the aid of their army. At the destruction of Hiranyakṣa, who helped you? The powerful and proud Daitya Hiranyakṣipu lost his memory on seeing you. Those old Asuras, the enemies of the Devas were destroyed by you like a swarm of locusts consumed in the fire. Hari! It is You who annihilate the Daityas in all the ages similarly, O enemy of the demons! obviate the sufferings of the dying Devas at the present moment also." — 1 9

Hearing such words of Indra, the long armed Lord Viṣṇu, the destroyer of the enemies of the Devas the refuge of all looked full of all glory and becoming pleased, said to Indra — All the Daityas will not be killed unless their predestined means of death occur. The unconquerable Daitya Tārakāsura will be killed at the hands of a seven

days' old baby and by none else. Some demons deserve being killed by a woman. Some by a virgin, but the wicked demon Jambha is destined to meet with death at your hands, you should, therefore, destroy him the terror of the world, by your own prowess, no one else can kill him. Guarded by me, you go and kill Jambha the thorn of the universe"—10 14

Hearing those words, Indra directed the Devas to array His army. Viṣṇu put the eleven Rudras, comprising all the power and asceticism of the three regions, ahead of Him. At that time, the eleven terrible Rudras with their throats yellow, by wearing wreaths of serpents, holding skulls beautified with the crescent moon on their forehead and with tufts of hair on their head, looking ferocious with their tridents and wearing lionskins, with their tawny matted hair, those eleven, named, Kapāli, Pingala, Bhīma, Bīrūpākṣa, Bilohita, Ajeśa, Śāśana, Śastā, Śambhu, Chanda and Dhruva—began to kill the demons who were attacking Viṣṇu and emboldened the Devas by roaring like thundering clouds. India also made his appearance riding on his big Airavata elephant having four tusks and rut flowing all round him, looking like the lofty snowclad Himālaya with golden bells tinkling, on his sides brisk chāmara flowing, and assuming any form at will. At that instant India looked like the rising Sun on the Udayāchala Mountain—15 23

Marut, of unequalled prowess guarded the left quarter of Indra and the right was guarded by Agni that fills all the directions with his blazes. Viṣṇu with the army supported the rear of Indra. Āditya, Vasu, Viśvedevā, Marudgana, Aśvinikumāra, Gandharvas, Rākṣasas, Yaksas, Kinnaras, Serpents all armed with various kinds of weapons, having various symbols and adorned with many golden ornaments collecting together in billions and talking of their past glorious deeds, marched on to the front to kill the Dātyas. The bards were singing in front of the Devas. At that time, the Devas relished the destruction of the demons—24 27

That army of the Devas under the command of Indra and adorned with many horses, elephants and white umbrellas and banners, became the cause of the grief to the Dātyas. On seeing the advance of the army of the Devas, Gaṇeśa came out like a huge elephant as if, great masses of clouds were moving. Armed with a battle-axe and biting his lips with rage he began to trample over the Devas and pushed many of them aside with his hands. He killed several of them with his battle-axe. When he fought like that the Yaksas, Gandharvas, and Kinnaras, used their nooses, axes, clubs and various other weapons. But the demon began to move on in the battlefield after parrying easily all those blows with his mighty arms. He devoured the weapons as an elephant eats away the big bundle of grass. Wherever the demon rushed there was a huge uproar and confusion. Gaṇeśa, becoming invisible, caught hold of Devas by his long arms and laid them down. Afterwards seeing the Devas taken to flight the Rudras, burning like fire, said to themselves "crush this demon, kill this demon by hitting him with a sharp trident on some weak spot"—28 37

Hearing their words Kapāli picking up a sharp trident and knitting

his eyebrows and with eyes wide open through rage, ran before the demon and hit it on the forehead of the Daitya. Afterwards the remaining ten Rudras also hit his mountain like body with their tridents. Blood ran out of the demon's mouth on being wounded by those sharp tridents. At that time, the Daitya looked beautiful like the clear pond during winter teeming with swans and blue and red lotus flowers. Surrounded by the Rudras covered with ashes the Daitya looked beautiful, like a black mountain adorned with white geese. The Daitya thus injured, moved his ears and bit Sambhu Rudra on his navel and began to fight severely with two other Rudras at which the remaining Rudras started piercing the body of the demon fearlessly with their weapons. The fearless Rudras surrounded Gajāsura on all sides—38-44.

They then looked like a group of jackals preying on a buffalo's carcass in a jungle. Afterwards Kunjara leaving the two Rudras—who were engaging him in the conflict—fell on the rest and began to labour them with his hands, feet and teeth. When the demon, fighting with the nine Rudras, got fatigued, then Kapili taking him by the hand, wheeled him round furiously. When little life was left in him, He hurled him on the ground with great force and peeled off his formidable skin and used it for his own garment, blood began to flow from the Daitya's body. Seeing the fall of the valiant demon Gajāsura in that way, the rest of them rushed forth in dismay and many of them fell on the ground. Afterwards Kapili covering himself with the Demon's skin looked most fearful to every one. Then the Daityas saw the terrible form of that Rudra—45-52.

When Gajāsura was killed like that, Nimi riding on his elephant, beating his kettle drum and roaring furiously, appeared in the field of battle. He looked like cloud at the time of the great dissolution and was attended by Durdhara Dinava. In whichever direction Nimi appeared, the Devas began to flee with horror forsaking all their arms and weapons. All the elephants ran away on getting the unbearable scent of the demon's elephant—53-56.

When the army of the Devas fled Indra took his stand supported by the eight Dikpālas and Keśava. When the elephant of Nimi faced Indra's Airāvata, even the latter sent out a thrilling cry and took to flight with horror. It did not stop in spite of Indra's efforts. At that time Indra, whose elephant was retreating backwards began to fight in that condition and hit the chest of Nimi with his thunderbolt, and inflicted a blow on the head of the demon's elephant. But Nimi not minding the blow, dauntlessly struck Airāvata with a club when it knelt on its hind legs. Getting up immediately, it fled in horror when a thick dust storm was created by Vāyu—57-63.

Nimi's elephant stood like a mountain before that intensely strong blow of wind, and at that time, the blood flowing from his body looked like a streamlet of vermilion flowing from a mountain—64.

At that very instant Kuvera came forward and threw his ponderous club at the elephant's head and by the blow of that, the elephant fell down senseless on the ground when a loud cry of victory was raised by the

Devas The horses began to neigh, the elephants sounded, the bows were twanged, and Nimi seeing his elephant dead, retreated from the battle field. Then, hearing the joyous cry of the Devas the demon was ablaze with rage like the burning of fire at the time of pouring in of the clarified butter. After drawing his bow and with his eyes turned red with anger, he thus addressed the Devas —“Wait, wait, for a while.” Saying so, he directed his charioteer to drive his chariot forward. At that time, when his chariot glided on nimbly, it looked as if thousands of suns were rising on Udayāchala. The demon made his advance, seated in a chariot be decked with banners, small bells and moonlike white umbrellas and looked beautiful. His advance on his chariot broke the heart of the Devas. At that time, the undepressed Indra seeing the demon advancing armed with a bow and arrow, took up his bow and put on a very sharp pointed arrow to its string and by the shower of his arrows cut down the bow and arrows of the demon. Then Jambhā casting away the broken bow, picked up another and sent forth a sharp volley of poisoned arrows. He shot ten arrows at the collar bone of Indra, three at his heart and two arrows at his shoulders —65 77

Indra also began to discharge his arrows similarly when the demon cut down his arrows into ten pieces in the air by his own sharp and fiery arrows. Afterwards, Indra covered the space with his arrows as the sky is covered by the banks of clouds during the rainy season. But Jambhā drove away the arrows of Indra as the wind drives away the clouds, at which Indra felt excited and resorted to more severe measures. He discharged his wonderful Gandharvāstra on the demon which covered the sky. The sky was illuminated and hundreds of Gandharva towns were called into being in the firmament by virtue of that missile and a shower of arms began to pour in from those towns. The demon army began to be destroyed when all of them went for succour to Jambhā, who, also being pierced by the Gandharvāstra was horrified to hear the sufferings of the demons —78 85

Afterwards the demon discharged his Musalāstra which flooded the universe with iron clubs and began to knock down the towns of the Gandharvas and smashed all the horses elephants chariots and the Deva armies. Indra then discharged the Tvāstrāstra, which gave out very strong weapons full of mechanism that looked like sparks of fire and a canopy also, and a severe conflict ensued between the sparks and the missiles of the demon. The Musalāstra was then destroyed. The demon then let out his Sailāstra when blocks of stone measuring $3\frac{1}{2}$ hands began to fall —86 92

Afterwards the missiles created by the Tvāstrāstra and all the mechanisms thereof, were destroyed by those stones. After thus destroying all the mechanisms the Sailāstra began to powder the heads of the enemies and ravage the earth. Then, Indra hurled his Vajrāstra which started a downpour of stones in all the directions —93 95

The demon's Sailāstra became futile and he used the violent Aśikastra which became radiant and made Indra's Vajrāstra useless. It spread on all sides when chariots, elephants etc. and the army of the Devas began to burn. Seeing his army being thus consumed, Indra used his

Agni āstra which extended itself, thwarted Aisikāstra and began to consume Jambha along with his chariot and charioteer. He then discharged his Varuṇāstra. Huge clouds with lightning suddenly rose in the heaven, thundering like Mṛuga tune and began to pour out rain, every shower of rain looking like the leg of an elephant. The huge torrents of rain coming down like the trunk of elephant filled the land with water—96-103

Then, Indra discharged Vāyavyāstra which drove away all the clouds and the sky came out clear like a blue lotus. By the terrific force of that wind, the Danavas could not make a stand on land. Jambha extended his body to ten yojanas, made himself very huge like a very high mountain, in order to check the force of the Vāyavyāstra, and from his body various kinds of weapons shone forth like white trees. This cut down the force of Vāyavyāstra. Indra then used his great Vajrāstra which at once destroyed the spell of the demon. His mountain with all its streams and caves, etc., were destroyed—104-111

The Dānava, who had taken the form of a Māva mountain, vanished, then, he masqueraded as an elephant which also appeared huge like a mountain. He started killing the army of the Devas some with his tusks, some with his trunk. He powdered the back of some and killed others by dashing them by his trunk. Indra, seeing the destruction of his army, applied his Nārasiṅha āstra out of which came out several hundreds and thousands of roaring lions of black colour and of ferocious teeth and with long sawlike nails—112-115

Those lions rent the body of the magic elephant, at which, Jambha discarded the appearance of an elephant which he had put on and transformed himself into a monstrous serpent with hundreds of hoods. He began to scorch the Devas with his poisonous hisses at which Indra discharged Garudāstra out of which hundreds of Garudas were produced and they all swarmed on the serpent like Jambha, and divided his body into pieces. Then, Jambha cast off that form and extended himself, obstructing the pathway of the Sun and the Moon. He then opened his mouth wide and wanted to swallow up the Devas. Instantly, the troop of the Devas and their warriors went inside his mouth—116-121

In that way, Jambha devoured the army of the Devas and the army and the Devas were quite done up. They could not do any thing. Indra came to the spot direct on his elephant and without seeing any remedy said to Viṣṇu "O Devadeva! what would be now proper for us? I donot see any way by which we can resist. Tell me what you consider best in your judgment." Viṣṇu replied—"Indra! It will not be meet for you to abandon the warfare inspite of your being so overwhelmed and horrified. You should instantly muster your strength. O Indra! the Dūtya is now making his mark at me. In the meantime, you better remember at once what weapon you will throw. Do not be perplexed." Hearing that Indra composed himself and threw Narayanāstra angrily at the chest of the demon—122-127

But in the meantime, Jambha swallowed up another three lacs of Gandharvas and Kinnaras. Then his chest was shattered by the dreadful missile of Indra and he began to bleed profusely and left the battle-

field By the virtue of the missile the horrible appearance of the Dait was also destroyed —128 130

The Daitya afterwards remaining unseen in the heavens began shower arms on the Devas He sent down a shower of spears, axes, quivers, arrows, clubs, swords, iron clubs, and various other invulnerable weapons By their fall, the arms and the herds of the Devas decorated with ornaments began to fall down and the earth became covered, as it were with their thighs and various other limbs Besides them, huge elephants also fell down Many broken arrows, chariot wheels, axles, chariots, and many charioteers fell down —131 135

The earth was covered with blood and flesh and pools of blood were formed with the huge piles of the dead bodies looking like rocks The headless forms of many Kavandhas began to dance about here and there In that way, the battle became extremely fierce and no one could take his stand The three worlds it appeared, would be destroyed and all the beings were terrified Jackals crows and vultures were delighted At some places the crow began to raise a cry after picking out the eyes of the dead heroes —136 137

At some other spot, jackals began to devour the intestines of the dead and at certain spots, vultures were busily engaged in eating the flesh with their beaks, at other places dogs began to eat flesh Wolves feasted themselves on the dead elephants after dragging them aside and drank out the blood after getting out their intestines The dogs and other carnivorous animals also feasted on the dead horses The Pisāchas and Pisachis drank the blood which served to them as wine and roamed about in glee, at other places some Pisāchi spoke to her husband "Bring that fawn for me" "That hoof will be of my favourite use" "That lotus like arm will suit well as my earring" Some Pisāchi not being able to eat dead corpses, began to look angrily on her husband Some of the Rākṣasa women seeing their lords agitated with thirst offered them the warm blood after taking it out from the corpses —138-140

Some Yākṣa woman took for her dear husband's sake the tusk of an elephant after cutting that with an axe as one cuts the tree with an axe Some Yākṣa drawing off the skin of the elephant's head presented the pearl, soaked in blood, to his wife In that way, the Yākṣas and the Rākṣasas in company of their wives feasted on the flesh of the dead and drank their blood —141

Some Kinnara woman, catching hold of her husband's hand, said — "O Beloved! bring the blood of those who are just dead with their eyes and hairs all intact The blood juices of the carcasses of the burning ground do not taste so well," and thus made the Kinnara go away Some woman again said — "Though the elephant is dead, yet it terrifies me I cannot look even at a dead elephant" Thus the Yākṣas' women addressed their husbands and so forth The fiends, the Yākṣas and the Rākṣasas holding the skulls of men in their hands asked for something to eat Many of them bathed in the river of blood and offered libations to their Pitris and then they worshipped the Devas with offerings of

flesh Some Rîksas riding the boat like carcasses of the elephants were thinking of crossing the river of blood When the battle between the Devas and the Dânavas grew so grim, the warriors began to fight fearlessly with all their might and main —142-144

Afterwards, the Dîk-pâlas Indra, Kuvera, Varuna, Vayu, Agni, Dharmarâja, Nirriti, etc., let out the best of their weapons which proved fruitless while in the air None of the Devas could mark the whereabouts of the Dûtyas though they fought furiously —145 147

The bodies of the Devas began to be shattered by the arms of the demons at which they hid themselves like the cows drawing themselves together in the herd when oppressed with cold —148

Seeing this plight of the Devas, Viṣṇu said to Indra —“Use the Brahmâstra It is invincible” Following the advice of the Lord, Indra, for the destruction of the enemy, after performing the prescribed worship and reciting the sacred mantra with a concentrated mind put on the exceedingly powerful Brahmâstra arrow to his bow, and after drawing the string to his ears discharged the exceedingly luminous arrow with his face turned towards the heaven The supreme weapon, thus discharged, took the form of a half moon and defied the rising Sun by its lustre and brilliancy That demon on seeing the discharge of that missile threw off his Mâyâ and shivering with dismay, his mouth being dried up, became motionless and void of all strength Afterwards the missile of Indra thus electrified with mantra, became like a red crescent and then the head of Jambha adorned with coronet, with his long luxuriant tawny hairs waving about in the air and perfumed with high class scents and with the ears adorned with earrings, fell on the earth —149 154

Now on Jambha being thus killed all the Danavas fled broken hearted, from the field of battle and went to Târakâsura He seeing them running away from the battlefield and hearing the news of Jambha's death became much enraged and assumed an indescribable appearance, out of sheer wrath and hatred Boiling with rage he got into his victorious chariot and appeared in the field That Târakasura, armed with various kinds of weapons, lord of the riches of the three worlds, having a huge mouth wide open, seated in a chariot drawn by thousand Gîrudas, and followed by a large army, instantly, made his appearance in the field Indra then left his Airavata elephant, wounded by Jambhâsura and got up on the chariot driven by the charioteer Matali —155 161

The chariot of Indra, which was of the colour of burnished gold extended to four yojanas and bedecked with precious jewels shining with the glory of Indra, controlled by Matali and guarded by the Siddhas It was furnished with all sorts of weapons and wondrously variegated with many pictures, and filled with Gandharvas, Kinnaras and Apsaras who were ready for dancing music Then all the Lokapâlas with Viṣṇu amongst them, armed with bows and arrows and other weapons came and took their stand in battle At that time the earth trembled, high winds blew, the sky was covered with clouds, the ocean swelled, the Sun became void of lustre, it became dark and the stars were also eclipsed —162 165

Afterwards there was a flash of arms and the Devas began to shiver. At that time Tārakāsura was on one side and the army of the Devas, the protectors of the world, on the other. All the beings in the Universe, then, anxiously watched the results of the battle. The two armies, then, also, had their eyes turned towards the result and seemed, as if one, in this respect. All the beings in the three worlds became hampered in their dealings with one another. There became, then, a strange combination of the weapons, arms, energy, wealth, fortitude, valour, strength, array of forces, the fire and spirit of the Devas and the Asuras that they had acquired by their Tapasyās —166-169

Afterwards Indra came face to face with Tārakāsura and hit him with nine arrows blazing like fire in his chest. The latter, however, did not mind them and pierced each Deva with nine mountainlike arrows capable to destroy the world —170-171

The Devas, then, hurled volleys of arrows continuously, like women folk shedding tears constantly, but, the Tarakāsura cut these arrows while in the air like a great family being ruined by a vicious son —172-174

The demon king after driving away the arrows of the Devas covered the earth and sky in all quarters with his own. He shot his sharp pointed arrows after skilfully mounting them on his bowstring and drawing it right up to his ears glittering white with the ear ornaments, and made the weapons of the Devas futile, just as the arguments of the Sīstras are rendered futile by counter arguments. He hit Indra with 100 arrows, Viṣṇu with 70, Agni with 90, the head of Vāyu with 10, Kuvera with 70, Varuna with 8, the Rākṣasa Nirriti with another 28, and Yama's head with 10 arrows. He again hit them each with another ten arrows. Then he wounded Mātali the charioteer of Indra with three arrows and hit Garuda with 10. Afterwards he cut the arrows and broke the quivers and the bows of the Devas into pieces, when the latter became bereft of their bows and quivers. The Lokipīlas and the Devas, afterwards, angrily came out armed with fish bows and arrows and began to shower innumerable arrows on Tārakāsura. At that time the demon with his eyes turned red with wrath let out his arrows like fire, on the volleys sent forth by the Devas, he then shot violently one arrow like the fire at the time of dissolution on the chest of Indra. When Indra was hit on the chest, he began to shiver and sat down in his chariot. Afterwards, Tārakāsura shot two arrows on the shoulders of the most valiant Lord Viṣṇu shining like thousands of suns. The Sīraṅga bow of Viṣṇu dropped. Then the Vasus and Yama to the left of Viṣṇu were hit with arrows like fire. He then hit Varuna, the Lord of waters and began to dry him up. Afterwards Tārakāsura caused the horrified Rākṣasas to fly about in each direction and caused alarm also to Vāyu with his very hard arrows — 175-187

Then, after a short time, Viṣṇu, Indra and Agni, on coming to their senses conjointly, began to fight severely with sharp-pointed arrows. Tārakāsura looked like the great Kāla at the time of the great dissolution at the end of a Kalpa. Viṣṇu picking up his bow killed the charioteer of the demon king with his pointed arrows. Agni blew away his

banner and Indra smashed his coronet, Yama broke the rod in his hand, Vāyu broke away the chariot wheels, Kuvera broke his bow and quiver plated on the back with gold and Nirriti, the Lord of the Rākṣasas, broke his arrows—188-189

Tarakāśura, seeing the valour of those Devas, threw his terrible club with great force at Indra who seeing it coming towards him in the air at once jumped down from his chariot. The club, falling on the chariot, broke it into pieces but the charioteer Mātali escaped his death. Afterwards the demon King hit Viṣṇu's chest with club and Garuda as well. And the Lord and Garuda fell down senseless, He fell down on the neck of Garuda, he cut down the Vahana of Nirriti, the Lord of the Rākṣasas with his sword, knocked down Dharmarāja with Bhuṣundi (missile) and Agni by the point of his bow and knocked down to the ground Lord Vāyu with his two arms and Kuvera with his bow and arrow. He then attacked and wounded severely the other Devas—190-197

Viṣṇu, afterwards, revived and He took up His invincible quoit of the splendour of the Sun and threw it at the chest of the demon. It seemed that the chakra was anxious to devour the flesh, fat and marrow of the demon. That quoit shining like the sun dashing against the chest of the demon became smashed like a blue lotus falling on a bed of rock. Afterwards Indra threw his thunderbolt but the missile by means of which he thought of conquering the demon was also blown to pieces on hitting the demon. Then Vāyu hit the chest of the demon with his goad burning like fire which was also rendered futile, then He uprooting a mountain along with trees measuring five yojanas hurled at the demon who on seeing it advancing towards him caught it like a ball in his left hand—198-205

Then, Dharmaraja, also wrathfully brandishing His mace with great violence, hit the demon on his head. It also did not affect him in the least, and then, Agni discharged His formidable Sakti, blazing like a fire at the end of a Kalpa, at him which also struck his chest like a flower, without causing him any pain, when Nirriti unsheathing his keen sword inflicted blows on the head of the demon, which was also divided into pieces—206-210

Varuna threw His fearful snake noose hissing with venom to tie the arms of the demon. That, too, became distressed on getting round the arms of the demon. The saw-like teeth and lower jaws of the snakes were broken. Then the powerful Aśvinikumaras, the Maruts the Sādhyas, the Serpents, the Yakṣas, the Rākṣasas, and the Gandharvas taking up their arms of various kinds began all at once to inflict repeated blows on the demon. Even then no appreciable effect was produced and could not penetrate his rock like body—211-214

Afterwards, Tārakāśura alighting from his chariot belaboured billions of the Devas with his fist and blows and heels. Then the remainder of the army of the Devas abandoning the field flew in every direction with horror. The demon, then, captured Indra and the Lokapālas and tied down Viṣṇu, etc., as a hunter takes hold of the wild beasts—215-217

Tārakāśura mounted on his chariot with his prey and returned to

his abode. The Siddhas, the Gandharvas, the Daityas, the Nymphs, etc. sang the praises of the demon king. The demon king in company of all those entered into his city; it seemed, then, that the Goddess Laksmī, in full possession of the riches of all the three worlds was entering there. The city looked like the summit of a very high mountain. Going there he took his seat on a throne studded with lapis-lazuli and other precious stones. His coronet and earrings looked highly beautiful when the Kinnara and the Gandharva began to please him.—218-220.

Here ends the one hundred and fifty-third chapter on the victory of Tārakāsura.

CHAPTER CLIV.

Sūta said :—Afterwards the porter dressed in a neat white and blue attire came and sat on his knees with his mouth covered by the palm of his hand. He commenced with a short, but fully significant, speech and then said to the King Tārakāsura, who was sitting brilliant as if hundreds of suns were blazing :—“Lord ! Kālānēmi is waiting at the gate with the Devas, whom he has captured and wants to know where they should be sent.”—1-3.

Tārakāsura commanded that they should be sent to any place in the three worlds where they like to go. He said :—“All the three worlds are now my Kingdom. Take off their chains and liberate them instantly.” The Devas, thus subdued, were much tormented with pain and repaired to Lord Brahmā. Indra and other Devas after making salutations by putting their head on the ground spoke.—4-6.

The Devas said :—Thou art Omkāra, the causal root of this universe with its endless varied manifestations. Thy ancient form Omkāra is the germ of this tree of Universe. Thou assumest the Sattva form for the preservation of the Universe and it is Thou again that assumest the Rudra form for its destruction. So salutation, to Thy Rudra form !—7.

O Inconceivable one ! Thou hast manifested Thy body into the shape of an egg by Thy glory ; and Thou hast again divided that egg into upper and lower portions, thus creating the Heaven and Earth.—8.

Thou givest life to human beings ; the Devas owe their existence to Thee. O Deva ! Thou art eternal ; Thou art birthless. The sky is Thy head ; the Sun and Moon Thy eyes ; the snakes Thy hair ; the quarters are Thy ears ; the ocean is Thy navel ; and the earth is Thy feet. Thou art the cause of delusion, the Vedas declare Thee as calm, quiet, peaceful and not quarrelsome. The old sages have declared Thee as the ancient Puruṣa residing in the lotus of the heart. The Sāṅkhya Yogis describe Thee as the Ātmā, the great Self.—9-11.

Thou residest in all the seven subtle substances and also in their causal substance, the Tamas, the eighth one, in all the eight cities what the Sāṅkhyas say. Again, Thou art beyond these. In primeval times Thou didst divide, owing to some indescribable cause, Thy form into various subtle and gross forms ; the Devas and other bodies have come

out of Thee and their desires arise out of Thy will Thou art shrouded by endless Mâyâ and Thou art beyond all the numbers Thou art Kâla and Thou art of the form of Megha (cloud) O Bhagavan! O great Self! Thou art the cause of destruction of all the things, real and unreal, (Sat and Asat) Thou art the creator of the endless Universe! Whatever is subtle and whatever is comparatively gross and whatever again is the coverer of that gross Thou art more gross than that, and Thou appearest as eternal Thou permeatest everything by Thy Satkalpa (will) and again when Thou comest out of them, then all those manifested forms, disappear Thou art of infinite forms! Thy nature is so O Thou, the shelter of Thy devotees! Be Thou our Protector and Saviour!—12-15

The Devas thus chanted the praises of Brâhmâ and waited there to get what they desired Thus greatly pleased by their addresses, Brâhmâ spoke to the Devas, raising His left hand —“Indra! How is it that you are bereft of all splendour like a woman who has been suddenly deprived of her husband, has given up all ornaments, is pale and whose hair is rough This Agni, though free, is devoid of smoke and He is not radiant He looks like a forest burnt and covered with ashes He looks like cinders embedded in ashes Dharmaraja! in spite of your being armed with Your mace, You are also deprived of lustre and seem to be diseased You seem to come with great difficulty O Nivriti, Indra of the Rakṣasas, the tormentor of the enemies! How is it that you, being the lord of the Rakṣasas, are speaking so timidly as if you are pained by the enemies, the Demons—18-21

O Varuna! Your body looks dried up as if consumed by fire The serpents in Your noose are vomiting blood O Vayu! You also appear to be quite senseless as if subdued by oily substances O Kuvera! Why are you so much afraid? and given up your office of Kuverahood O Rudras! You are all armed with tridents but seem to have been pierced by many tridents Who has snatched away all Your splendour? It appears as if nothing has been accomplished by You O Visnu! How is it that your hands have become useless What is the use now in your holding the disc, of the lustre of blue lotus O all faced one! why are you absorbed with closed eyes in looking at the worlds, in your own belly?—22-26

On Brâhmâ thus addressing all the Devas, Visnu, &c., prompted the garrulous wind to answer, who said to Brâhmâ the Lord of All —27-28

O Brâhmâ! Thou knowest the wishes of all and even then Thou dost ask us to tell you the object of our coming here Thou dost create the Universe including the Devas by the division of the three Gunas, Satva, &c., in due proportion Thou art the Father of all in spite of this is there doubt in Thy mind? Thou art great and art placed in the highest office But it seems Thou keepest very little information of the Universe However, when Thou art now anxious to hear our troubles it indicates that there is curiosity in Thee Devas and Asuras are equal before Thee, for Thou art the Father of them all, yet a father feels differently for them according as they are weak or strong, or with or without possessing special merits—29-30

The Demon Tārakāsura is grinding the world after being favored by Thee Hast Thou made that treacherous being so lofty, fearless and omnipotent?—31.

O Deva! Thou hast created the Devas endowed with special qualities to maintain the universe and to fulfil its missions—32

The celestial world is ordained by Thee for the Devas who partake of the sacrificial offerings, but now it has been laid waste like a great wilderness by Tārakāsura. The mountain that was made by Thee as the King of mountains, on account of its possessing all the good qualities, is now looking lofty and has touched the sky, it has become now the habitation of the demons, Tārakāsura has broken down its summits by his thunderbolt, and has made it as his residence. Its caves filled with precious jewels have been plundered. Many demons live there. O Deva! Our old mountain has, out of fear, accepted his supremacy. He has now lost every thing of his former grandeur. Whatever wealth we had, the mountain has given that away to the Demon. Now the ten quarters are being illumined by the splendour of his lustrous jewels. In the beginning of the Yuga, Thou givest us weapons and missiles, they were not used before. Now those weapons broke into hundreds of pieces on their coming in contact with the Demon's body, just as the mind of a weak brained person becomes distracted into hundreds of directions—33-37

We are able to enter into the city of that hater of the Devas with great difficulty and after great humiliation when our bodies are covered all over by the shower of dust there—38

O Deva! We cannot help speaking before them. That demon allots us low seats in his assembly and reprimands us severely after holding a cane in his hand. He chaffs us by saying 'Devas! You are held in very high esteem and you have accomplished all your objects. So you speak little.' When the Devas out of fear, converse with the Darty in flattering tones they chide us again saying "The Devas are talking too much." Sometimes out of sport they engage us in some work or other. Why are you now afraid of Tārakāsura. What is the fear when you are sitting so close to Indra? Tārakāsura belittles us in these ways and O, Deva! all the seasons are dancing attendance, with their forms incarnate, on him and do not out of fear, abandon him in spite of his committing so many sins—39-42

The Siddhas the Kinnaras and the Gandharvas sing melodiously in his house without any remuneration. He does not give alms to beggars and he does not consider who is high and who is low and thus does not reward merits. He is the destroyer of wellwishers and friends and deserts him who seeks shelter under him and is the refuge of him who has abandoned Truth. Thus we have described some of his wickedness. None can describe fully his misdeeds. Only the Creator knows it in full. On hearing such words of the Devas Brahmā said smilingly—43-46

Brahma said—O Devas! This Tārakāsura is not destined to die at the hands of any one in the world. His destroyer has not yet been born in the three worlds. That demon has been granted a boon by virtue of his asceticism, but I have skilfully managed it. He is a most

powerful Lord and can consume all the three worlds. He sought his death at the hands of a seven days' old infant. This babe illustrious as the Sun, will be born of Śankara and when he will be of seven days, he will kill the Demon. The son of Śiva shining like the sun will be the annihilator of Tārakasura. At present, Lord Śiva is without any consort. I spoke to you before of the Devī with raised hands. This Goddess will be the daughter of the Himalaya. Her hands will always be raised to grant boons to others, and the son born of Her by Śiva like a fire from pieces of wood, will destroy the demon king. I have formed the plan. The demon has yet to enjoy a little store of his splendour, you should, therefore, be patient for some time to come—47-54

On hearing those words of Brāhmā, all the Devas returned to Their regions after which Brāhmā re-called into His memory Rātri (night) that had emanated from Him first. At that instant, the Goddess Rātri appeared before Him and the Lord thus addressed Her—55-57

Note—Rātri one of the four forms of the bodies of Brāhmā.

Brāhmā said—"O Rātri! the great work of the Devas is pending and O, Goddess! Thou, alone, art able to do it. The demon Tārakasura cannot be subdued by the Devas and has now become a source of torment, like a comet, to the Devas. Śiva will beget a son to destroy him. Sati the daughter of Dakṣa was the consort of Śiva who consumed Herself out of wrath, for some reason. She will be born in the house of Himāchala from his wife Menakā, and Lord Śiva, feeling the pangs of separation from His noble Consort, looks upon the three worlds as deserted and is practising austerities in the caves of the Himalayas where He will wait for sometime in expectation of Sati and where by Their united glory, a valiant son will be born who will undoubtedly kill Tarakāsura. O, beautiful faced one! Sati, soon after Her birth, will, by Her previous Sanskāra, be in the expectation of Śiva and will practise severe austerities, when they will be united. There will be no differences between Them at that time. Even then the destruction of Tārakasura looks improbable. When after their marriage, both will practise again severe tapasyā and after that when by their union the son will be born, that will be able to destroy Tarakasura. Thou shouldst, therefore, interfere with their amorous enjoyment, after a short quarrel, the Devī will go to perform tapasyā. Therefore, get into the embryo of Sati's mother and make Sati's colour black. Śiva will, then after marriage, chide Sati out of joke when the latter will angrily go to practise austerities. After this, when they unite, the son, born of Her from Śiva, will be the destroyer of demons.—58-70

O, Goddess Rātri! Thou shouldst also kill the invincible demons in this world but Thou shalt not be able to do so unless Thou shroudest the body of Pārvatī, and Her qualities penetrate within Thee, Thou shouldst, therefore do exactly what I have just told Thee. When this will be done, that Devī after Her asceticism, will be known as Umā. Afterwards when the course of Pārvatī's asceticism is complete she will assume her fair complexion. Thy form will be known by the name of Ek namśa on account of some of Her qualities being imbibed in Thee. O Granter of boons! The

people will worship Thee as *Ekānamśā*. Thou shalt travel all over the world and will be worshipped under various forms and Thou shalt gratify the desires of all persons. Thou shalt be worshipped as the *Gāyatrī* prefixed with "Om," so the knowers of *Brahmā* will worship Thee. The Kings will worship Thee as *Uṛjitā Ākrānti*. The *Vaiśyas* will worship Thee as *Bhūmī, īc*, mother like the mother earth; the *Sūdras* will worship Thee as *Śivī, īc*, the better half of *Śiva* and the sages know Thee as *Forbearance* and *Clemency* to those who follow rules —71-77

Thou art the great path to logicians and moralists; Thou art the great *Siddhānta* in all the objects in question and art perfect. Thou art the desire in the hearts of all beings. Thou art the salvation of all the beings and the way of all. Thou art the Fame of the renowned and Thou art the forms of all the embodied. Thou art like *Ratī* to the sensuous, love to the happy, splendour to those who wear ornaments and the subduer of wicked deeds. Thou art the delusion of all intellects, the soul of those who perform sacrifices, the tide of the ocean and the pastime of the sportive men. Thou art the essence of all things, the protectress of all, the destroyer, the *Kālārātri* of all the worlds, the night, the giver of satisfaction to the embracing friends. O *Devī*! Thou art thus adored in the world under various different forms. O, giver of boons! those who will adore Thee or sing Thy praises will get all their objects fulfilled without the least doubt —78-84

The Goddess *Rātri* thus adored by *Brahmā* went without any delay, to *Himāchala*, saying, "I will do as you order," where She beheld the handsome *Menā* sitting on the side of a wall shining with jewels. Her face looked pale and smiling and her breasts were high —85-86

A serpent shaped necklace, with a golden amulet, containing within it high class drugs and electrified with mantra was hanging round her neck, the room where she was sitting was illumined with the light of gems, various medicines capable to satisfy one's desires were scattered there, the bedding of fine cloth and plushy cushions were spread there and the room was scented with high class perfumes. When the Sun set, night gradually set in in *Menā's* blissful room. By and by, the persons felt sleepy, their beds were spread, the Moon began to shine distinctly, the birds made a rustling noise and the public squares were haunted with ghosts and goblins. When the favourite couple embraced each other and *Menā* felt sleepy, the Goddess *Rātri* entered into Her mouth. By and by, *Rātri* entered within her womb and coloured the embryo black and remained there till delivery —87-95

Menā gave birth to *Parvatī* the dear one of *Śiva*, the Lord of the universe, at a very auspicious moment. The universe rejoiced at the birth of *Parvatī*. Even the dwellers in the hell felt the celestial comforts at that hour. The wicked beings, the venomous serpents became peaceful and well-behaved. The stars and the planets became more brilliant. The *Devas* felt exalted. The flowers and the herbs of the jungle became sweet and tasteful. Pleasant wind began to blow. The sky became quite clear in all directions, and through the glory of *Parvatī* the whole cultivation of the universe blossomed and the asceticism of the pious sages, carried

on since ages and ages was fructified with their desired objects. The forgotten Sastras (weapons) made their appearance by being recalled to mind and the Sanctity of many sacred places was enhanced — 96-103

Thousands of Devas began to roam about in the firmament seated in their Vimānas. Brahmā, Viṣṇu, Indra, Vayu and Agni also felt extremely delighted and began to shower flowers on the Mount Himalayas. The chief Gandharvas began to sing and the groups of nymphs began to dance. The great mountains like the Sumeru, &c., manifesting themselves in human forms presented themselves to the Himālaya with offerings of various articles and all the rivers and the oceans did similarly. The Mount Himalaya became adorable and pleasing and the Devas after adoring him returned to their abodes — 104-108

Parvati, the daughter of the Himalaya, endowed with the good qualities and the modesty of the Devas, the Gandharvas &c. began to thrive and conquered the three worlds and adorned them with her beauty, intelligence, fortune and good qualities as the Lakṣmī (fortune) of the ever-vigilant sages thrives. At this moment the clever Indra thought of Nārada for the accomplishment of his ambitions who suddenly appeared in his mansion, when Indra instantly, leaving his throne, stood up and received Nārada befittingly by offering him water and washing his feet. The sage also duly accepted his hospitality and then inquired after his welfare — 109-115

Indra said — O sage! now the germ of the welfare of the three worlds has sprouted, so you should cast off your lethargy for the fulfilment thereof. Although you know everything still I beg of you, for one feels gratified after making his object known. Pray, devise means so that the daughter of Himāchala may, without delay, be united with Śiva — 116-118

On hearing those words of Indra, Nārada bade farewell to Indra and instantly went to the Himālayas. The latter received and saluted the sage at the gate adorned with creepers. He then took him inside his mansion and seated him on a throne of gold — 119-120

On Nārada's taking his seat Himāchala adored him after offering him water and washing his feet. The sage accepted the host's offer of hospitality. Then Himāchala very gently enquired after the sage's welfare and the latter also did the same — 121-124

Nārada said — O Himāchala! You are the store of all goodness. Your caves are of wide expanse like mind. You are the mightiest of all the immoveable things and hold the crystal water more clear than the mind. I do not see the end of the belly of your caves and I do not see a store of riches elsewhere. There is not the same charm and Lakṣmī even in Svarga as exists here. You are always sanctified by the ascetics practising various kinds of penances and shining like fire. The Devas, the Kinnaras and the Gandharvas, scorning their vimānas, reside in your realm making themselves quite at home. O King of mountains! you are indeed blessed for in your cave Mahādeva, the lord of the universe, is practising austerities and is now in Samādhi — 125-130

After Nārada had thus addressed Him, Menā the consort of Himāchala also came to meet the sage. She bashfully took her seat along with her daughter, attended by a few companions. With her face covered, she folded her hands to salute the sage sitting close to Himāchala. Seeing her the illustrious sage showered his nectar-like benedictions on her. Then the daughter of Himāchala began to gaze on the Muni with a very curious mind when the sage very gently asked her to go to her father.—131-136.

Then Pārvatī went and sat in the lap of her father by throwing her tiny arms round his neck. Her mother then said, "Daughter! salute this sage. By saluting him you will get a worthy husband." Hearing those words of the mother, the daughter of Himāchala covered her face with a cloth.—137-138.

She shook her head but did not say anything when her mother again said, "Daughter! you salute this sage and I shall give you a beautiful toy of gems that I have kept for you since a long time." Hearing those words she instantly got up and raising her clasped palms made a bow to him.—139-141.

After Pārvatī had made her salutations, her mother gently enquired from the sage through her maids about the auspicious marks on her daughter's body and waited with feverish anxiety to hear the verdict of the sage. Himāchala also appreciated the question put by His noble consort.—142-144.

Afterwards Nārada smilingly replied. He said:—Her husband is not yet born. She is void of any auspicious marks. Her hands will always be raised and her feet will go astray after her shadow. What more can I say.—145-146.

Hearing such words, Himāchala became broken hearted and he lost all presence of mind. His eyes were moist with tears. In that condition, Himāchala said to Nārada:—"This world is full of defects; its ways are mysterious. The flow of creation must go on; there is, no doubt, a Superior Being who ordains the destinies of beings. The effect comes from the cause; but, thereby, the cause has no importance attached to it. So it is clear that the father is nobody to the son. The beings are born on account of their past karmas. Egg-born ones become again egg-born; they may also be born among men. Human beings may be born again as reptiles; and reptiles can become again men. These superior births are according to their greater merits (in Dharma). It is owing to the difference of Dharma that differences of castes and Āśramas take place.—147-153.

The orders of Brahmacharya, &c, are established in their turn to make the world flourish. If all were to attain the highest in virtue or vice how would the world prosper? The doctrine that God has ordained in the Śāstras that one should beget progeny to be saved from hell is simply deluding people.—154-155.

No progeny can be born without a woman. Women are by their very nature meek and weak. Women cannot study Śāstras. All that has been stated in the Śāstras, are quite true. The karmas yielding great fruits are repeated often. In the Śāstras, at many places, it has been said,

that a girl is equal to ten sons. If she is not modest and good, she is the cause of pain to her people and is useless. The birth of such a girl who is a source of pain and disgrace to her parents is always repented and regretted. The woman who is blessed with her husband, sons and wealth, &c, is completely fortunate and the one bereft of them is extremely unfortunate. You have described my daughter as possessing inauspicious marks consequently I have been astonished, disappointed and distressed. I am being burnt with anxiety. Though improper, I am compelled to speak this to you. O sage! You better be kind enough to obviate this misery of mine regarding my daughter. My mind acknowledges defeat in things where I have no doubt and which are all settled. The hope of good fruits is deceiving me. The women who get good husbands give peace and comfort to both their paternal and maternal families and their lives become crowned with success—156-164

It is difficult for a woman to get a good husband. Without virtue, even a tolerable husband is not obtained, because, the natural course of women is to enjoy the company of their husbands for all their lives. The husband of a woman in spite of his being poor, unfortunate, illiterate and void of all fortune is like a God to her. Dharma without any effort, unlimited pleasures, and wealth to maintain one's life, are all found in husbands. O Devarishi! You have said that her husband is not yet born which is a most unlucky and unbearable thing. You have also said that her Lord is not born in the universe of three worlds which has caused a great agitation in my mind. The auspicious signs of men, Devas, &c, are found in their hands and feet and you have described my daughter's hands to be always rused. The fortunate, the rich and those who do not accept presents in return for anything, have no such hands. You describe Her feet to be astraying which also indicates a bad sign and has caused me disappointment. The signs on one's body indicate separate fortunes, husbands, sons, wealth, fortune, life, etc., But O Muni, you have said that my daughter has no such signs. O Sage! You are truthful. You know all my inclinations. I am being deluded and my heart is breaking—165-174

After saying so, Himāchala held his peace and the Sage Nārada, astonished at His speech, rejoicingly said—O Himāchala! You are driven to anxiety even in midst of good fortunes and all good luck. O, mighty mountain! You have been deluded, because, you have not been able to interpret truly. Now hear the hidden truth from me. Be careful in deciphering what I have said. Her Lord is not a born one. Because Śankara the Eternal Lord, Protector of the Past, Future and the Present is never born. He is the refuge of all the Immutable and the God. Brahmā, Viṣṇu, Indra, and Muni are all subject to the cycle of birth, death and old age. They are the playthings of Mahādeva. It is through the wish of Mahādeva that Brahmā is the Lord of His domain and Viṣṇu manifests Himself in various ways amongst different bodies during different Yugas. The several incarnations of Viṣṇu are effected through Māyā. Otherwise Ātmā never dies. O Himāchala! Even if the birth takes place in immovable things the soul does not perish. From Brahmā downwards to unmoveable objects like trees &c., are subject unconsciously, to the pangs of birth and death. Mahādeva is free from disease and death,

fixed, immovable and is never born. He is not subject to old age and is free from all diseases. Rather from Him spring all things. Such Mahādeva, the Lord of the universe, will be the husband of your daughter.—175 186

Now hear why I said that she—Pārvatī—was void of marks. The marks on the body indicate longevity, wealth and good fortune. She is full of everlasting infinite good fortune and therefore, no marks can express that, therefore, Her body is void of marks. The reason of my saying that hands will remain aloft is that this Goddess will always keep Her hands raised to grant boons to the Goddesses, Devas, demons and sages. The reason of my having described Her feet as astraying is that Her lotus like feet will shine with the radiance of Her toe nails where will be reflected the shadow of the crowned heads of the Devas and the demons. She will be the Consort of Mahādeva, the Lord of the universe. This Śivā is born as the mother of the virtues of the worlds and the progenitor of the beings, and is shining like fire in your lap. You should do exactly what would facilitate Her union with Śiva. Himāchala's a most important work of the Devas is pending at present.—187 194

Śūtri said —On hearing all that from Nārada, the mighty Himāchala considered Himself as if born again. Afterwards, making His salutations to Śiva, he very delightfully said to Nārada —“O Sage! you have, indeed, rescued me from an awful hell. You have lifted me up from Patāla and made me king of all the seven realms. O, good sage! now my name is famous as Himāchala—but you have made me possess all the moveable good qualities. Now I have become the store of good qualities and my heart is dancing with joy. I do not know now what to do and what not to do. The divisions of duty are inconceivable. Even Brihaspati cannot describe your virtues. Sage! to have the privilege of meeting the sages like you is very rare and propitious. Your conversation is highly beneficial and soothing to me. Through your favour I am blessed. I am guilty, yet you all have made me the abode of the sages and the Devas, now be pleased to command me thinking me to be your most devoted and obedient servant”—195 203

When Himāchala said all that cheerfully, Nārada replied —“You have done everything and the work of the Devas that I told you before is also a great work to be done by you also.” Having said so the Sage immediately returned to the Heaven where He met Indra in his mansion. On Nārada's taking his seat, Indra said —“What is the news, in reply to which the sage related the whole history”—204 206

Nārada said —“O Indra! I have done what was necessary, now, the rest has to be accomplished by the God of love.”—207

At the same instant, Indra thought of Cupid whose banner is fish, he instantly appeared with His Consort Ratī to whom Indra said fondly “Manobhava! what shall I tell you particularly because you originate from the mind and, therefore, you know what is in every body's mind. You can fully espouse the cause dear to the gods. Bring about the union of Śiva and Pārvatī without any further delay. Array yourself with Madhu the Vernal Season, the king of all seasons.—208-211

When Indra thus besought Cupid to fulfil his desires, the latter said —“Lord of the universe! Lord Śiva is unconquerable by my resources which are terrifying to the Munis and Dānavas and do you not know this? You know the glory of the mighty Śiva very well. Perhaps the blessings and wrath of the great are also great, there is always greatness in the great. You have thought of your advantage in the enticement of Śiva. This is not right, for, such schemes against Śvara, launch one into utter ruin. It had been witnessed many times before that. The intentions of the beings become known and those who are overanxious to gain their ends, do not attain their ambition.”—212 216

Hearing those words, Indra said to Cupid —“Lord of Rati! we are your Superiors here. No doubt, the ironsmith has no other power than to make weapons. Every man has some particular capacity, but no one can possess all the capacities.”—217 218

Hearing those words, Cupid instantly went to Himāchala in company with His wife Rati and the companion Spring Season. Arriving there, He began to think of the means for the accomplishment of His mission. He thought to Himself that the minds of the great who are engaged with immoveable determination in doing great works and who are energetic, are hard to be shaken. He also thought that it would be better to move His mind first, and thereby victory would be certain, the work of the mission would be achieved by the shaking of his firm resolution. Before, many persons accomplished their ends by changing the minds of the opposite party. Unless jealousy be aroused, anger does not come in, and without anger, envy, the root of all attachment, does not set in. He said to Himself, “How should I direct fickleness, jealousy and anger to disturb His mind? Those, who are enduring and contented, do not know my influence, but a doubtful mind is sure to be changed. A doubtful mind is always restless, then the beginnings of success are seen and great obstruction is placed. I shall, therefore, interfere with the asceticism of that fixed minded Śiva. I shall place tempting things before the Lord.”—219 226 -

With that idea Cupid went to the hermitage of Śiva. This hermitage is the essence of the universe. It was surrounded with tall trees, altars were there, peaceful beings occupied that place. It was adorned with flowers and creepers. All sorts of moveable beings reigned there. There the Ganas, the attendants of Śiva were moving to and fro. The bull was bellowing on the green verdure of the tableland on the peak. Cupid saw the three-eyed Śiva as the incarnate of the Beautiful. He also noticed that the Lord Śiva had matted hair on His head, of the lustre of saffron and was adorned with terrible serpents, and with cane in His hands. He was sitting there as the great hero Kāma Deva the god of Love, gradually advanced and saw His lotuslike eyes half open and intently gazing on the tip of His straight nose. He saw that the lion skin was hanging from His shoulders. It was oozing watery juice. The snakes, with their hoods raised, were curling round His ears and

were breathing like fire. His matted hair came down to the ground to the cup consisting of skull and his Tumbi vessel. He was seated on the coils of the Vāsuki, navel deep, and was holding the tail by His hands. The snakes were ornaments all round His body.—227-234.

He approached the Lord silently where He was sitting on the peak with trees all round and black bees buzzing. He then went through His ears inside the Lord who, afterwards under Kamadeva's influence, became enamoured of the daughter of Dakṣa and then involuntarily His Samādhi vanished. He tried to collect His mind but Cupid began to throw obstacles. Then the Lord, knowing Himself to be betrayed by Cupid, most angrily summoned up His Yoga-Māyā and His presence of mind and despised the God of Love and again plunged Himself in His Yoga. Cupid began to be consumed by Yoga-Māyā, the cover of Lord's asceticism and Cupid who was full of anger, came out of His body.—235-241.

Cupid, taking His stand with His friend the Spring Season, made an enchanting arrow of a cluster of sweet smelling flowers over which the gentle breeze was blowing; then He hit it at the heart of Śiva. At that hour, the Lord was deeply struck with this greatly enchanting rough arrow and His pure mind was shaken. Though He was firm like a rock, yet He felt somewhat distracted. But by His great will force He restrained Himself and seeing the great obstacles outside, shouted out with anger a loud sound "Hum." Afterwards the third Eye of the Lord became ablaze as if it was going to consume the world and a terrific fire of wrath was produced.—242-248.

By the opening of that Eye, sparks of fire began to fall in showers and Cupid was instantly burnt and reduced to ashes when the Devas cried out "Alas! Alas! What is this." The fire of the third Eye then appeared terrible as if it would burn the three worlds. Afterwards, the Lord distributed the fire of Cupid amongst the mango trees, the month of Chaitra, the moon, the flowers, the black bees and the nightingale allotting them each different places —249-252.

He also consumed the arrows of Cupid which rushed to and fro in the form of fire and occupied the places where the remains of Cupid were distributed before and became severely tormenting to the people. It also occupied the hearts of sensuous people and began to burn there day and night violently and without any hope of remedy.—253-255.

Seeing the destruction of Kāmadeva, His wife Rati, along with her brother the month of Chaitra, began to weep. After a long period of waiting she eventually went to the Lord by the advice of her brother; and getting hold of the blossoming creepers and the mango twigs and rubbing over her body the ashes of her Lord, she spoke to Śiva with bended knees:—256-259.

Rati said:—I salute Thee, that art free from all diseases. I salute Thee who pervadest the universal mind. I salute Thee, Lord who is all mind and who art worshipped by the gods and who art always merciful to Thy devotees. I salute Thee, Bhava, Bhavodbhava, Cupid, the God of Love, has been defeated by Thee. Thy vow is very firm; Thou residest

in the forest of Mâyâ Salutation to Thee! My salutations to Thee, O Śarva, O Śiva, O ancient Siddha, O Thou who art great Kāla, who art all the Digits, who givest highest knowledge, Salutations to Thee My salutations to Thee, who art beyond Kāla (Time) and Kālā (digits), pure nature is Thy ornament, the great annihilator, the destroyer of Andhaka, the great Protector and without attributes Thy attendants, Thy Ganas are very terrible, I bow down to Thee Thou hast created different universes, salutations to Thee Thou art the Creator of various worlds, Thou awardest rewards to [good] deeds, Salutations to Thee Thou art the head of all, salutations to Thee Thy eye is never destroyed Thou art the enjoyer of sacrifices, Thou fulfillest the desires of the devotees and Thou removest away the attachment of this world, Salutations to Thee My salutations to Thee of infinite forms, the most Wrathful, the One decorated with the crescent of the Moon and the magnanimous Thy glory is immeasurable and Thou art adored by all, salutations to Thee My salutations to the Rider of the bull, the Destroyer of Tripura, the Fulfiller of the devotees' ambitions, the great remedy of everyone's troubles, the Lord of the Creation, the Greatest of the great, I am at Thy mercy Thou art the Great Āchārya, that is, teacher of the rules of conduct of all the beings animate or inanimate, Thou art the Creator of all the beings, Thou art great, dear, and immeasurable, Thou holdest the Moon on Thy forehead, I take refuge in Thee Lord! Grant me back the life of Kāma. None in the three worlds, excepting Thee, can restore Cupid to life. Thou art the Lord of the dear ones, Thou producest the dear ones, Thou hast created all the objects high and low Thou art the only Lord of the Universe Thou dost seem to me the only Merciful Thou art the Lord of the three worlds and Thou drivest away the fears of the devotees —260-270

Śūta said After Rati, the wife of Cupid, had thus prayed the Lord Śiva, the latter was greatly pleased and sweetly said —271

Śankara said —“Your husband will be born after a short time when He will be known as Ananga” —272

Hearing those words of the Lord, Rati saluted Him and then went into the enchanting groves of the Himālayâ There, in that beautiful spot, for a long time, she wept bitterly over the destruction of Her Lord She desisted from committing suicide only by the words of Śiva —273-274

Afterwards, Himāchala, prompted by the words of Nārada, gladly took his daughter at an auspicious hour to the hermitage of Śiva, after performing all the necessary ceremonies and dressing Her nicely, making Her put on handsome ornaments decorating Her hair with flowers, and followed by a train of maids Crossing through the dense forests, he found a weeping damsel in a beautiful grove on the Himālayâs Seeing such a lady of unsurpassing beauty and of extraordinary lustre, weeping so bitterly, He was astonished and being curious went to her, and said “Kalyāṇina! Who are you? Whose wife are you? Why are you weeping? It appears that your grief is great.” —275-280

On hearing such words of Himāchala, the crying Rati explained to Him the cause of Her wailings —281

She said —“ I am the wife of Cupid Mahādeva is practising austerities in this mountain and He has reduced my Lord to ashes by opening His third wrathful eye Afterwards, I sought His shelter through fear and began to pray when the Lord said that He was pleased with me and that my husband would be restored to life and one who would repeat the prayer uttered by me would get his objects accomplished and advised me to desist from death Relying on His words I shall keep my body anyhow till then ”—282 286

Hearing those words of Rati, Himāchala began to shudder with fear He thought of returning to his city and became ready to carry his daughter in his arms when Pārvatī said through Her maids —287 288

Parvatī said —“ What have I done to win a good husband What is the use of having this unfortunate body? Desired objects are obtained by asceticism and there is nothing impossible for an ascetic The world suffers pain in vain when there is such a way to fulfil one's desires Death is preferable to living the life of the unfortunate and not practising asceticism I shall, certainly, consume my body by austerities I have no doubt, that by this practice of Tapasyā, I shall attain my desired object and so I shall certainly practise penances ”—289 292

Hearing such words of Parvatī Himachala stammered out with emotions ‘ Daughter! Umā! Chapalā! Your body is too delicate to bear the brunt of asceticism Do not make such an attempt Tapasyā is very hard and painful indeed What will be done will surely come to pass without fail Even without any attempt future things suddenly come to pass So O daughter! get up, let us go home We will then think what ought to be done Even at this, the daughter did not agree to return home He was then plunged in anxieties and at that very instant, a voice from the welkin was heard “ Himachala! Your daughter will be known in the world under the name of Umā and Chapalā Your daughter shall attain by her mere thinking all the desires ”—293-299

Hearing that, Himāchala gave Her permission and returned to His abode, after taking leave of his daughter —300

Sāta said —Pārvatī went to practise austerities to a beautiful part of the mountain impassable even to the Devas Pārvatī accompanied by Her maids went to that peak of the Himālaya that was very beautiful and resplendent with various ores blossoming creepers Siddhas Gandharvas herds of deer and various birds buzzing of the black bees, cascades trees smelling with the aroma of flowers, having beautiful caves groups of chirping birds adorned with kalpa trees gay with the flowers of all the seasons loaded with various kinds of fruits, illumined by the rays of the Sun and full of different kinds of animals She saw a big tree with many large branches, having yellow leaves, flowering in all the seasons adorned with all sorts of flowers and various fruits and bright as Manoratha The Sun's rays fell on the tree and it seemed that the Sun was also overpowered by the brilliancy of the tree There, Parvatī discarding Her ornaments and dress, donned the bark of the tree, and began to bathe thrice daily She passed a century living on the leaves of trees another century on the fallen leaves of trees and

observed a fast for another century. She thus continued Her penances observing similar ordinances—301-310

Then the creation began to tremble by the power of Her asceticism when Indra thought of the seven Risis They appeared before Indra with great pleasure and were adored by him when They asked him the reason of his having thought of them Indra said "Risis 'hear my object Pārvati is practising severe austerities on the peak of the Himālaya, and I want you to fulfil Her object—311-313

Hearing which They repaired to the spot where Pārvati was practising asceticism and said to Her—"Daughter' what is your wish?" Then Pārvati bashfully said—"It is wise to observe silence before the great sages like you Those who salute sages like you are purified by you and you question me right in the face" She, then, offered them a seat and said—"After you have rested and when the toil of your journey has disappeared, you better question me"—314 319

Then she worshipped them according to the prescribed rituals and though Umā shining like the Sun, cast off Her vow of silence for a while, she again held her peace of mind when the sages began to question Her with regard to Her object, She putting on a smile, bashfully said in a gentle voice "You know the hearts of all beings It is pleasing to hear words when they express what one wants most dear and sweet to one's heart The beings are always eager to attain what they hold dear and love it most Some clever persons resort to divine means, others resort to various pleasant deities and ceremonies as ordained in the Śāstras But my mind always rushes to attain my dear wish, like a barren woman desiring a son, or, one longing Heavenly flowers I am now making earnest attempt to have Lord Śiva as my husband who is naturally very difficult to be attained and who is moreover at present engaged in His tapasyā This is a very difficult thing indeed, for how can Śiva devoid of delusion and passion, devoted to asceticism, Whose actions cannot be discerned even by the Devas and the demons and Who has consumed Cupid not very long ago, be attained by a girl like me?"—320-328

Hearing those words the sages controlling Their mind and realizing Her object said—"Daughter' There are two kinds of comforts in the world and the first one is the gratification of the body, the second is the peace of the mind Lord Śiva is, by nature naked, ferocious, Dweller of the cremation ground, the carrier of skulls, a hermit, statue-like in action, a beggar, mad, fond of collecting ugly and terrible things, and inauspiciousness incarnate What advantage will you get in having Him as your husband? If you, perchance, wish the gratification of carnal desires how can it be gained? He is the source of fear and an object of aversion and censure He is the wearer of a necklace of gory heads, adorning Himself with terribly hissing snakes, living in the cremation ground, moving about with His ferocious attendants How then can you expect to derive comfort from Him? Why do you not marry one of These, viz—Viṣṇu, the protector of the Universe, the deytroyer of enemies, adorned by the Devas and the Lord of Lakṣmi and sacrifice, Indra, the Lord of the Devas,

Agni the giver of every thing, Vāyu the soul of every being, and Kuvera the Lord of riches And if you desire the happiness in the next world in another body, even then the Devas are capable to give you that There is no chance of getting any happiness in this world or in the next from Śiva Again what the Devas do not possess, your father has got that, so by the grace of your father, you can get happiness without any trouble So it is useless for you to undergo so much trouble. You will have to undergo sufferings for the attainment of Śiva and no good will result Even a trifle sought with great eagerness becomes unattainable Only Brahmā can fulfil your desire"—329 341

Śūta said —Hearing such words of the Rṣis, Pārvatī got very angry with them and with red eyes and trembling lips said —342

Devī said —“How can Those who hanker after unreal objects and are subject to vices, be devoted to a high Deva? What pleasure is there in getting an unreal object? and what pain is there when one is devotedly attached to an object? You are on the right path and yet how do you come to such a contrary conclusion You should know that I am a fool and I want to get an undesired object You all are like Prajāpati and see all things, but it is quite certain that you do not know that eternal Isana the Lord of the world, unborn, unmanifested, of immeasurable glory The Devas Viṣṇu, Brahmā, etc, do not know Him; then what use is there in judging of His essence But are you not aware even of His glory that is manifest in all the beings, and all the Universes? Whose are these forms,—Sky, fire, air, earth and water Whom do they manifest? Who has got the Sun and the Moon for His Eyes? Whose phallus do the Devas and the demons worship devoutfully? Do you not know His glory who is called Mahā Deva by Brahmā and Indra, etc? Whose mother is Āditi and who has given birth to Viṣṇu? Nārāyaṇa and other Devas have been born of Āditi from Kaśyapa Kaśyapa has been born of Marichi Āditi is the daughter of Dakṣa Marichi and Dakṣa, both of them, were born of Brahmā and by praying Whom did Brahmā get His birth from the golden egg? By whose meditation the part of Prakṛti was agitated and was turned into the golden egg? From whose third Prakṛti, the slayer of Madhu was born? Whose Buddhi has created these six vargas out of their own Karman?—353 355

Note.—तीर्थाः तृति = Third Prakṛti, i.e., Tamasa. षड्वर्गः = The six classes of objects of worldly existence

“Brahmā, of unmanifested birth is not born, by His power He dis-equilibrates the Gunas and creates this material universe Brahmā is the Lord of the universe and has extraordinary powers Viṣṇu and other Devas assume different shapes by their extraordinary powers. Viṣṇu also enters others' bodies through His Māyā and does the attama (excellent), madhyama (middling), and adhama (inferior) Karman of the world The world is liable to perish and to be re-born The fruits of Karma are also various. Many classes of men are born in shadow takes various kinds of births and that shadow impels people unconsciously to actions. Being thus impelled people, like lunatics, consider

what is good to be bad and what is bad to be good. So Viṣṇu is the sole cause of the so-called Dharma and Adharma seen in these created customs and usages. Though this Karma, Dharma and Adharma is beginningless, yet in ordinary bodies, it is not seen of long duration. You also have not seen the beginning nor the end of Viṣṇu. Corporal bodies perish somewhere and are re born at another place. Sometimes they die in the womb, sometimes, they live up to old age, sometimes, they go on up to a hundred years, and sometimes they are nipped in the bud in their early ages—356-366

"One, who lives a hundred years, is said to enjoy a full life and is said to live for an infinite period with regard to a short-lived man. One, who is born first and does not die early, is said to be Amara (immortal). In this way, the Devas like Viṣṇu etc., are said to be immortal. Who can attain such pure bliss and powers in this universe so full of various wonderful things? I do not, therefore, feel inclined to marry the Devas predominant with trifling transient glories like Satva, etc. I shall only marry Śiva who is the most supreme among the Devas and all the beings. This idea of difference is the special characteristic of the worldly people. I take refuge unto Him, the Lord Śiva whose intelligence, strength, extraordinary power and excellencies are greater than those of the great, beyond whom nothing exists, from whom all this Universe has originated and whose good qualities have neither beginning nor any end. This is my determination, it is very strong and seems to be contrary, and the sages offering me advice may go or stay"—367-372

Hearing such words of Pārvatī the sages were overcome with emotions and spoke to the ascetic Pārvatī in very sweet words—373

The Rṣis said—"O daughter! It is highly astonishing. You are the incarnation of pure undefiled wisdom, be pleased with us. We are very pleased to see your firm, unshakable faith in Mahādeva, at this, our inner natures are highly purified. Indeed, we could not realise the extraordinary glory of that Mahādeva. We have come here to see only how firm are you in your Tapasyā. Your object will very soon be accomplished. As the radiance of the Sun and the jewels is inseparable from them and as the purport of writing is inseparable from the letters, similarly you are not apart from Śiva. This belief is firmly implanted in our hearts. When you, who are full of intelligence and morals, have made such an attempt to get Śiva, then He will certainly see to it. Śiva will undoubtedly accomplish your object"—374-379

Pārvatī again adored those sages on Their having said so. The Saptarṣis, then, went to Śiva. They arrived at a beautiful tableland on the top of the Himālayas. There, they saw that the tableland had put on the yellow matted hairs and were shedding showers of the knowledge of Self, and the mountain was holding the garland of Mandāra in its hands composed of the swarms of bees. There, They saw Śiva's hermitage and the Lord with His conscience purified by the sacred waters of the Ganges, with His yellow plaits of hair, wearing the garland of Kalpa flowers and surrounded by a swarm of black bees. There they found all the animals in a peaceful disposition. The

cascades of water were also not agitated. The attendant Viraka was standing at the door with a cane in his hand and adored the seven sages when the latter said that They had come there to meet the Lord Śiva on some great business of the Devas. They said that they wanted to see Śiva for the fulfilment of the purposes of the Devas. He was to be their intermediary, so that they might not be put to unnecessary delay. He was to kindly inform Him of their arrival —380-386

Viraka gave them seats and replied —“O Brāhmnas! You can meet the Lord after He has finished His bath in the waters of the Mandākinī and finished His Sādhya Vandanāni, wait for a while —387

The Rishis waited and remained fixed on the spot like Chātaka bird during the rainy season to get drops of rainwater —388

After a short while, Lord Śiva after finishing His bath, took His seat on a deer skin when the attendant Virabhadra bowed down and meekly said —“Lord! The seven illustrious sages have come to see you on the errand of the Devas and They are eager to be ushered in your august presence. At that, the Lord made a sign to Virabhadra to let Them come. Then Virabhadra beckoned to the sages standing at a distance to come in —389-394

The sages, with their matted hair tied up into a knot and with long deerskins hanging on them, appeared before the Lord, with folded hands, and approaching Him, removed the celestial flowers presented to His feet by the Devas and bowed down and touched His feet. Lord Śiva cast an affectionate glance towards them when they gladly chanted His praises —395-396

The Munis said —“O Lord Śiva! we are highly gratified, so is Indra. The Lord of the Devas is sitting before us. What better fruit can, one, practising a hard Tapasyā, expect than one's getting Thy favour? This Himāchala is blessed whose daughter is practising devout asceticism to get Thee. Tārakāsura, the annihilator of the Devas, is also blessed for he will leave his body through Thy son. Brāhmā and Viṣṇu who are now being highly tormented by the power and influence of Tarakasura, are also blessed on account of Their contemplating on Thee the Destroyer of ills. Thou art described to be the Doer of many things under many forms. The stupid persons chant Thy name only under various words. Thou art the only one who knowest all about the Universe, else Thou wouldst be known as pitiless. Or, it can be said Thou knowest nothing of this painful world. For Thou art actionless. And if Thou dost remain indifferent, seeing all these pains and troubles, then, how can we call Thee merciful. Thou dost rest on Thy Yoga Māyā, hence, Thou art pure and undefiled and Thou dost take no pride in good deeds, powers and bhūties. We are blessed among the corporal beings otherwise, how could we have met Thee? Now this is our prayer —That our desires may be fulfilled by meeting Thee. Now it behovest Thee to act in such a way that this universe which is now in trouble may come to peace. We are the messengers of the Deva Indra. We, consequently, bow down to Thee” —397-403

The seven sages expressed Their prayers sweetly as a good farmer scatters his seeds in a well ploughed field and then bowed down to Him —404

Hearing the prayers of the Rishis, the Lord smilingly said like Brihaspati —405

Sankara said —“I know the excellent work that has cropped up for the preservation of the world, and that a daughter has been born in the house of Himâchala. You are also doing your best to promote the cause of the Devas. True! Every one is anxious to fulfil God's purposes, but though one desires quickness, yet there is some delay here. It is necessary, that the wise should follow the rules and customs, for the ordinary people will follow that” —406-408

Hearing those words of Siva the seven sages saluted Him and went to Himâchala where they were adored by Him with great hospitality and endearment after which the sages uttered a few words hurriedly —409

The sages said —“O Himâchala! Mahâdeva, the Lord Himself, asks for Your daughter. You should, therefore, make over your daughter to Him in the presence of Fire. The great work of the Devas is pending long since, and you should fulfil it for the salvation of the Universe” —410-411

Hearing those words, Himâchala tried to speak but could not give a reply distinctly, being overcome with emotions. He mentally approved of it. The clever Menâ, then saluting the Munis, began to speak out. Her mind, deeply affected by her love towards her daughter —412-413

Menâ said —Though the birth of a daughter is highly meritorious, yet, what people do not like, has just taken place with regard to my daughter. One ought to marry one's daughter to a man who is well qualified as regards his family, birth, age, beauty, good qualifications and wealth and who does not himself seek for a bride. How, then, can I give my daughter to one whose only qualification is his asceticism. Now do according to the wishes of my daughter. The Munis then replied in words suited to please women —414-417

The Munis said —Hear now about the qualifications of Sankara. The Devas and the Asuras worship with great devotion, His feet. Whoever wants anything gets that from Him. Therefore this girl has practised severe austerities long since to attain Him. She, the Devi, will be greatly pleased on any body who will enable Her to attain the fruits of Her vow. Having said so, the Saptarishis took Himâchala with them and repaired to Parvati —418-421

The sages sweetly addressed the auspicious Parvati who was radiant like the Sun with Her fire of asceticism. They said, O, Beautiful one! do not consume yourself any more with such a rigid asceticism. Early in the next morning Lord Siva will accept your lotus hands.

We had first gone to pray to Thy father and Thou shouldst now return home with him —422-424

Hearing those words Parvati exclaimed —“Oh! Tapasyâ yields fruit, and instantly went to Her father's home considering Her asceticism

as accomplished. There she felt a single night like a long period of 10,000 years and became greatly eager to meet Siva.—425-426.

Afterwards in the auspicious moment in early morning (Brāhma muhūrta), the dear friends of the Devi performed various auspicious ceremonies, adorned Her body with various ornaments and took Her to a temple filled with auspicious things, where the seasons, incarnate in their proper forms, worshipped Himāchala.—427-428.

The wind accompanied by clouds came and began to work as sweepers and the Goddess Laksmī came Herself in all Her riches. Lustre and affluence pervaded everywhere. Fortune and success reigned. Chintāmani and other gems, Kalpa trees and trees yielding all desires, appeared in Himālaya's room. All the mountains and Divine herbs presented themselves there personified. The Rasas and the ores also turned up there and acted as servants. The rivers and the oceans and all things, moveable and immovable, also went there personified and the whole Sthīvara and the Jaṅgama worlds added to the lustre of that mountain.—431-433

Note.—चिन्तामणि=Philosopher's stone, रस=Sap, Pothon, taste, delight, Pathos. They are six in point of taste, viz. :—कटु, खार, मधुर, लवण, तिक्त and कण्ठ्य. They are eight in point of sentiment, viz. :—द्वेष, हास्य, क्लेश, रोष, वीर, भयानक. । बीमायादभुतलक्ष्मीवित्प्रीति नारये रक्षाः But sometimes their number is nine by the शान्त रस being added and sometimes चारुत्य is also added making them ten.

The seers, the serpents, the Yaksas, the Gandharvas, the Kinnaras, and the Devas, all, came to the Gandhamādaṇ mount, well arranged and became the attendants of Siva and assuming beautiful forms, began to arrange the pandal. Brāhmā very lovingly decorated the plaited hair of the Lord with the moon and infused love and generosity into the fire of the Third Eye of the Lord. The Goddess Chāmundā tied several garlands of heads on Her neck and said to Siva, "Pray, beget a son who may be the destroyer of Tārakāsura and thus I may be gratified with the blood of the demons.—434-437

Viṣṇu, then, stood before the Lord holding the crown decorated with fiery serpents.—438.

Indra held before Him the elephant skin, Vāyu nicely decorated the sharp horned Nandīvara and the Sun, the Moon and Fire inherent in the eyes of the Lord and the witness of the actions of all beings enhanced His lustre.—439-440.

Yama, the Lord of the departed, waited, holding mace in one hand and the silvery ashes of the funeral pyre in the other; he put on the wreath of skulls on his neck and arms. Kuvera presented to Lord Siva various kinds of ornaments studded with precious stones. Varuna presented an excellent wreath. But Siva did not mind it; he put on the bracelet made of furious snakes and His two ear-rings were made of the snakes Vāsuki and Takṣaka. In that way, all the Devas went and said to Virābhadrā "Pray announce us to Siva. Now let Him be decorated." Afterwards the seven oceans became ready to serve as mirror. When Lord Siva saw His self there, the Lord Viṣṇu bowing down on His knees said to Siva "O Deva! Thou dost look exceedingly beautiful in this Thy Jagadānanda form, the form that gives great bliss to the Universe."—441-448.

At this time, all the Devas sent the Divine Mâtrikâs to Rati, the wife of Cupid, who brought Her to Śiva and said "Rati is standing in your presence, but she does look well in that Cupid"—449-450

Note—वातर = The Divine mothers said to attend on Śiva but usually on Skanda. They are generally said to be 8 in number, viz—आही मादेरती चण्डी वाराही विष्णवी तथा । कैमारी चैव बागुन्दा च विदेव्युत्तरा वातर ॥ but sometimes they are said to be only 7 in number, viz—आही मादेरती चैव कैमारी विष्णवी तथा । मादेरती चैव वाराही बागुन्दा चैव वातर ॥ and sometimes their number is increased to sixteen.

Hearing those words, Śiva gave Her hopes, raising His left hand and felt anxious to see the face of Parvati—451

Then riding on His lofty bull He made a sign to His ganas to march slowly and made a move towards the abode of Himâchala. The earth trembled under the weight of the followers. The road became very dusty and Viṣṇu's ornaments became all covered with dust. He felt fatigued and sat down under a tree to take rest. He began to say—"Pray move on quicker, do not tarry in way," when Viraka, the son of Śiva, said frowning—"O roamers in the sky! What beautiful thing is there that you are delaying? O mountains! Go at a distance, O oceans! Convert your waters into stones. O Demons and Pretas! Clear out the mud in the streets. Ganeśvara, and others do not be restive. The patient Devas are watching. Devas! You should also move on calmly. Bhṛṅgi, the attendant of Śiva, is taking the broad mouthed skull for Śiva, he is so much absorbed that he does not mind his own body. O Yama! It is useless for you to hold a club instead of a human skeleton. Being encumbered with the horses of chariots and Mâtrikâs, Śiva is going slowly. The Devas, attended by their own follower, are marching separately. The Pramathas, the favourites of Śiva, have already marched twice the distance. O Devas! go on your own vâhanas, with châmaras and banners streaming in air. Why are you not paying heed to the tunes in your songs. The Kinnaras, ornaments are making noise too much. The Gandakas are moving swiftly playing quite in three respective tunes harmonious to each other. Why do not the singers, the Samgavâdis go in front, singing harmoniously. These pleasure loving Nâga men are singing various songs illustrating the praises of the Lord. Why are the voices of the celestial ladies heard on this side so often? Various tunes* are being played—Murīya etc., but why not even one Mûrchchana† is being heard here? Play on your tambourines and Vinas directed by the Gandharvas. Play your various kinds of drums"—452-464

Hearing those words the Devas, enjoined by Virabhadra, drowned the Universe with their music and joy. The oceans and the clouds both

* गङ्ग = The fourth or first of the seven primary notes of the Indian gamut so called because it is derived from the six organs—वाता कठ मुरलानु जिह्वा दन्ताश्च शरद्वयम् । गङ्ग (गङ्गयः शब्दावति) वरमातरमातर गङ्ग इति गङ्ग ॥ It is said to resemble the note of a peacock

अवधन = Mean time in music

† मूर्च्छना = A duly regulated rise and fall of sounds conducting the air and the harmony through the keys in a pleasing manner changing the key or passing from one key to another. It is thus defined—अवातः शरद्वयः दन्ताश्च जिह्वाश्च शरद्वयम् । शरद्वयम् शरद्वयम् । अवातः शरद्वयम् ॥

began to roar At that time, Himāchala was agitated by the quick march of Śiva —465 160

Afterwards, the Lord Śiva and the Devas entered in a moment the mansion of Himāchala which was conspicuous with thousands of golden gateways and streamers, having many houses studded with various kinds of precious stones, floored with Vaidūrya gem, trickling with showers and cascade waters, the squares looking charming with Kalpavriksha trees, gleaming with white, black, and red ores, the pathways shining white like Lakṣmi, pervaded with the odour of flowers diffused all round by the wind —167 169

All the citizens became very eager to see the Lord Śiva on His entering the town The elderly matrons became anxious, the people thronged and rushed to and fro The streets were over crowded —470

The Divine ladies peeping through the air holes were looking on the huge crowd, and hidden in their own garments and ornaments witnessed the lotus like eyes of the public Some were showing off their beautiful ornaments Some putting on beautiful ornaments, abandoned the company of their maids and began to look at Śiva Some maid said to her mate Companion, do not be restive in having a glimpse of the Lord He Himself consumed Cupid and has now of His own accord felt inclined to enjoy the company of woman Some woman knocked down during the bustle said to another burning with the pangs of separation from her husband "What are you looking? Do not speak, out of mistake, any love expressions to Śiva" Some woman could not see Saṅkara on account of distance, but said after some reasoning 'Śiva is here where Indra and other celestial Devas are standing Other ladies began to salute Lord Śiva, taking their respective names and praying for desired objects The worship of Śiva bears fruit Some lady exclaimed —O! There is Śiva whose forehead is adorned with the Crescent Moon Indra the Lord of the Devas is perspiring and is going ahead of the Lord making way for Him O! There is Brahmā, with matted hair and wearing deer skin He is whispering something in Śiva's ears" When the Lord reached the Himālyā the Divine women raised the following chorus 'Through the union with Śiva the birth of Pārvatī has become fruitful —471 478

Afterwards the Devas saw the house of Himālyā and were gratified to see the mansion designed and built by Viśvakarmā looking majestic with its pillars of white sapphire decorated with golden chairs and pearl hangings resplendent with herbs and beautified with many pleasure gardens and lakes They thought that their minds and eyes had become blessed with that wonderful sight —479 481

Hari then went and stood at the gate, so that any body might not enter The rush, in consequence was tremendous, his armlets were broken and powdered to pieces Then Himāchala meekly and appropriately, adorned the four faced Brāhma who repeated all the mantras and performed all the marriage ceremonies making fire as witness Śiva then married Pārvatī Everything was performed without any hitch At that instant the King Himāchala began to bestow lavish charities on the deserving In

this marriage, Himâlaya was the giver. The four-faced Brahmâ performed the part of Hotâ, the Lord Sîva was the bridegroom and Umâ, the representative of the universe, the bride, and all the beings, along with the Devas and the Râksasas became fixed with attention. At the same time, the Earth also brought forth new produce and herbs. Varuna appeared before Sîva holding various gems. Kuvera brought ornaments of gold, pleasing to everyone, for the Lord Sîva. Vâyu began to blow gently to soothe every one. Indra with garland round his neck and with arms decorated with many ornaments spread an excellent white umbrella shining like the moonbeams, over the Lord. Then the Deva Śaṅkara adorned with all ornaments, enhanced the delight of all the beings —482-490

The chief Gandharvas began to sing and the nymphs started dancing. The Gandharvas and the Kinnaras danced and sang exquisite music. The six seasons appeared incarnate to participate in the universal rejoicings and danced and sang. The sportive attendants of Sîva paused on the Himâlaya, after being exhausted by their pastime. At the same time the Lord Mahâdeva fulfilled duly all the rites of the marriage in conjunction with His noble consort Parvatî —491-494

On the completion of marriage, the Lord stayed in the mansion of Himâchala along with His Consort for that night. The Gandharvas entertained them by singing and the nymphs by dancing. He got awakened early in the morning by the praises of the Devas and the Daityas —495

Then the Lord Sîva with His father in law's permission started to the Mandarâchal mountain in company with His Divine Consort, riding on His bull swift like the wind —496

After the departure of Mahâdeva and Umâ, Himâchala felt very lonely and dejected in the absence of Pârvatî as often is the case with the father of the bride —497

Then Himâchala bade adieu to the Devas and entered into His city naturally resplendent, and adorned with Go purams made of jewels, and beautified internally with diamonds, gold and other precious gems —498

Here, on the other hand Mahâdeva with Pârvatî sauntered about for a long time in the charming groves and solitary forests of the mountain. In course of such pastimes, Pârvatî felt inclined to have a son. She made several dolls and began to play with them in company of Her maids. Sometime Pârvatî rubbed scented oil mixed with powder over Her body and made with the dirt of Her body a human form with an elephant's head on his shoulders. Pârvatî sportively threw that son into the Ganges where he became enlarged in body. So much so that he extended himself as big as the world, when Pârvatî addressing him as son called him to Her. The Goddess Ganges also, at the sametime, addressed him similarly whence he is known as Gâṅgeya, then the Devas worshipped him and Brahmâ named him Vinâyaka and made him the head of all the attendants. Gaṇeśa was thus born from Pârvatî —499-505

Again, Pârvatî longed for a son and began to play similarly. She planted a sapling of Âśoka for the pleasure of Her son and took very good care of it. The tree soon grew up by being watered and looked

after so carefully. Then once on an occasion, Bṛhaspati, the Devas, the Brahmanas, the sages came there and said to Pārvatī —“Bhavāni ! You have been born for the benefit of the world and all desire the birth of a son. Most of the creation seems eager for progeny. The people consider their births successful by seeing sons and grandsons. O Devi ! What object can be gained by creating and rearing up trees like sons ? Those who have no issue usually become dispassionate to the world and try their best to obtain Devahoods. Now you ought to set a value on actions like this ”—506-510

Pārvatī said —“One who makes a well in a place where there is scarcity of water, lives in heaven for as many years as there are drops of water in it. One large reservoir of water is worth ten wells. One son is like ten tanks, and one tree is worth ten sons. This is My moral and I am prepared to protect the universe to the same end ”—511-512

Hearing such words, Bṛhaspati and other Brāhmanas returned to their places after saluting Pārvatī —513

When all of them returned to their abodes, Mahādeva gently took Pārvatī by Her hands and made Her enter slowly in to His palace. She went inside the mansion which was pleasing to the mind, the doors of which were decorated with hangings of pearls, the walls were of gold, it was full of pleasure courts and looked most enchanting by the buzzing of the black bees over the floral wreaths —514-516

There, the Kinnaras were singing, the whole place was well scented and the peacocks were sporting, the cranes were throwing out their notes, the pillars of gems were dazzling with lustre, the parrots were sporting on the walls of lapis lazuli. At some places the ladies of Yakṣas were playing on lutes and sporting. The Kinnaras were constantly singing and dancing at various places, cranes and Sārasas were moving at other places, at other places the pearls were reflected on the floors made of gems, and Saka birds thinking them to be pomegranates were striking them with their beaks. Within such a mansion, Śiva and Pārvatī began to play dice. When both of them were engaged in play on a floor made of Indranila pearl, there was a tremendous uproar all at once and the delicate Pārvatī enquired out of curiosity from Śiva the reason of it —517-523

Śiva replied —“My dear attendants, the Ganeśvaras, are sporting on this mountain. It is their voices. Those human beings who have won my pleasure and appreciation by observing austerities, fasts, celibacy and pilgrimages to sacred places have now acquired my Ganatva (office of attendants) and they can assume any form at will. They are full of enterprise, they are highly energetic and endowed with great forms and virtues. I am also astonished at their deeds. They are powerful enough to annihilate the universe including the Devas. I may forsake Brahmā, Viṣṇu, Indra, Gandharva, Kinnara and the serpents but I cannot live without these attendants. They are all enshrined in my mind and they always play in this mountain ”—524-529

Hearing that Pārvatī felt astonished and leaving off play began to peep at them through the air holes. Some of them were lean, others corpulent, some tall, others short with big stomachs, with

their faces like those of tigers, lions and elephants. Some of them were like sheep and goats. Some had variegated features. Some were blazing like fire. Some were dark, others yellow. Some were gentle, others grim. Some were of smiling disposition. Some had black and some brown hair. Some were like birds in appearance. Some had faces like those of the various kinds of deer. Some were dressed in the kusa fibre and skins, some naked and some of deformed appearance, some with their ears like those of the cow. Some had ears like those of elephants, many of them had many faces, many eyes, many bellies, many hands and many feet. They were armed with various kinds of divine weapons, wearing various kinds of divine ornaments of flowers and serpents, endowed with various kavachas (amulets), pervaders in the heaven, players on the Vina, dancers at many places. Seeing such attendants, Pārvati said to Śiva —530-536

The Devi said —“How many attendants have you got? What are their names? Pray, mention one by one to me”—537

Śiva said —‘These Ganas of various name and fame are a Koṣi in number; i.e., in all, they are innumerable. They are most valiant. They pervade the universe. They become pleased with and enter into the sacred cities, roadways, old worn-out gardens, abandoned houses, bodies of demons, infants and mad men and the cremation grounds. They indulge in various kinds of sports along with these and drink steam, froth, smoke and honey and eat all kinds of things. They also inhale air and drink water and are addicted to singing, music and dancing. They are numerous and cannot be counted’—538-541

Pārvati said —“Lord! What is the name of that attendant who is covered with buck skin, clean in person, wearing the girdle of muñja, with a loop thrown on his left shoulder, looking so sweet, wearing the wreath of stone heads, with handsome form, beating his arms with slabs of stone and following the Kumaras. His tuft of hair on the head is waving a little towards his left. He is frequently attentive to the songs of other attendants. What is his name?”—542-544

Śiva spoke —“Devi! He is Viraka, i.e., Virabhadra. He is my great favourite. He is full of many astonishing qualities. The other Ganesvaris pay him great respect”—545

Pārvati spoke —“I also long to have a son like him. When shall I be blessed with such a pleasing son?”—546

Śiva said —“This son is the giver of comfort to your eyes. Let him be your son. Even this Virabhadra will be blessed by calling you ‘mother’”—547

Hearing which Pārvati sent Her maid Vijayā to call Virabhadra. In the maid hurriedly coming down from the upper story said —548-549

Vijaya said —“Come here Viraka. You have incurred the displeasure of Mahādeva by your restiveness, and what will Pārvati think of your sports, hearing which, Virabhadra casting away the pieces of stone and wiping his face gently, accompanied Vijaya to enquire into real cause and went slowly and took his seat near Pārvati —550-552

Seeing him come, the Devi Girijā got down. At the sight of Virabhadra, the Devi shone like the petal of a red lotus milk began to flow from her breast and She most lovingly said in a gentle voice — 553

"Virabhadra! come, come, you have attained My son ship, Mahadeva has given you over to me as son." With these words She seated him in Her lap and kissed his cheeks and smelling his forehead, caressed that sweet speaking Virabhadra. Afterwards, She decorated him with nice ornaments, such as girdle of bells, armlets of gems and garlands. Then she put on him peculiar kinds of leaves, flowers, herbs, white mustard &c, as prescribed to ward off evil sight — 554 557

Afterwards, She put a mark of Gorochana on his forehead and a garland of ornamental leaves on his neck and said — "Now go and gently play with your fellow-attendants but do not be rash. Remain for some time putting on a necklace of serpents and remain dirty. May you be ever victorious on mountains, tablelands, over trees elephants and your companions. You should never enter into the swift running stream of the Ganges nor should you go in a forest infested with tigers and lions. May the Goddess Durga be pleased with this Viraka as Her son, out of the innumerable attendants. The welfare asked by one's own father and mother is obtained after some time, it is sure to bear fruit in some future time. Virabhadra, the lord of the Ganas overpowered with the idea of being the child of Pārvati began to say to his playmates 'My mother herself has decorated me with all these ornaments, She has put on my neck, the garland of Mālatī flowers with Sindhuvāra flowers interspersed with grey dots. Who is that most skilled musician among the attendants with the musical instrument in his hands whom I may give this toy that is in my hand' — 558-565

Afterwards, Pārvati, in company of Her maids, began to peep at Virabhadra whilst he was at play, through the air holes from south to west, from west to north, from north to east — 566

Sūta said 'It is highly astonishing that even Pārvati, the mother of the universe, was also deluded like that, then what mortal being would not be entangled in the bonds of filial love with his son?' — 567

After that the Devas and Lokapālas entered within to meet the Lord Śiva when the attendants of Śiva ride on the Vāḍanas and make a parade with their arms and weapons. Viraka also took up one axe and exclaimed, "who will be cut into two by this axe? who has called the cruel Yama into his memory? Say. If you remain silent then I understand that you all are afraid of this terrible weapon. When I, of terrific appearance, am here, no one can effect anything with any of these weapons. When Viraka was expressing thus the Devas desisted him from his purpose saying. It is quite useless to wound the feelings of the Lokapālas. Seeing Viraka to be so much attached to the Deva-Deva, Pārvati advised Viraka to bathe in spring water to walk in the Devi mountain and gardens to sleep in the house covered with flowers and not to go on the tops of high peaks where wind blows very violently. The high golden peaks the golden low lands and the caves of the Gandhamādan mountain are full of many valuable

things. All the Ganeśvaras used to dwell there. Its various places were well bedecked with mandāra flowers, leaves, and lotuses and the pleasure resorts of the celestial beings. Viraka used to roam at those places. The ladies of the Siddhas used to drink the nectar of his face. If Parvatī could not see Viraka for a moment, she used to become impatient and constantly thought of him. Viraka, too, then remembered his good fortune. It is this Viraka that became the real son of the Devi on some future occasion. The creator of the coming world created Viraka out of fire. Viraka was very fond of Divine singing and dancing and was, therefore, respected by the Ganeśvaras. Sometimes, he used to play in mountains, where lions roared, sometimes, he remained in the mines of jewels, sometimes, he played in Salātāl forest, sometimes the pleasant blooming Tamāla forest, sometimes under the trees, sometimes, in waters full of lotuses and having a little mud, and sometimes, he used to remain in the pure auspicious lap of his mother. Thus he spent his time in childish pastimes. Sometime, like Śiva, Viraka the lord of Ganeśvaras used to sing with Vidyādhara in the groves with all paraphernalia and amusements. At this moment the Sun, after illuminating the half world went down below the horizon to some other distant land, the Astāchala mountain—568-578

The Udayāchal and the Astachala which are the mountains on which respectively rises and sets the Sun, the former helps in the beginning, and the latter in the end, but in the heart of the Astāchala really lies imbedded firm friendship. The Sumeru Mount which is daily worshipped, whose base is wide and which is very lofty does no help to the Sun, the door of real service, at this time. This sort of behaviour is also present in the waters. So the intelligent beings should make use of everything. The Sun, too, at the end of a day, entered into waters, but He did not feel any need for those when He had considered his own a short time previously—579-581

In the evening time, the Munis feeling the absence of the Sun, suppressed their grief and looking towards Him prayed for His speedy return. Then the veil of darkness spread more and more over the Universe just like the mind of the wicked becoming enshrouded in sin.—582-583

Then, Lord Śiva went to sleep with His noble consort Pīrvatī in His mansion, the walls of which were shining with gems on the hoods of snakes and over the bed was a beautiful canopy, and on the floor was spread a white cloth shining like moonbeam, the border of the canopy decorated with various kinds of gems and pearls. It was moving to and fro by the gentle breeze on account of the lustre of gems, it seemed as if there arose a rain-bow—584-586

When Śiva began to sleep with His neck touching the arms of Pīrvatī. His white lustre looked extremely charming and the goddess Pīrvatī, gleaming like the petal of a blue lotus, looked dark under cover of night. At that time the Lord jokingly said to Pīrvatī—587-588.

Here ends the one hundred and fifty-fourth chapter on the birth of Kumāra Kārtikeya

CHAPTER CLV

Śiva said —“ My body is resplendent with lustre and you look black and your embracing me looks like a serpent coiling round a sandal tree With apparel white and with the moonbeams falling on you, you look like the new moon lit night ”—1-2.

Having being thus addressed, Pārvati leaving the neck of the Lord and with Her eyes turned red with anger and knitting Her eyebrows, said One despises others through one's own faults O Lord ! He is surely to meet with misfortunes Constant despise is the reward that I am now getting on attaining Thee after the performance of rigid austerities Śiva ! I am neither mysterious nor wicked O, one with streaming hair ! you are well known to have become vicious by contact with evil things Śiva ! I am not the teeth of Pūśā, nor am I the eyes of Bhaga Bhagavān Āditya knows Thee well Thou art to be blamed, Thou art now causing Thy own trouble by chiding me thus due to Thine own fault Thou callest me black, but Thou art well known as very black (Mahā Kāla), what shall I do ? I am going to the mountains to practise austerities and will give up my life What is the use of my life under the subjugation of a cunning husband ?—3-9

Hearing Her such angry words, Śiva said lovingly and meekly “ O Girijā ! I have not blamed you on account of your being the daughter of Himāchala, I have called you by that name simply to test your Bhakti Do not indulge any doubts for nothing Girijā ! those whose conscience is clear are not led astray I shall no more joke with you if you are so much annoyed Pray, remove away your anger O beautiful one ! I bow to Thee and join my hands before the Sun None should ever joke with one who gets offended with what is spoken in affection, and jest ”—10-14

Śiva thus coaxed Pārvati in many ways but Her wrath did not abate She snatched Herself away from the embrace of Śiva and prepared to start immediately —15-16

The Lord seeing Her mind fixed on going, angrily said “ It is true, you are in every way like your father The several limbs of your body appear like unreachable tall peaks of the Himālayas with clouds embracing in the middle and trying to reach the Heavens Your heart is hard to attain, as the unfathomable interiors of the Himālayas are hard to be traversed Your body is very hard, owing to the hardness of the rocks in the Himālayas, you are present at many places and that is derived from the hilly forest land, and your crookedness is from the zig zag lanes thereof and you are hard to be served as the cold and snows of the Himālayas are hard to be borne In short, all the qualities of Himāchala are imbibed in you ”—17-19

Pārvati, thus addressed, shook Her head with fury and grinding Her teeth said —20

Umā said —“ Pray do not despise other worthies by trying to find fault with them Thou art also full of faults on account of Thy bad company Thy crookedness is derived from Thy contact with serpents.

Thou art void of affection like Thy ashes Thy heart is more vilified than Moon by Her spot Thou art inferior even to this bull in understanding What is the use of talking more Thou art fearless by living in the cremation ground Thou art shameless, because, Thou art naked Thou dost not dislike disguising things on account of Thy constantly wearing skulls and mercy has left Thee once for all"—21 23

Sûta said —With these words Pârvatî left that place At that time, the attendants of Śiva made a noise and Virabhadra running up to her said, crying, O Mother ' where are you going leaving us alone? Saying so, he threw himself round Her feet and said —"O Mother ' what has happened? Where are you going so angrily? If you go away so ruthlessly I will follow you, else, forsaken by you, I will throw myself down from the peak of the mountain where you may practise penances"—24 27

On his having thus spoken to Pârvatî, She said after fondling him with her right arm, "Son ' do not be sorry You should not throw yourself down from the mountain nor should you accompany me Son ' I tell you what you ought to do Śiva has despised me by calling me Kṛṣṇâ (black), so I shall practise austerities in order that I may become fair complexioned This Śiva is desirous of women After I go away you should keep guard at the gate so that no other woman might come Son ' If you find any other woman coming in do report it to me and I shall at once arrange about it"—28-33

Hearing that, Virabhadra said "I shall do as you say", and then he cheerfully set himself to carry out the injunctions of his mother, after duly saluting Her —34 35

*Here ends the one hundred and fifty fifth chapter on Kumâra
Sambhava (the birth of Kârtikeya)*

CHAPTER CLVI

Sûta said —Afterwards Pârvatî beheld the mountain Goddess, Kusumamodinî, the comrade of Her mother, coming to Her —1

The Goddess also seeing Pârvatî lovingly embraced Her and said —"O Daughter! where are you going?"—2

In reply to that query Pârvatî narrated to Her, all about the agony that was inflicted on Her by Śiva and looking upon Her as Her own mother She said —3

"O Pleasing one! You always remain here as the Goddess of this mountain You are most dear to Me, consequently, you should do what I tell you Pray, inform me if any woman comes in private to the abode of Śiva, you should also try not to allow any woman enter in private to Śiva. On receiving your information, I shall arrange what ought to be done" Pârvatî went to the presiding goddess and said "I will act accordingly" and went away —4-7

Umâ, on the other hand, entered Her father's pleasure gardens as clouds wander in the sky In that way, She left all the ornaments and

donned barks of trees on Her body During the hot weather, She warmed Herself in the fire burning around Her She remained in water during the rainy season Sometimes She lived on the jungle fruits and sometimes observed fast She slept on the floor Thus She carried on Her penances Her body became dried up and lean and thin —8 10

Afterwards the son of the demon Andhaka, named Ādi, coming to know about Parvatī's resolution and practice of Tapasyā, remembered the destruction of his father, and he turned up to take revenge Ādi, the son of Andhaka, and brother of Vaka, was trying to discover weak points of Śiva, and he now went to Śiva after conquering the Devas in battle Going there he first saw Virabhadra standing at the door and became anxious In by-gone days when Andhaka was killed by Śiva, the demon Ādi practised severe austerities when Brahmā, being pleased with his devotion, appeared before him and said "Demon! what do you desire as a fruit of this asceticism?" The demon said —"That I be immortal is my wish" —11-16

Brahmā said —"There is no one exempt from death, every embodied being is sure to die You should, therefore, seek your death through some means" —17

The demon said —"I may only die when there occurs a change in my form, otherwise, I may live for ever," hearing which Brahmā said "You will die when your form undergoes a change" —18-20

Getting that boon, the Daitya considered himself immortal and afterwards in order to hide himself from Virabhadra he transformed himself into a serpent and without being noticed by Virabhadra, crawled inside where Śiva was Then, that great Asura, leaving off the disguise of the serpent, masqueraded as Parvatī in order to tempt Śiva After making his form exquisitely alike Pārvatī by his spell, he put on sharp and strong teeth, and made up his mind to kill Śiva He went near Śiva in the form of Pārvatī putting on neat dress and ornaments —21-27

Then, seeing the horrible demon in the form of Pārvatī, He became greatly pleased and said —"Pārvatī! thou art well dispositioned I hope there is no false appearance in thy love Thou hast come to me after *renouncing my native* The whole world is blank to me owing to thy separation Thou hast done well in coming to me It is well worthy of thee" —28 30

The demon thus addressed by Śiva and not knowing His glory smilingly said by slow degrees —31

"I had gone to practise severe penances to gain Thy affection, where I could not find myself well owing to my being away from Thee and that is why I have returned to Thee" —32

Śiva became suspicious and smilingly began to think seriously on the affair —33

"Umā had become angry with me and had gone away with the fixed resolution How has She now come back without fulfilling Her object? This is my doubt" —34

Śiva now noticed the marks on her body in course of His speech and did not find the mark of a lotus on the left region of the ribs. Instead of which, there was a bundle of hair —35

Then, the Lord came to know it to be a devilish freak and keeping His form hidden, took the Vajra astra and hit it on his private part and thus killed that Dānava. Virabhadra did not know the destruction of the demon in that way and the Goddess of the mountain seeing the demon thus killed in the form of a woman and not realizing the full situation, sent the news by the messenger Vāyu to Pārvatī, when She began to seethe with wrath. Her eyes turned red with anger and She felt fearfully agitated in mind and pronounced a curse on Virabhadra —36 39

Here ends the one hundred and fifty sixth chapter on the killing of the demon Āḍi

CHAPTER CLVII

Pārvatī said —“O Virabhadra! as you did not care for me and showed less affection and regard for me and as you allowed a woman to appear in private before Śiva, I curse you for this offence so that your mother shall be a salty piece of stone without any heart, inanimate, rough, and rugged”—1-2

This curse was the cause of Virabhadra's evolution from the rock. While Pārvatī pronounced that curse, wrath came out of Her mouth in the form of a powerful lion —3-4

Pārvatī, on seeing the ferocious lion with his long manes, long tail, fearful fangs, slender waist, standing before Her, in the twinkling of an eye, with his mouth wide open and long red tongue flapping out, began to think of entering within his mouth. Lord Brahmā realizing what was in Her mind made His appearance before Her and addressed Her in a very clear tone —5 7

Brahmā said —“O child! what is your wish? What rare boon can I confer upon you? Now desist from your rigid austerities. I advise you so”—8

Hearing that, Pārvatī revealed to Him what she had thought of since a long time —9

Pārvatī said —“I had attained Śiva after a course of hard penances and He addressed me as dark complexioned, so now I wish that My complexion may become like that of gold in order that I may adorn Myself in the arms of the Lord”—10-11

Hearing that, Brahmā said “It shall be so, and you shall also form a part of half of His body”—12

After that, the complexion of Pārvatī instantly turned into a golden hue from that of a blue lotus colour. Her dark skin was separated from Her body and transformed itself into the original form of the Goddess Rātri who stood aside, dressed in yellow and red, three-eyed, with bell in Her hands, and adorned with various ornaments. Brahmā then said to Rātri

who was shining like the petal of a blue lotus "Rātri! you have become blessed by the contact of Pārvatī, and the lion, produced by the fury of Pārvatī, shall be your conveyance and it will be marked on your banner also Go to Vindhyaçhala where you would do the work of the Devas You will be known in future by the name of Ekavamsā "Goddess! This Pañchāla Yakṣa is given to you as your attendant He is well up in various kinds of Māyā One hundred thousand of Yakṣa attendants are following him"—13 18

The Goddess Kauṣiki, thus enjoined, went to Vindhyaçhala and Pārvatī also went to Śiva after fulfilling Her object Virabhadra, who was standing at the entrance with a golden rod in hand, challenged Pārvatī and taking Her to be an ordinary one addressed Her angrily He said "you have no business here Go away A demon had come in the appearance of Pārvatī to deceive Śiva whom I could not see sneaking inside He was, however, killed by the Lord —19 22

After that the Lord reprimanded me severely and said "Do you not keep watch carefully? you will not be able to guard for a long time" Since then I am very alert and will not admit you in You had better retrace your steps'

*Here ends the one hundred and fifty seventh chapter on the curse
on Viraka*

CHAPTER CLVIII

Virabhadra continued, "Lotus eyed! My loving mother had also given me the same order She told me not to allow any other woman to get inside"—1

Hearing that, Pārvatī began to reflect and said to Herself "Ah! concerning him, Vāyu told me he was a demon and not a woman I have cursed Virabhadra in vain In anger, fools, no doubt, do ignoble deeds Reputation is lost by anger It also destroys riches I have cursed my son without knowing the real truth Men with perverted minds easily get into trouble" With such thoughts Pārvatī remorsefully said to Virabhadra —2-5

The Devi said —"Virabhadra! I am your mother and you need not entertain any doubt. I am the beloved of Śiva and the daughter of Himāçhala Son! do not be deluded by my appearance Brahmā, becoming pleased with My asceticism, has granted me this fair complexion Son! without knowing the full details of that demon, I have cursed you which cannot be now obviated but I assure you that you will soon come back after being liberated from its effects in thy man birth"—6 9

Sūta said —Afterwards Virabhadra began to pray to his Mother shining like the Moon —6 10

Virabhadra said —"O daughter of Himāçhala! O compassionate to those who seek Thy shelter, the nails of Whose feet are rendered more lustrous by the reflections of the swords of the bowing Devas and demons adorned with crowns studded with jewels, I salute Thee

O the Destroyer of the troubles of the afflicted' shining like the Sun, lustresome like the mountain of gold, with the curved eyebrows looking like serpents, I am at Thy mercy Parvatî! there is no one who can confer boons on devotees so readily as 'Thou canst Sîva does not yearn for any one else in the world excepting Thyself—11 13

"O great one! by great yogic power, Thou hast converted Thy body into another unconquerable body like that of Mahesvara and hast become His ornament. It is Thou who being praised by the Devas, hast killed the friends and relations of the demon Andhaka. Thou ridest on the great lion with long white manes rising from his shoulders. Thou destroyest the great Asuras by Thy extended hands, reflected with the fire emitting from Thy sharp weapons. O Mother! the inhabitants of the earth call Thee by the name Chaudikâ, the Destroyer of Sumbha and Nisumbha. Thou art the only Deity to be meditated by the people of the world who bow down to Thee. It is Thou who art earnest in destroying the demons who create great riot and disturbance. Devi! I bow down to Thy manifestations in the heaven, on the aerial track, in the blazing fire and on land, O unconquerable one! O unequalled one! O dear one to Sîva! I salute Thee. The ocean full of waves, the fire and thousands of serpents cannot cause me any harm when I utter Thy name. I am at Thy mercy and have no craving. Devi! calm down and be clement to me. I salute Thee. O shelter to Thy devotees of firm devotion! O Bhagavatî! I take refuge at Thy feet. May Thy unending shower of mercy fall on my head. Forgive me. Now assume Thy peaceful form"—14 19

Sâta said—When Virabhadra prayed like that, Parvatî became highly pleased and cheerfully entered the apartment of Her Lord Sîva—20

Then Virabhadra sent back the Devas, who had gone there to make Their obeisance to Sîva to Their respective realms. He said to Them "Devas! this is not the time to meet Sîva, the Lord is enjoying the company of His noble consort." Hearing that the Devas returned to Their respective regions—21 22

A thousand years passed away thus when the Devas deputed Agni to make enquiries about Sîva—23

Agni assuming the form of a parrot saw through an opening the Lord enjoying the company of Pârvatî when getting annoyed, Sîva said "This hindrance has been caused by you and the essence will, therefore, get within you." Agni thus addressed, swallowed the semen virile of Mahâdeva holding it in His palms—24 26

Agni gratified the Devas with this in return when the semen virile of the Lord gushed out of Their stomachs and flowed close to the residence of Sîva where it formed into a pool of melted golden colour where the golden lotuses sprang up and birds of numerous varieties began to chirp there. Pârvatî hearing the renown of that pool extending to many loquaces and its crystal waters shining like gold and beautified with lotus beds, went there in company of Her maids and began to sport in it and took up lotuses and made head ornaments. Afterwards, she stood there and felt inclined to drink its water when the Kṛitikâs having finished their bath,

took its water on a lotus leaf and came there. Pârvatî cheerfully said "I will see this water resting on lotus leaves."—27-32.

Hearing such words of Pârvatî, the Krittikâs said to Her "O beautiful-eyed one! If by virtue of drinking this water You bear a child, then he would be renowned in the universe after our name. If you agree to this proposal we shall give you this water." Pârvatî asked how the son born of Her could be theirs?—33-35.

When Pârvatî said that, Krittikâs spoke "if you agree to this, we would then make his limbs beautiful and perfect." Pârvatî said "Alright, let it be so." Then the Krittikâs joyfully offered water to Pârvatî which She quaffed. Afterwards, by virtue of that draught, a son was born to Her out of the right side of Her abdominal cavity who was a lustre of all the realms. He was resplendent like the Sun, armed with a sharp trident blazing like gold. He had six heads and was shining like gold. He shone as the destroyer of the Daityas. Thus Svâmikârtika was born. He was known by the name of Kumâra.—36-41.

Here ends the one hundred and fifty-eight chapter on the birth of Kumâra Kârtikeya.

CHAPTER CLIX.

Sûta said :—Before the fair-faced Kumâra, the destroyer of the foes, was born, he was effused in the form of semen in the mouth of the fire, afterwards he came out of the left belly of the Devi. The Kritikâs joined together with him after his birth and the six heads were fixed to the six trunks; for these reasons he is known as Skanda, Viṣākha, Saumukha, and Kârtikeya.—1-3

NOTE.—*अक्षराः*—The six stars. The Pleiades represented as nymphs and acting as nurses to Kartikalya, the God of war.

On the new moon night of the month of Chaitra, two powerful sons of the brilliancy of the Sun, were born in the thicket of reed forest; and on the fifth day of the bright-fortnight, they were joined together by Indra, for the welfare of the Devas On the sixth day of the same fortnight, Kârtikeya was duly installed by Brahmâ, Indra, Upendra, Âdityas and the other Devas with scent, garlands, excellent Dhûpa, play things, umbrella, châmarâ, ornaments and unguents—4-6.

Then, Indra gave his daughter Devasenâ in marriage to Svâmikârtika after adoring Him with incense, flowers, umbrella, flyflap and ornaments. Viṣṇu gave Him arms, Kuvera placed a million of Yakṣas at His disposal, Agni bestowed His lustre on Him, Vâyu gave Him a conveyance, Tvaṣṭî gave Him a beautiful cock who could assume any form at will to play with.—7-10

In that way, all the Devas gladly gave some sort of present to Svâmikârtika who was like another son to them and kneeling on the ground they all recited the following prayer:—11-12.

The Devas said :—"We salute Thee, O Śaṁmukha! highly radiant and illustrious like the rising Sun and lightning. We salute Thee, Saumukha! decorated with many kinds of ornaments, Fearful amongst the

fearful in fighting and our Protector from the perils of war O mysterious Guha ! O Dispeller of the fears of the three worlds ! Clement to the babes having beautiful and clear eyes, highly resolute, we salute Thee O One of high resolves ! The enchanter of the mind ! O Thou art irresistible in fighting, Rider of the beautiful peacock in war, we salute Thee The keeper of the lofty banner ! the best among the blessed, the fulfiller of the aims of the good, we salute Thee O mighty one ! Thou art the present and the future forms of those beings who are devoted to *karinas* ; we salute Thee "—13 17

On being thus adored by Indra and the other Devas, Svāmikārtika looked towards Them and said "Devas ! do not be afraid of anything, I shall kill your enemies Be free from all your cares and anxieties O Devas ! also tell me what object of yours I may fulfil I shall fulfil your wish even if it may be difficult to accomplish."—18-19

The Devas thus addressed by Svāmikārtika, bowing Their heads before Him said —20

"The demon Tarakāsura has destroyed all the Devas He is most valiant unconquerable, wicked and wrathful Pray, destroy him He is our terror, this is our only desire" Hearing such words Svāmikārtika said " I will kill him' and at once accompanied the Devas and marched to kill Tarakāsura —21 23

Then Indra, getting his refuge, sent his messenger to deliver his blunt message to the demon king, the messenger went to him dauntlessly and said —24

The Messenger said —" Tarakāsura ! Indra has told me to inform you that he is the lord of heaven, and, O Demon ! I am his messenger I have told you what he directed me to do Besides this, Indra has also told me to inform you that he is the king of the three realms, and as you have tormented the world, he will now punish you" Hearing those words the demon, whose prosperity was about to vanish, said with great fury — "Messenger ! tell Indra that I have seen his valour hundreds of time in warfare Is he not ashamed of himself ? He is veritably a shameless creature !"—25 28

Hearing those words the Messenger returned and Tarakāsura began to ponder He said to himself "Indra would not say so without having got support of some powerful ally, for I have several times subdued him in war We have conquered him thoroughly, now all on a sudden how has he got another's protection ? —29 30

Afterwards, the vicious minded Tarakāsura experienced the following inauspicious signs He saw the shower of dust, the fall of blood from the sky, felt the throbbing of the left eye, the drying up of the mouth, delusion of mind, the turning dull of the lotus faces of the ladies, the ferocious beings making inauspicious sounds. Afterwards, he saw the army of the Devas advancing in chariots with tinkling bells, streaming with lofty banners and flyings having a multitude of singing Kinnaras in its force, with the warriors wearing garlands of celestial flowers, armour and weapons, playing on various kinds of music He saw the armies getting dusky-coloured on account of the dust rising from the hoofs of the marching horses The

banners were flying on their rushing chariots. The wonderful chariots and chamaras over them were looking brilliant. The bards were singing praises of the Devas. He saw that army from the terrace of his mansion and anxiously said to himself: "Who can be such an extraordinary warrior whom I did not subdue in war previously." Afterwards, the demon king heard the following sharp words uttered from the mouths of the bards—31-39

He heard the bards of the Devas saying "O Kumāra! You are shining with the lustre of unequalled prowess. By Your mighty valour you are well skilled in the arts of warfare victory to You! You are pleasing like the Moon, the Destroyer of the demons like the fire! Victory to You! O Rider of the chariot drawn by a peacock. Svāmīkṛtīka! the fingernails of Your feet are being rubbed, by the coronets of the kotis and kotis of Devas, victory to You. You are the lord of the pure groups of the lotus like heads of the Devas, It is You only who are the unbearable conflagration fire destroying the whole family of the demons victory to You. O Viśākha! O Lord! The Redeemer of all the realms, may You be victorious. O Skanda! O son of Gaurī, Vibho, wearer of golden ornaments, conquer. You are the only one who can uproot the enemies by Your mere sport. May you conquer. Skanda! Bili, seven days' old, the Dispeller of the grief of the three realms, conquer. You are the destroyer of Tārakāsura, the Lord of the demons, conquer. You are the Destroyer of the sorrows of the world! may you conquer in every way'—40-43

Here ends the one hundred and fifty ninth chapter on the preparation of war between the Devas and the Dānavas

CHAPTER CLX

Sūta said—Hearing that Tārakāsura remembered the words of Brahmā that he would be killed by a child. With his army he mournfully set out on foot without any coat of armour to meet the foe when Kālanemi, and others also came to him—1-2

Taraka said O Kālanemi and other Dūtyas! why are you confounded. Take up your arms, collect your army and rush on the foe—3

Seeing Svāmīkṛtīka, the terrible Tārakāsura said 'Child! do you wish to fight? You ought to play with a ball. You have never seen ferocious demons. Is your understanding so limited on account of your infancy?—4-5

Hearing those words that Kumāra also said words which were gratifying to the Devas—'Tārakāsura! now hear the meaning of the Śāstras. During war time, the learned do not understand the real meaning of the writings of the scriptures. You should not look down on Me, as a mere child. A cobra may be a very young one, see the Sun, though he may be small yet cannot be looked at. O D mon! have you not seen how a mantra of very few syllables contains wonderful force?—6-8

After the Kumara had said so, the demon hurled his club at Him which He destroyed by His unfailing vajra —9

Afterwards, the demon adjusting a ball of iron to his javelin flung it at Svāmikārtika which He caught by His hand and hit Tarakasura with His awful club by the blow of which the demon began to shiver and he said to himself that the Kumara was unconquerable and that his end was come At that time Kīlanemi and other demons seeing the rage of Svāmikārtika began to shower their weapons on Him —10-13

Those blows did not, in the least, affect Svāmikārtika, and all became futile Then the chief demons all clever in warfare began to strike Prāṣa and Śilīmukha weapons on Kumāra Kumāra, though struck, did not feel any pain That battle destroyed many Devas when Svāmikārtika seeing them in distress angrily took up His arms and began to cause disaster to the demons which made Kīlanemi and others turn their backs on the battlefield Many demons were killed and many fled At that instant, Tārakāsura seeing what was happening, turned up with a club decorated with the network of gold, and violently struck Svāmikārtika with it, His peacock struck by this, fled away —14-20

Svāmikārtika seeing His peacock flying away and vomiting blood turned on the battlefield, rushed at Tārakāsura, holding a Śakti javelin in His hand adorned with a bracelet and shining like gold, said "O wicked one! stop, stop See this weapon and today count yourself among the dead If you know of any better weapon, think of it now" Saying so, He threw His Śakti which, making a jingling sound, rent open the rough heart of the demon who fell down like a mountain blasted by thunder bolt —21-25

The coronet fell down from the head of the dead demon his turban was scattered and all the ornaments were strewn The Devas were jubilant to see the fall of such a formidable demon At that time no one, not even one in the hell became sorry The Devas were entirely free from sufferings The Devas along with their consorts prayed to Svāmikārtika and returned to Their regions after showering blessings on Him —26-28

The Devas then said with glee "The wise who would read or listen to this narration relating to Svāmikārtika will be illustrious, long lived, prosperous and handsome Besides this, they will have no fear from any one and will be void of suffering One who will read this after his morning sandhyā will be liberated from all his sins and become exceedingly rich The recitation of this is specially beneficial to the young one suffering pain and to one connected with state craft This narration yields to all the fruits of their desires Such devotees at the end are corporally united for ever with Svāmikārtika" —29-33

Here ends the one hundred and sixtieth chapter on the destruction of Tārakāsura

CHAPTER CLXI

The RĪṢIS said —“O Sūta ! we now wish to hear about the destruction of the demon Hiraṇyakaśyapu and also the glory of Narasiṃha (Aṇatūra) which is the dispeller of great sins”—1

Sūta said —O Brahmanas ! The demon Hiraṇyakaśyapu was the most ancient progenitor of the Daityas during the Satyayuga (the golden age) He practised severe austerities for 11 000 years, taking his bath regularly and then plunging himself in water neck-deep and observed the vow of silence He led a life of continence restraining and controlling his passions and was very humble Brāhmā was highly pleased with his devotion —2-4

Riding on His white swan illustrious like the sun and followed by twelve Ādityas, Vasus, Sādhya's, Siddhas, Maruts, Rudras, Yakṣas, Rākṣasas Demons, Serpents, Directions, Vidyās, Rivers, Oceans, Stars, Muhūrtas, Planets, Devas, seven Rṛṣis, Brahmarsis, Rājara's, Gandharvas, Nymphs, Brāhmā, the Lord of the universe, went there and addressed the demon —5-9

‘O Suvrata ! I am pleased with your asceticism and you may ask for a boon that may suit your wish You shall attain all your desires through My kindness’—10

Hiraṇyakaśyapu spoke —O best of the Devas ! Make me invulnerable from the Devas, demons Gandharvas, Yakṣas, Serpents, Rākṣasas, men, Piśāchas The curses of the Rṛṣis also may not affect me If you are pleased with me, then also grant me O, Lord ! the boon so that I may not die of any weapon, missile rocks, trees wet and dry things I may also not die during the day or night Let me be (like) the Sun and the Moon and perform the functions of the wind, fire, water, sky, stars, the ten directions May I be Anger, Cupid, Indra, Varuna, Yama, Dhanapati, Kuvera, Yakṣa Kimpurusa —11-15

Brāhmā said —“Son ! I grant you all these extraordinary boons sought by you You shall attain them all that you desire without any doubt”—16

After that Brāhmā returned to His realm Vairāja, through the aerial track accompanied by the Brahmarṛṣis —17

Then the Devas, the serpents the Gandharvas, and the Rṛṣis, etc., hearing the nature of the boons conferred on the demon by Brāhmā went to Him and said “O Brāhmin ! By virtue of Your boons, the demon will kill us all, so You should devise some means of his destruction Bhagavān ! You are the prime cause of all, You are Supreme, You are the Creator of the Devas and the Pitris The Kayas and Ravyas, offerings to the Devas and the Pitris, are ordained by You You are the unmanifested Prakṛiti You are wise and you are self born”—18-20

Hearing those words of the Devas, Brāhmā consoled them with His nectar like words He said “The performance of asceticism is bound to bear its fruits, and when his merits will be exhausted, the Lord Viṣṇu will kill this demon”—21-22

Hearing those words, the Devas and the Brâhmanas joyfully returned to Their realms and Hiranyakāśyapu on getting those boons became proud and began to oppress the people. He greatly disturbed the peace of the honourable Munis who were practising austerities and following the true Dharma, remaining in their Āśrama —23-24

After conquering the Devas residing in heaven he brought the three worlds under his thumb and directed his engines of oppression towards those living in the hermitages and persecuted those who led virtuous lives. He then began to interfere with the rights of the Devas by going to heaven and monopolizing their share of the sacrificial offerings —25-27

The Ādityas, Sādhyas, Viśvedevas, Vasus, Indra and other Devas, Yakṣas, Siddhas, Dvijas, Mahārṣis went to Lord Viṣṇu and jointly offered Their prayer to Him the great Protector of the refugees highly powerful, the Deva of the Devas, the Eternal, the Yajñapurusa, Vāsudeva —28-29

They said "Nariyana! Mahābhāga! We have come to seek Thy shelter. Lord! do kill the demon Hiranyakāśyapu and save us. Thou art Our Protector, Gurū, Thou art the adorable of the Devas like Brahṁā, etc" —30-31

Hearing such a prayer, Viṣṇu said "Devas! Cast aside Your fears. Go back to heaven, do not delay. I shall kill this haughty demon with all his attendants and give the Kingdom of Heaven to You. With such words, Viṣṇu bade adieu to the Devas and resolved to kill that demon —32-34

Then the mighty armed undecaying Viṣṇu took the assistance of "Oḁkīra" and then with his assistance went to the demon's place. Shining like the Sun and the Moon, He assumed the form of Narasimha (the lower half of human form with the upper half of the lion) —35-36

At that instant, Narasimha chanced to see the most beautiful assembly of that valiant demon. It was full of every blessing, divinely beautiful, 100 yojanas in length and 50 in breadth. It had all the desires and wealth, it was aerial, it could go wherever it liked. It was free from the sufferings of infirmity, grief and decay. It was full of lustre and prosperity and firm. It was located amongst enchanting surroundings such as beautiful gardens, &c. There were beautiful pools of water within its precincts designed and executed by Viśvakarmā and the trees of gold studded with precious stones. Besides all that, there were charming awnings of blue, yellow, white, black colours and hundred of creepers loaded with clusters of blossoms that looked like the waving of rows of clouds of various colours. In that place full of light and pervaded with the stupefying odour of unsurpassing sweetness, there was a total absence of grief and it was full of comforts. There, the sun, cold, hunger, thirst and decay were not visible. The demons were sitting at such a place of beauty and comfort. —37-41

It had various and beautiful architectural forms and was supported on wonderfully extraordinary bright pillars. The self-luminous Brahṁā eclipsed the sun and the moon by its radiance. The Devas and the men were supplied in abundance with their objects of desires there. Nice and tasteful victuals were also in plenty there —45-47

Sweet scented garlands were in abundance. It was full of trees bearing flowers and fruits. It was ornamented with handsome floral wreaths. The water was nice and cool during the hot weather and warm during the cold weather. Various kinds of trees laden with sprouts, flowers, fruits, leaves, creepers, and clusters were circling the wells and the tanks. Narasiṃha saw many such scenes there. There were sweet-smelling flowers, juicy fruits, beautiful pools and Tirthas.—48-51.

He also beheld many reservoirs smiling with nice smelling blue and red lotuses and beautified with the lustresome swans, Kāraṇḍavas, Chakravākas, cranes, Kuravas, etc., and various kinds of other birds echoing with the notes of cranes. Besides those, He saw nice creepers with highly smelling blossoms embracing the mountain tops—52-55.

He also noticed the following plants and flower trees there, viz., Ketaki, Aśoka, Sarala, Punnāga, Tilaka, Arjuna, Amra, Nipa, Kadamba, Vakula, Dhavamāla, Pātala, Hariḍraka, Sālmali, Sāla, Tāla, Tamāla, and beautiful Champaka. Similarly He saw in that assembly various other kinds of flower plants and the dazzling lustre of Drūmas (Trees of Paradise) and Vidrumas (Coral trees)—56-58.

Very many tall trees of various descriptions were there. Besides, many kinds of other trees such as Arjuna, Aśoka, Varuna, Vatsyanābha, Panasa, Nila, Sumanasa, Chandana, Aswatha, Tinduka, Pārijāta, Nimba, Mallikā, Bhadra Dātu, Amalaki, Jambu, Lakucha, Sailavāluka, date tree, Coconut tree, Haritaka, Vibhitak, Kālāka, Drukāla, Hingu, Pāriyātraka, Mandāra, Kundalata, Patanga, Kutaja, red Kuruntaka, blue Aguru, Kadamba, Bhavya, Pomegranate, Vijapūraka, Saptaparna, Bel and various other trees were there. Sweetly humming bees were there. Aśoka Tamāla, Madhuka, Saptaparna and various other trees were covered with shrubs and bushes and enhanced the beauty of the garden, tanks and wells. Besides, various other creepers and forest trees with leaves, flowers and fruits were on all sides. The branches of some trees laden with flowers and fruits were hanging on other trees and various birds Chakora, Satapatra, intoxicated cuckoos, Sārikās and other birds of red, yellow and various other colours were cooing sweetly there. The couple Jita and Jivaka were looking at each other with great joy and satisfaction.—59-68.

The demon Hiranyakaśipu was enjoying there in the company of hundreds of women. His garments and ornaments were wonderful. He was seated on a seat covered with cloth shining like the sun measuring ten hands. He was wearing wonderful ornaments and his earrings were sparkling with diamonds, etc. A gentle and soothing breeze laden with perfume was beating at the place where the demon was seated—69-72.

Various Gandharvas attending on him were singing beautiful songs to him and he was adored by the following nymphs:—Viśvācī, Sahajanyā, Paramlocha, Saurabhaiyī, Samicī, Puñjikasthālī, Mitrakṣī, Rambhā, sweet-smiling Chitrakṣhā, Chārukeśī, Ghritācī, Menakā, and Urvastī and thousands of other Apsarās, experts in singing and dancing, were in attendance on their lord, King Hiranya-Kaśipu.—73-76.

The sons of Diti who were all famous, were also waiting on Hiranyakāśyapu.—77.

They were hundreds of thousands, such as :—Bali, Virochana, Pri-thivīsuta, Narakāśura, Prahlāda, Viprachitti, Mahāsuta, Gaviṣṭha, Surahantā, Sunāmā, Pramati, Vara, Ghaṭodara, Mahāpārśva, Kratvana, Pithara, Viśvarūpa, Surūpa, Svabala, Mahābala, Daśagrīva, Bāli, Meghā-vāsā, Ghaṭāśya, Akampana, Prajana, Indratāpana. They were seated in groups wearing brilliant earrings—78-82.

They were also wearing garlands; and they were great speakers and had attained boons. They were valiant and free from death. They were clothed in nice divine dresses and all of them had chariots blazing like fire; their bodies were like Mahendra; and their arms and bodies were ornamented with various armlets and ornaments. They looked like mountains, and were of golden colour. They, along with other demons, were adoring Hiranyakāśyapu.—83-84.

They, all seated in various kinds of Vimānas, looked splendid. They were gleaming like gold. Narasiṃha thus saw the great Hiranyakāśyapu, the Lord of the Daityas who was shining with uncommon lustre like a mountain. His body was radiant like the sun. His like in wealth, in splendour, in everything else, has neither been heard of nor seen. His splendour was in keeping with his greatness. The valiant demon king was seated on a throne of gold with a necklace round his neck like a lion with perforated work of silver and gold all round him. The hall of assembly was decorated with variegated roads adorned with altars and studded with gems and nice windows. He was attended by thousands of demons shining like the sun and wearing garlands of gold.—85-89.

Here ends the one hundred and sixty-first chapter on Hiranyakāśyapu and Narasiṃha

CHAPTER CLXII.

Sūta said :—Mahātma Prahlāda, the son of Hiranyakāśyapu, saw with his supernatural vision that, hidden within Narasiṃha, who came like the cycle of death, there was Lord Viṣṇu as cinders are embedded in the ashes. He was not the natural lion but Hari, the Lord of the Devas. Other demons, along with Hiranyakāśyapu, were highly astonished to see Narasiṃha, whose body was very extraordinary and who looked like the mountain of gold.—1-3

Prahlāda said —“O valiant king! the progenitor of the Daityas! I have neither heard nor seen this divine Narasiṃha form. How wonderful this mystic form is? Whence has it come? his formidable lionform seems to indicate to me that He will annihilate the demons.—4-5

The Devas are all within this form and so are the oceans and the rivers. Huge mountains like the Himavāna, Pārīpātra, etc., the Moon, the stars, Sun, Vasus, Kṛvra, Varuṇa, Yama, Indra, the Maruts, the Devas, the Gandharvas, the Rīṣis, the Nāgas, the Yakṣas, the Pīśāchas,

the terrible Rāksas, Brahmā and Śiva, etc., all animate and inanimate are revolving in his head. Yourself, with Jambha and all the Daityas, myself, hundreds of your assemblies with hundreds of aerial chariots and in fact the whole of the three worlds are visible to me in his form. The whole universe is within this form—6-11

Prajāpati, the high souled Manu, planets, Yogas, trees, destruction, stability, intellect, pleasure, truth, asceticism, Dharma, Sanathumāra, Viśve-devā, the Rṣis, wish, anger, glee, righteousness, delusion, Pitris, are all confined within this form"—12-13

The king Hiranyakāśyapu on hearing those words of Prahlāda addressed the other Dānavas. He said "This wonderful lion should be caught and in case there be any difficulty in its being captured, kill him outright"—14 15

Hearing those words, those powerful Dānavas began to illtreat Him in all sorts of vicious ways and became ready to torment that Narasimha with their weapons.—16

Then Narasimha after sending forth a loud roar, opened wide His mouth and began to break down that assembly. After the assembly was devastated, Hiranyakāśyapu boiling with rage attacked Narasimha with his arms—17-18

Like the pouring of the sacrificial offerings in the fire the demon showered the following missiles on Narasimha—The deadly club, Kāla-chakra, Viṣṇuchakra, Brahmāstra, the consumer of the three realms, the wonderful Vajrāstra, the two other sorts of Vajrāstras (dry and wet), the formidable trident, club, Mohanāstra, Śoṣanāstra, Santāpanāstra Bilapanāstra, Vāyavāyāstra, Mathanāstra, Kāpālāstra, Kankarāstra, Śakti, Krauñchāstra, Somāstra, Brahmasirastra, Śisīrāstra, Kampanāstra, Śatānāstra, Tvastāstra, deadly club, Tapanāstra, Samvartimāstra Mādanāstra, Mayādhara, Gandharvāstra, Datta Asratna, Nandaka, Prasavanāstra, Pramathanāstra, Uttamavāraṇ, Pasupatāstra, Hayaśirastra, Brāhma astra, Nārayanāstra, Aindrāstra, Sarpāstra, Paisāchāstra, Ajitāstra, Śosanāstra, Samanāstra, Bhāvanāstra, Prasthāpanāstra, Bikampanāstra—19-28

NOTE—Viṣṇu astra Brahmāstra, &c were all different arrows that were used after reciting the prescribed mantras. Most of them have been described in previous chapters so only the few new ones are explained in this note

कालचक्र=Lat the wheel of time. Deadly quort विष्णुचक्र=A particular kind of missile, ब्रह्मचक्र=A destructive weapon of the thunderbolt. कैदनास्त्र=A missile which bewitches the person against whom it is used. कण्काल= A particular kind of missile कैक्रुचक्र=A missile which and subdues the adversary शिशिपुल= A missile that produces chill to kill the foe कम्पनास्त्र= A missile that shivers the foe रक्तपद्म= The missile composed of the bright disc of sangyā trimmed off तपनास्त्र= The missile that produces heat हन्तविनास्त्र= The missile that produces destructive clouds शब्दनास्त्र= The missile that causes intoxication to the foe. मृद्वनास्त्र= The missile that divides into many मध्वनास्त्र= The missile that causes excessive torture and destruction दृष्टिपल= A particular kind of missile. देवनास्त्र= The missile sacred to Indra पद्मास्त्र= A missile that creates fiends who fight and devour the foe शीमनास्त्र= A particular missile. भयनास्त्र= A missile causing a deluge मन्थपद्मनास्त्र= A missile causing the enemy to retire क्लिपपद्मनास्त्र= A missile causing palpitation and unsteadiness to the foe

As the sun overshadows the Mount Himāchala by his rays during the hot season, similarly did the valiant demon Hiranyakāśyapu overpower

Narasimha with the weapons The angry demons drowned Narasimha with their missiles as the Mount Mainâka is buried in the sea —29 30

Spears, nooses, swords, clubs, huge fiery trees javelins, bolts, rocks, staffs, burning Sataghni and various other weapons were piled on Narasimha, one after the other They did not wave a bit, rather, they remained firm like the thunderbolt of Mahendra —31 32

The demons circled round Narasimha like an encircling fire, holding their nooses and massive bolts etc They with their bodies and arms straight looked like Trisirsa Nâgapâsa (noose formed by three headed serpents)—33

Those demons looked like a multitude of big winged white cranes with their gold and pearl garlands hanging on their handsome forms dressed in yellow robes The armlets and earrings of those agile demons shone like the rays of the rising sun All the demons were inspired like Vayu with vigour and energy —34-35

Narasimha covered with the dangerous burning missiles of the demons looked dark like a mountain covered with big trees and clouds showering incessant rains, and with dark caves, but like the mighty Himâlaya He did not move, inspite of so many blows, He remained firm and steady —36 37

At which, the demons began to shiver with fear of Narasimha blazing like fire, they were agitated as the waves of the ocean become by blast of wind —38

Here ends the one hundred and sixty second chapter on the power and glory of Narasimha (Man Lion)

CHAPTER CLXIII

Sîta said —A hoard of demons had various appearances viz, like that of an ass alligator, fish serpent deer, swine, rising sun, comets half Moon, swan blazing fire cock, lion, with mouths wide open crow, vulture, jackal, meteors, some of them had two tongues, others had faces like big sparks, some looked like mountains, they were all very proud of their strength They began to shower arrows incessantly on Narasimha, but He was not affected in the least —1 5

Afterwards, they became angry like furious hissing snakes and sent forth a volley of various kinds of terrible weapons which were all destroyed in the air and became invisible like a firefly in the mountains —6-7

The demons blinded with rage threw their mighty quoits at Narasimha which illumined the sky as the sun and the moon at the time of the destruction of the universe —8-9

Narasimha caught hold of and devoured the quoits shining like fire and thus their dazzle was lost as the sun and the moon are eclipsed by the clouds, then Hiranyakâśyapu hurled his formidable bolt shining like lightning —10 12

Narasimha broke the flying bolt with His roar, Humkāra which fell clattering on the ground and looked like a shooting star falling from the heaven —13 14

The rows of arrows pierced into Narasimha looked like the garland of the petals of the blue lotus—15

Afterwards Narasimha with a loud roar tore up the demons as wind does with the leaves; when the chief Daityas flew up to the sky and showered rocks from there and the whole space became full of them and they fell on the head of Narasimha and gleamed like so many fireflies. Then the demons covered Narasimha with the rocks as the mountains are covered with rain. But even then the demons could not move Narasimha as the violent ocean cannot move the Mandarāchala mountain.—16-20.

After the shower of rocks, rain poured in on all sides to kill Narasimha. The whole space pervaded with those fearful torrents but they did not touch Narasimha. After the showers of rocks and rain proved ineffectual, Hiranyakāśyapu let out fire conjoint with wind which Indra warded off by rain after which the demon created pitched darkness.—21-27.

The universe pervaded with darkness under the cover of which the demons again began to array themselves with arms, when Narasimha shone forth like the Sun, and the demons saw the three wrinkles on the forehead of Narasimha which were the trident mark looking like the stream of the Ganges flowing in three directions.—28-29.

When all Māyās raised up by the Daityas were annihilated, the demons went for shelter to Hiranyakāśyapu with a heavy heart who burnt with rage and determined to destroy everything. At that hour, the whole universe was covered with darkness (Tamas); and the following very strong, fearful winds began to blow as ominous signs.—Ābaha, Pravaha, Vivaha, Udābaha, Parābaha, Sampaha and Parivaha; and all the planets and asterisms visible at the time of the destruction of the world began to be seen in the sky.—30-34.

The Sun turned pale. The evil spirits, headless Kavandhas, began to haunt in the sky and the full moon along with the stars began to be eclipsed—35

The Sun went below the horizon and seemed to spread his rays and He was visible also frequently in the sky—36

Seven fearful suns of the smoke colour were visible in the firmament. The planets were seen to reside in the horns in the Moon. Sukra and Brihaspati were situated on the left and the right sides respectively there. Saturn and Mars and all the stars at the time of dissolution of the universe arrived at their places in the horns respectively. The Moon also did not welcome the asterism Rohini, indicating, as it were, the destruction of the universe with planets and other stars. Rāhu began to shadow the Moon, and meteors began to fall on Him as well as on the Moon. Devendra began to shower blood and meteors began to descend from the heaven and there was a fearful clattering noise—37-43

The trees blossomed and fructified out of their seasons. The creepers also did the same to contribute to the other inauspicious signs for the demons. Fruits were produced from fruits and flowers from flowers. The grave appearances of images of the Devas began sometimes to wink,

sometimes to laugh, cry and shriek. Smoke came out of Them and They began to burn —44-46

The wild deer and birds mingling with the tame ones started a fearful noise in that fight.—47

The water of the foul rivers flowed upwards and the particles of blood were diffused all round in the several quarters of the sky.—48

The adorable trees were neglected and not worshipped. Huge trees were knocked to the ground by wind —49

In the afternoon the shadows of persons did not change. In the store-rooms and arsenal of Hiranyakāśyapu, honey began to drop from the upper floors and at the same time many signs indicative of the victory of the Devas and the destruction of the demons were visible —50-53

Along with that valiant demon, the whole universe trembled, the multitudes of the powerful serpents and high mountains began to tremble. The four, five and the seven hooded serpents agitated and exhausted, hissed out their fiery venom —54-55

Vāsuki, Taksaka, Karkotika, Dhanañjaya, Ailamukha, Kāliya, Mahāpadma and the mighty Śeṣa and Ananta with thousand hoods began to shudder with fear, though they were very firm. The luminous beings within the waters supporting the universe, began to tremble with rage. Besides, the fiery serpents in the Pātāla regions trembled frequently. The wrathful Hiranyakāśyapu at that time biting his lips with rage stood up like the Ādivarāha the Boar incarnation, and caused the Ganges, the Śrayū, the Kauśiki, the Yamunā, the Kāveri, the Kṛṣṇaveri, the Suvaini, the Godāvari, the Charmanvati, the Sindhu, the oceans, the Sonairtha the Narmadā, the Vaitravati, the Gomati, the Śirasvati, the Mahi, the Kālamahi, the Tamasa, the Puspavāhini, the Jambudīpa with the golden banyan tree, the gold producing Mahānada Lauhitya, the city Pattan inhabited by many of the Rṣis and inhabited by the brave, Māgadha Mundī, Sunga Samha, Malla, Videha, Māra, Kāśikosa, the realm of Garuda created by Viśvakarmā and looking like hail sa peak, all to quake —56-67

He also stunned the fearful Lauhityasāgara full of red water, the Mount Udayachala 100 yojanas high encircled by clouds looking like golden altars, the Ayomukha mountain adorned with golden trees, Śila Tala and Tamara plantations, with beautiful flowers and trees and bristling with all the ores, the mount Mahātchala diffusing strong perfume, the countries of Saurāstra Valhika, Sūra Abhira, Bhōja, Pāṇḍya, Vanga Kalinga, Tamralipta Ondra, Paundra Vāmrekhā, and Kerala. He made the groups of the nymphs with the Devas tremble, the mount Vidyutman 100 yojanas wide, shining like lightning where there was the inaccessible hermitage of Agastya Rishi inhabited by the Siddhas and Chāraṇas, echoed by the cooings of various birds, decked with flowering trees, with its high peaks soaring high into the Heavens like the Sun and the Moon, the wonderful Iravati mountain, the mounts Kunjara the irresistible Vailākṣa mount the river Bhogavati, the mounts Mahāseṇa, Pariyatra, Chakravāha Uttama vārāha, the golden town of Pragyotishpur inhabited by the wicked Naraka,

the mountain Megha, and other sixty thousand mountains all to tremble —68 82

The Mount Sumera glittering like gold, the caves of which are incessantly full of the Yakṣas, Rākṣasas and the Gandharvas, the mounts Hemagarbha, Hemasikha, Kailāsa, were all shaken by Hiraṇyakaśyapa. The lakes Vāikhāṇasa with golden lotuses, the Mānsarovara surrounded by swans, the mount Trisṅga, the river Kumāra, the mount Mandarīchala, the mounts Uśiravindu, Chandraprastha, Prajāpati, Puṣkara, Devābhara, Renuka, Krauñcha, the mount of the seven Risis, the smoky mount, all these and other countries, rivers and oceans and all the realms were shaken. Kapila, Vyāghravān, the son of Mṛiti, the sons of Sati residing in the skies, the dwellers in the lower regions, the Raudras, Ūrdhvas, Bhīmagas and other attendants of Śiva were also shaken by the demon. Afterwards Hiraṇyakaśyapa took the club and the trident and assumed a ferocious appearance —83-91

The demon, shining, moving and roaring like the clouds, the enemy of the Devas, rushed at Viṣṇu when Narasiṃha supported by "Om," jumped and tore the demon with His pointed nails. At the time of the destruction of the demon, the Earth, the Time, the Moon, the sky, the stars, the Sun, the planets the directions, the mountains, the rivers, the oceans were all delighted —92 94

Afterwards, the gratified Devas, the Risis and the Gandharvas, jointly praised the Eternal Viṣṇu. "O Deva! Your Narasiṃha form is adored by the learned, knowing the highest and the lowest" —95 96

Brahmā said — 'O Lord! Thou art Brahmā, Rudra, Mahendra, Thou art the foremost among the Devas. Thou art the Creator, the Destroyer, the ultimate source of power to all the beings. The sages declare Thee the Paramasiddha, Parama Deva, Paramamantra, Paramahara, Parmadharma, Parama Śatira, Parama Brahma, Parmayoga, Parama vanti. Thou art Paramarahasya, Parmagati, Paramapada, Parama Deva. Thou art Parātpara, Parama Pada, Parātpara Deva, Parātpara Parama Bhūta, Parātpara Parama Rahasya, Parātpara Parama Mahatva, Parātpara Parama Mahat, Parātpara Parama Nidhāna, Parātpara Pavitra, Parātpara Parama Danta, the great Ancient Puruṣa' —97-102

Thus praising Nārāyaṇa, Brahmā went to Brahma loka and afterwards various kinds of music began to be played the nymphs began to dance. Viṣṇu then went to the northern coast of the ocean Kṣīrabdhī, where after establishing His Narasiṃha form, He assumed His old form and returned to His realm riding on Garuḍa and seated in a magnificent illustrious chariot of eight wheels —103 105

NOTE—परम सिद्धि The highest attainment. परम देव=The highest God. परम धर्म=The highest formula. परम हवि=The highest sacrifice. परम धर्म=The highest Dharma. परम वीर=The highest yoga. पुराण पुरुष=An old man. An epithet of Viṣṇu. परम यत्न=The highest element. पर ब्रह्म=The highest Brahma. The Supreme Being. परम वाणी=The highest speech. परम रहस्य=The supreme secret. परम शक्ति=The chief refuge. परम पद=Final beatitude. परम धर्म=Supremely chaste. परम कोटि=The supreme. परमतर=Higher than the highest.

Here ends the one hundred and sixty third chapter on the destruction of Hiraṇyakaśyapa

CHAPTER CLXIV

The Rṣis said —“O Sāta! You have described in detail the glory of Narasimha, now tell us something more in detail about His other glorious works. How did this universe become the golden lotus? What was the nature of Viṣṇu's creation inside the lotus?”—1 2

Sāta said —Vaivasvata Manu was astonished to hear the glory of Narasimha, his eyes expressed great joy and he again asked the Lord —3

Manu said —“O Janārdana! During the Pādma Mahā Kalpa how was the universe first created in the lotus springing from Thy navel when Thou wert reposing in the ocean? Thou art named Padmanabha, how were the Devas and the Seers born first in the lotus springing up in the navel of Viṣṇu? Yogavidāmpate! pray explain the whole of this yoga for I am not sufficiently satisfied by listening to an account of His glory. When did Viṣṇu repose? How long did He remain asleep? What was the length of that period? When did He awake from His sleep? How did He create the universe after awakening? Who were the Prajāpatis at the time of creation? How was created this wonderful eternal creation? On the annihilation of the moving and non moving worlds only a wide expanse of water remains. The Devas, the demons and the men were all destroyed. Fire, air, earth and Ākāśa did not exist, all were extinct. The whole universe seemed a big cave, void as it were. How did then Janārdana rest? What mode did He adopt? That Lord of the great Bhūts, that great form highly energetic, that knower of yoga, that Bhagavān, the best of all the Devas. O knower of Dharma! O Brahman! I wish to hear all this with great devotion. Kindly describe in detail all this to me. Lord! I am very eager to hear about these things”—4 14

Hearing such words of Manu the Lord Matsya said —“O Manu, the flower of the solar race! It is very satisfactory indeed that you feel inclined to hear about the glory of Nārāyaṇa. Hear about it as stated in the Purāṇas and the Vedas and as heard from the Brāhmanas. I shall tell you what Vedavyāsa, the son of Parāśara, illustrious like Bṛhaspati saw, by virtue of his great asceticism in his vision”—15-17

(Veda Vyāsa said —) O Rṣis! There is no one other than me and the chief Rṣis who can comprehend and adequately realize the Highest Nārāyaṇa and I shall tell you as I have been able to form some idea about Him by the help of my limited intellect and from what I have heard about Him. Even Brahmā, the Creator of the Universe is not able to know His essence, Nārāyaṇa is the mystery of all the Vedas, He is what is proved there. He is the mystery of the Mahārṣis, that for which all sacrifices are made, the Tattva of all the seers, the Aim of the Thinkers, and the Hell of the Wicked, the Adhidaiva, the Daiva, the Adhibhūta, and the highest wisdom of the ideal Rṣis. He is the Yajña as described in the Vedas. Tapas as described by the poets, He is the Doer, He is the Agent, He is the Buddha, He is mind, He is Kṣetrajña. He is Ōṅkara, He is the Puruṣa, the Great Instructor, the Great Governor, and He is the only One, He is the five Prāṇas, He is the Eternal undecaying One. He is Kāla Paṇa (friction), Pakti (awarder of fruits), the seer, and the study of the Vedas, He is this Nārāyaṇa Deva and there is absolutely nothing beyond Him.

He is the Doer of everything. He is the Annihilator of all. He is the Creator of us all. He makes all work. He remains above all things. We are all in quest of Him and we all adore and worship Him.—25-26.

All the narrations, Śrutis, etc., tend towards Him! He is the Universe. He is the Lord of the Universe, Who is also known as Nārāyaṇa. He is Truth and Immortality; He is Eternal, Past, Future and the Present, the Purāṇa-Puruṣa and Brahma."—27-28.

NOTE.—*अविज्ञेय*=The Supreme Lord, *अविज्ञेय*=The highest sacrifice, *अविज्ञेय*=The highest element. *कारक*=Doeer, *स्रोत*=Place of origin. *सुख* *सुख*=An epithet of Viṣṇu.

Here ends the one hundred and sixty-fourth chapter on the creation from the Lotus.

CHAPTER CLXV.

Matsya said:—O Manu! The age of Satyayuga is four thousand divine years. Its twilight is of eight hundred divine years. During that age the four feet of Dharma are complete and there is one part of adharma; the people devoted to their own dharmas are born in that Yuga. All the Brāhmanas are engaged in the pursuit of high class dharma. The Kṣatriyas rule the Empire and are ready to please their subjects; the Vaiśyas take to agriculture, and the Sūdras render menial service to the three castes. In that age, truth, cleanliness, and dharma increased and every one followed and propagated the dharma practised by the high castes. King! The people in that age lead such a virtuous life and the low also keep themselves on the track of their dharma.—1-5.

The Tretā age lasts for a period of three thousand divine years and its twilight is of six hundred years duration. Two pādas of adharma exist during that age and there are only three pādas of dharma. There is truth and Satvaguna in that dharma. The castes become vitiated with regard to their functions in that age and the disturbance weakens the Varnas. This is the cycle of Tretā age, now I shall describe Dvāpara and hear about it —6-9:

O Manu! the age of Dvāpara is two thousand divine years and its evening is of four hundred years. In that age, all the beings are stupefied by Rajoguna and are jealous and mean. Dharma exists only twofold and adharma is threefold. In Kaliyuga, the twofold dharma becomes extinct by and by. The Brāhmanas lose their spirit and become lukewarm in their duties at the close of Dvāpara and the fasts and vows become abandoned —10-13.

Kaliyuga remains for a thousand divine years and its evening lasts for a couple of centuries. There are four feet of adharma during that age and dharma consists of only one. Men are overpowered by Tamoguna; and they become sensuous during that age. The people of Kaliyuga are full of vanity and egoism and do not feel any love towards Jivas. None of them is predominant with Satvaguna. None is truthful. The Brāhmanas become athiests, conceited, void of attachment and follow the duties of the Sūdras. During Kaliyuga the āśramas are upset and at the end of the age, the Varnas also become mixed.—14-18.

The period of the aforementioned four yugas is 12,000 years, when that period elapses it makes one day of Brahmā. On the lapse of Brahmā's one day, Īśvara feels inclined to annihilate the creation on finding it apathetic. He destroys all the Devas including Brahmā, the demons, the Yakshas, the birds, the Gandharvas, the nymphs, the serpents, the mountains, the rivers, the creatures like scorpions, etc., and various kinds of insects. He also destroys the five elements—19-23.

The destruction of the universe starts like that when Viṣṇu in the shape of the Sun absorbs the eyes of all the beings, dries up everything in the form of wind, consumes every thing in the form of fire and sends forth heavy rain in the form of clouds—24.

Here ends the one hundred and sixty-fifth chapter on the creation from the lotus.

CHAPTER CLXVI.

Matsya said.—Nārāyaṇa, of Satva guna, in the form of the Sun absorbs the ocean by His piercing rays. After drying up the ocean He also similarly dries up rivers, wells, tanks and the mountains by His rays. Then He penetrates the lower regions and dries up the moisture there and afterwards He dries up all the moisture produced by filth, secreta, saliva, etc., that exist in the bodies of all beings. Later on the Lord in the form of the wind shivers everything and draws in all the airs such as Prāṇa, Apāna, Śamāna, etc. The Devas, and all the elements, are annihilated—1-6.

The organ of smell, and the body become dissolved in earth. The organ of taste, and relish merge into water and the organ of vision, the power of seeing and forms dissolve into fire. The organ of touch, Prāṇa, and activities all mingle in air. Sound, the organ of hearing and sky dissolve in Ākāśa.—7-8.

The Lord destroys the whole structure of the universe in a moment when the minds, intellects and souls of all the beings get into Viṣṇu. Afterwards by virtue of the blowing wind, the trees and branches rub against each other and a big fire crops up and consumes everything. This fire is named samvartaka fire. This fire reduces everything to ashes during that period of annihilation. It consumes all the mountains, trees, bowers, creepers, reeds, vimāpas, divine cities and all the resting places. Viṣṇu, after consuming all the universe, quenches the fire with continuous downpour, divine rain and ghee at the end of the age. The land then becomes full of auspicious water sweet like milk. It spreads all over the landscape and no living creature exists—9-17.

Every being is destroyed, all the great essences merge in the body of Viṣṇu. The Sun, the wind and the space becoming subtler disappear. The whole universe exists in a very subtle state. At that time, Viṣṇu drying up the oceans and the being therein by His glory reposes all by Himself. He sleeps in that wide expanse of water for many thousands of yugas when none can comprehend the Avyakta Viṣṇu.—18-21

None can know at that time His manifested or unmanifested state; who is that Purusottama? What yoga He resorts to? Why does He resort to yoga? What for and how long does He remain in that water and what shall He do in future? No one can fathom all these truths. He is not seer, nor goer, nor knower, nor remains with any body. He alone knows about His ownself or His desires. No one knows anything of Him. After thus absorbing within His body, earth, water, fire, air, ether, the creator Brahmā and the Great Muni, He goes to great sleep—22 24

Here ends the one hundred and sixty sixth chapter on the creation from the lotus

CHAPTER CLXVII

Matsya said —When there is one vast expanse of water, Lord Viṣṇu covers the earth with water and sleeps on it in the form of a swan (Hamsa). One who thus sleeps in midst of this mass of waters and Rajas is known as the undecaying mighty armed Purūṣa named Brahmā. That Lord Viṣṇu dispels the Tamoguna by His glory and infuses the mind with Sattvagunas. This is the real supreme truth, and His true Jñānmūrti (true knowledge). He is the goal of the Upanisadas and the mystery of the Aranyakas. He is the Yajnapuruṣa (the sacrificial Lord), He is next to Him and He is again the Highest excellent person (parama purusottama) — 1 5

The Ritwika Brāhmanas who perform and direct the performance of the sacrifices were first born of Viṣṇu. He created Brahmā first from His mouth, and then from His arms He created Udgatā, Sāmaga, Hotā, and Adhvaryu (the sacrificial priests). From His back came Mitravaruna, Brahmanāchihamsi, Prastotā, and Prati Prastotā. The Pratihartā and the Potā Brahmanas were produced from the stomach, Achāvākas and Neṣṭas were born from his thighs, Agnidhry Brāhmapas from His hands, Subrahmanya Brāhmanas from His knees, the Unnetā and Jātuna Brāhmanas were born from His feet. Thus the Lord created sixteen excellent priests who performed the functions of all the sacrifices. Lord Viṣṇu, the very incarnation of the Vedas, rests in sacrifices. The Vedas along with the six aṅgas which dictate karmas are also this Supreme Puruṣa and nothing else — 6-12

I shall tell you the wonderful scene beheld by the sage Mārkaṇḍeya at the time of Lord Viṣṇu's repose in the vast speck of water all by Himself. Swallowed up by Lord Viṣṇu, the sage Mārkaṇḍeya remained within His belly by His glory for many thousands of years and began to wander about there. There he made pilgrimages to many places; and he saw the sacred places, the holy hermitages, and the divine realms. He also beheld the wonderful countries, empires, various kinds of cities, etc. Then the sage devoted himself to meditation, to the performance of sacrifices, Japams and Homas, and asceticism by virtue of which he slowly came out of Viṣṇu's mouth. He did not know at all when he entered in His belly or when he came out of His mouth. This was due to Lord's Māyā. He saw the whole universe under the cover of Tamoguna

and that vast expanse of water. He was afraid. The sage was then bewildered and lost all hopes of life. On seeing Viṣṇu he seemed to have remembered Nārāyaṇa and became glad. He became astonished and standing in that vast expanse of water did not know whether he was dreaming or deluded —13-20

He said to himself "What wonders have I seen! surely this universe would not be so much fraught with troubles." With such thoughts the sage saw that there was no Sun, Moon, wind, mountain nor earth. What world was that? While he was thinking thus he saw a man sleeping, and floating like a mountain as if a cloud, half submerged on that water. He was brilliant like the Sun and even in that night He was luminous by His own splendour as if He was awake. No sooner the Muni Mārkaṇḍeya came to know who He was, then he immediately went again into His belly —21-25

Getting inside the belly of the Lord, Mārkaṇḍeya thought of what he had seen outside as a dream, and like before went to many sacred places full of many hermitages and having many pools and streamlets flowing in them —26-27

He also saw many people performing various sacrifices and hundreds of Brāhmanas. The Brahmanas were all pursuing the highest path of duty and he also found the four orders well established. In that way, the great sage Mārkaṇḍeya passed a divine century within Viṣṇu. But he could not find the end of the belly of Nārāyaṇa —28-30

NOTE.—All this is allegorical. It simply means that at the time of the dissolution of the universe everything becomes extinct, only the Lord remains with everything absorbed within Himself and at the recreation of the universe, He gives birth to one after the other till the universe becomes complete.

Then after sometime coming out of Viṣṇu's mouth, the sage saw a boy sleeping on the branch of a banyan tree. He was seen playing all by himself without any anxiety in the universe bereft of creation. The sky was covered with mist and the down below was a vast expanse of water. There were no beings nor lives there. The sage was much surprised and tried, out of curiosity, to see the boy satisfactorily, but could not look at Him on account of His dazzling brilliancy. Then he thought to himself while floating on the water, I undoubtedly saw him before, but am doubtful as I might be deluded by Deva Māyā. Then being amazed and struck with horror, the sage approached that boy swimming in the water. Then the Lord, in the form of that young boy, thundered to Mārkaṇḍeya "Son Mārkaṇḍeya! do not be afraid! Come near me." Hearing those words the tired sage said —31-37

"Who is it that despising my asceticism summons me by name? Who is despising my age of a thousand divine years? Even if you are Devas you ought not to behave with me in this way, Brāhmā even calls me longlived. Who is it that after practising rigid penances and leaving all hopes of life courts his destruction by addressing me by my name? —38-40

When Mārkaṇḍeya finished his wrathful speech, the Lord Madhusūdana said —"Son! I am Parānapuruṣa Your progenitor. Why do you not come to me? I am your father, Your Guru. In former times

your father the sage Aṅgīrasa adored Me with great devotion and asceticism with the intention of begetting a son. Then, at the close of his asceticism, he sought a most illustrious son which boon I granted and by virtue of the same he was blessed with you as a son. O, Mārkaṇḍeya who can by his Yogic power see me dabbling like a boy at a period like this, unless He is blessed by me? —41 45

Afterwards, the great ascetic the longlived sage Markandeya with folded hands and with eyes struck with wonder most devoutfully saluted Lord Viṣṇu after reciting his name and Gotra —46 47

Mārkaṇḍeya said —“O Sinless one! I am eager to know Thy this Māyā in truth. Thou art reposing in this expanse of water. Thou art in the form of a boy. By what name art Thou known in this universe? Thou must be a very great soul, indeed else who can remain in this state? —48 49

Śrī Bhagavāna said —“O Brāhmaṇa! I am Nārāyaṇa. I am the Creator and Destroyer of all. I am known as Ananta Sahasraśīrṣa, Sesa &c in the Vedas. I am that golden Person illustrious like the Sun. I am Brāhmamāyā yajña among the sacrifices. I am Agni carrying oblations. I am the father of waters. I am Indra in his place. I am the Parivatsara of the years. I am the yogi, the cycle and the end of the cycle. I am present in all the beings including the Devas. I am the Śeṣa among the serpents and the Garuda among the birds. I am the end of all in the shape of Dharmarāja. I am the dharma of all the Āśramas. I am the asceticism of all the dwellers in the hermitages. I am the divine river. I am the milk ocean Kṛtrodā. I am the supreme truth. I am Prajāpati. I am the Sāṅkhya and Yoga. I am the highest place the sacrifice, the Presiding Deity over learning. I am the Sun, the wind, the earth, the sky, the water, the ocean, the stars, the directions, the years, the moon, the clouds, I sleep in the milk ocean. I am the conflagration fire in the salt ocean. I drink up all the Havīs in the form of waters by means of samvartaka fire. I am the Pūrāṇa Purāṇa. I am the Creator of the past, futuro and the present. Brāhmaṇa! whatever you see or hear about or think about, I am all those. I created this universe before and I am creating it now. Mārkaṇḍeya! I create this whole universe at the end of each yuga and then support it. Hear about my dharmas by joyfully entering within My belly. Brāhma along with the Tṛiśis and the Devas rests in My body. I am the Avyakta Yoga again I am Vyakta, the enemy of the demons. You attend to me. I am the one lettered mantra and again the three lettered mantra. I give dharma artha, kāma, and again I am the giver of Muktī. I am the giver of salvation. I am ‘Om’ the symbol of the sacred Trinity. —51 65

When Lord Viṣṇu thus spoke to that sage. He suddenly swallowed the sage. Then the sage rested there in His belly in peace and was desirous of hearing about the truth of eternal Viṣṇu. He heard the sound ‘Haṃsa’ there thus —I am known as the eternal Haṃsa. It is I that remain in this great ocean bereft of the Sun and Moon and remain at slowly and again create the world by assuming various bodies —66

Here ends the one hundred and sixty seventh chapter on the creation from the lotus

CHAPTER CLXVIII

Matsya said —That High Soul living in water began to practise asceticism there. Since then, the species of aquatic animals began to appear. Then that highly powerful Soul wanted to create worlds and thought of the universe that is made up of five elements. In course of that conception, that ocean, void of air and space, became disturbed and by that disturbance the womb of the subtle universe was created, which being again agitated, begot small subtle holes and sound and it gave birth to air which found space and thus expanded —1 5

When wind appeared, there arose waves in the ocean, and when the waters of the ocean became agitated, the great Vaisvânara fire appeared. This fire dried up the waters. By the loss of water there was an expansion of the space in the small holes and the firmament appeared, then the water, born of the fire of the Lord, became tasteful like nectar. The space in the holes created the sky out of which came forth the wind and by their concussion, fire was produced. Then the Lord thought of Brahmâ and various other things for the creation of the cosmos —6 10

The Lord selects, out of the Jivas on the earth, a qualified one for the post of Brahmâ for the creation of the cosmos after the expiry of one thousand Mahâyugas (a Mahâyuga consists of four yugas). He who is a pure Soul, endowed with the powers of asceticism and highest knowledge, with the yogic powers and equipped with all the Aśvâryas (the powers and highest excellencies) who is established in his self and purified by many births, is made such a Brahmâ. In that great ocean, the great place of pilgrimage, the infallible Hari, the creator of all the worlds, plays for some time and brings forth out of his navel a wonderful lotus of a thousand petals shining like the sun. That beautiful lotus, looking like the hairs of that High Soul was brilliant like fire and bright like the autumnal sun. That lotus of extravagant beauty began to shine —11 16

Here ends the one hundred and sixty-eighth chapter on the creation from the lotus

CHAPTER CLXIX

Matsya said —Afterwards Viṣṇu, out of that golden lotus begot Brahmâ the Creator of the Universe. The lotus was many yojanas wide, endowed with the qualities of the earth, full of all Gunas and all Tejas and of a golden colour. Brahmâ was highly energetic, the Greatest Yogi and the Creator of all the worlds —1 2

The learned describe the very same lotus as the *terra firma*, the Mahârṣis call it the lotus born of Narayana. Rasâ, also known as Padmâ Devi, is the earth. The weighty portions of the lotus are the mountains —3 4

The mountains Himavâna, Sumeru, Nila, Nisadha, Kailâsa, Muñja, Vanta, Gandhamâdana, Punya, Śikhara, Mandarâchala, Udayâchala, Pūṇjara, Vindhyâchala, are the rendezvous of the groups of the Devas, Siddhas, Mahâtmas and the pious —5 7

The countries within these mountains form the Jambûdvîpa. The best distinguishing feature of Jambûdvîpa is the performance of a great many sacrifices there —8

The nectarlike streams of these mountains give birth to many rivers which form places of hundreds of pilgrimages —9

The numerous ores, with which the mountains are full, are the best part of the lotus, and the Mlechchha countries in the impassible mountains form on the petals of the lotus. The lower portions of the petals form the habitations of the demons, serpents and birds —10 12

The oceans near the residences of the demons are the sap of the lotus where the great sinners are drowned —13

Round the lotus shaped earth exist four oceans on the four sides. By the mere contemplation of Nārāyaṇa, this lotus shaped earth appears in existence. So this springing up of the earth is termed Puskara. Consequently lotus is called Puskara and for the same reason the high seers have enjoined the use of drawing the lotus before the performance of any sacrifice —14 16

In this way, Lord Viṣṇu has created the universe with mountains, rivers, lakes. Afterwards the infinitely powerful Viṣṇu again begins to sleep in that great ocean —17 18

Here ends the one hundred and sixty ninth chapter on the creation from the lotus

CHAPTER CLXX

Matsya said —When Brahmā was practising austerities in the lotus, the great Asura Madhu appeared to cause him obstacles and the Asura Kriṭabha full of Ityoguna also put on his appearance. They full of Ityoguna and Tinoguna began to torment the universe. Wearing fine dress, having white, pointed and fearful teeth, adorned with coronets, armlets, those most valiant Asuras with bloodshot eyes, bloated chest, mighty arms, gigantic like the mountains, shining like the clouds, with faces like the sun, holding clubs like lightning, agitating the ocean with their feet, made an attempt to arouse Viṣṇu from His sleep —1 6

They, traversing through that lotus, saw the four faced Brahmā, who was the best of the yogis, and who had a bright body —7

Brahmā as directed by Nārāyaṇa was carrying on the work of the creation of the universe by His mental power. He was creating the people, the Devas, the demons, the Yakṣas, the Rṁṁs the Mānasas, Ityṁs, in course of which both the demons, wishing their death and agitated with anger, addressed the following sullen words to Brahmā —8-9

"O, lotus born one! wearing white coronet and white dress, having four heads, void of grief! How are you sitting here quietly? Get out of it and fight with us, we are very powerful and if you cannot face us, then speak, Who is your Creator? Who has located you here? Who is your protector? And what is your name?" —10-12

Brahmā replied —“ You ought to know the name, deeds and means of that one Supreme Being who is adored by the whole universe, who has thousands of eyes and who is the unit I see you are two, I wish to know your names and your object, what do you do ? ”—13

Madhu Kaiṭabha said —“ O wise one ! there is none superior to us in the universe We envelope the universe with Rajo and Tamogunas We are full of Rajo and Tamogunas. The Risis cannot transcend us We are inviolable we enshroud the dharma and nature of all the beings Consequently, we cannot be overpowered by any being The whole universe trembles with our fear We are the givers of artha, kâma and svarga in course of the sacrifices during each Yuga Those who attain comfort, self, happiness and fame, always adore us We are happiness, pleasure, beauty, fame and every other thing what can be desired --14 17

Brahmā spoke —“ I have acquired Yoga with great practice and am full of satvaguṇa, but the Supreme Being, the incarnate of Sattva, the great controller, the author of satva rajasa and tamas guṇas, the Creator of the universe who only begets satva bhūtas, will destroy you ”—18-20

At that time the powerful Viṣṇu stretched his arms by His Mâyâ while asleep and both the demons were caught and drawn in and they looked like two monstrous birds hanging on His hands —21 22

Then both the Asuras saluted Viṣṇu and said “ we know Thee to be the Great cause of the universe Thou art Puruṣottama, protect us We are ignorant Thou art the image of sattvaguna. We have come to see Thee Deva ! Thy sight is not fruitless We are eager to seek a boon from Thee, and we salute Thee ”—23-25

Śrī Bhagavāna spoke —“ What for do you seek a boon ? You have completed your lives Do you wish to live longer ? ”—26 27

Madhu Kaiṭabha said —“ Deva ! let our death be at your hands, at such a place where others did not before experience their deaths Grant us this boon ? ”—28

Śrī Bhagavāna said —“ I speak this truly that both of you will be born great in the future age Do not be doubtful about this —29

Having said so the Lord killed under His thighs both the demons who were the originators of Raja and Tamogunas —30

Here ends the one hundred and seventieth chapter on killing of Madhu and Kaiṭabha in the creation from the lotus

CHAPTER CLXXI

↳ Matsya said —The highly energetic Brahmā, the chief of the knowers of Brahmā, with His arms uplifted, began to practise severe austerities within the above mentioned lotus Driving away all darkness with His lustre, He shone forth like the Sun Afterwards Viṣṇu, in another assumed form of a Yogâchârya, appeared before Brahmā as the Spiritual guide The sage Kapila—the great Preceptor of Sâṅkhya—also appeared along with Him Both of them went to Brahmā singing His praises Afterwards

both the Professors of the Supreme knowledge and adored by the Rishis spoke to Brahmā of immeasurable lustre, thus —It is Brahmā who resides embracing the whole universe, who is tied fast with the knowledge of Brahmā and self, and who is worshipped by the three worlds, that is the Creator of all the Bhūtas, when the latter absorbed in His contemplation hearing their words, created by His yogic power, the three realms on the basis of the Brahmā Śāstrī. Brahmā created a son from His desire who immediately on being born, went to Him and said "In what way shall I assist you? —10

Brahmā said —"O highly intelligent one! Do as Nārāyaṇa, the Brahmā incarnate and the Muni Kapila instruct you"—10

Then that son of Brahmā stood with folded hands before those Brāhmanas and said "Give me orders what to do —11

Bhagavan said —"Think of what is Truth Eternal and emancipation. What is said to be true and undecaying is of eighteen varieties. What is true, that is Highest, follow that —12

Hearing those words that son of Brahmā, went to the north where helped by His intellect He attained, by degrees, Brahminhood —13

Then Brahmā created Bhuvaṛa second son from His mind who also asked Him what assistance he could render Him. Brahmā told him to follow what the two Preceptors said and by their command he went down to the earth and began to study the Vedas from them. In time he attained the highest position. Brahmā again created His third son Bhūr-bhūvah—the knower of Śākhya—in the same manner, who also with the directions of Brahmā went to the two Preceptors and obtaining knowledge, acquired the highest position like his two elder brothers —14 18

Then the conditions of the three sons of Brahmā are described. Nārāyaṇa and Kapila both returned to their abodes after taking with them the three sons of Brahmā —19

Brahmā commenced again His rigid penances after Nārāyaṇa and Kapila had left Him. Then Brahmā in course of His practices did not feel any comfort and happiness for those [whom he had created] were single. He created a beautiful woman from His body by virtue of His āpasyā —20 21

She by virtue of Her austerities equalled Brahmā and was gifted with the faculty of the creation of the universe. Brahmā thus engaged in creation first created the three footed Gāyatrī, adored by the Vedas and then the Prajapatis and the oceans —22 23

He also created the Vedas from the same Gayatrī. Then, He created those Prajāpatis who were like Him and through whom this universe and all the beings have been created —24 25

The highly ascetic and the most illustrious son named Viśveśa Dharma was begotten first who was followed by other sons named, Dakṣa, Marichi, Atri, Pulastya, Pulaha, Kratu, Vasista, Gautama, Bhrigu, Aṅgira and Manu. The highly wonderful Rishis have followed thirteen paths of dharma —26 28

The twelve daughters viz —Aditi, Diti, Danu, Kalā, Anāyu, Simhikā,

Muni, Tāmrā, Krodhā, Surasā, Vinatā, and Kadrū were born of Dakṣa. The sage Marichi produced Kaśyapa from his lustre and Dakṣa gave his twelve daughters in marriage to Kaśyapa and gave twenty-seven daughters, that is, the twenty-seven asterisms beginning with Rohini, to the Moon. Brahmā created the five maids named Lakṣmī, Marutvatī, Sādhya, Viśveśā, and Sarasvatī who were married to Dharmarāja: the Consort of Brahmā of great beauty and having the form of Kāma, stood before Her Lord as Surabhi, when He with the view of producing cows for the benefit of the world enjoyed in Her company when she gave birth to many smoke coloured progeny of huge bodies.—29-36.

All those sons, dark like the night and sombre like the evening clouds, began to cry and despise Brahmā; and in consequence of their crying and running away, they were named Rudras. They are:—Nirṛiti, Sambhu, Aparājita Mrigavyādha, Kapardī, Dahana, Khara, Abhirabradhnya, Kapālī, Prīṅgala, and the most illustrious Senāni, these are the eleven Rudras. Yogaiśvari cow was also born of that Surabhi cow as well as the lower animals, goats, swans, high class drugs. Dharma produced Kāma from Lakṣmī, the Sādhya Devas were born of the lady of the same name Sādhya—37-42.

Bhava, Prabhava, Īśa, Asurahantā, Aruṇa, Āruni, Viśvāvasu, Bala, Dhruva, Havisya, Vitana, Vidhāna, Samita, Vatsara, Bhūti, and Suparvā were all born of Sādhya through Dharma; and, similarly, the Devi Sudevī gave birth to the eight Vasus, viz.—Dhara, Dhruva, Viśvāvasu, Soma, Āpa, Yama, Vāyu, and Nirṛiti. It is also heard that dharma begot from Viśvā the Viśvedevas.—43-48.

Viśveśā gave birth to the mighty armed Dakṣa, Puskaravana, Chākṣa, Manu, Madhu, Mahoraga, Vibhrāntakavapuh, Vāla, Viskambha, and Garuḍa, illustrious like the Sun. Marudvatī gave birth to the Marut devas.—49-51.

Agni, Chakṣu, Ravi, Jyoti, Savitra, Mitra, Amara, Saravristi, Sukarsa, Virāt, Vati, Viśvāvasu, Mati, Advamitra, Chitrarāsmi, Niśadhana, Hāyanta, Baraba, Mandapannaga, Brihanta, Brihadrūpa, and Pūtanānuga are the Maruts. Aditi Devi gave birth to the twelve Ādityas from Kaśyapa.—52-55.

They are Indra, Viṣṇu, Bhaga, Tvastā, Varuṇa, Aryama, Ravi, Pūṣa, Mitra, Dhānada, Dhātā, Parajanya. These are the best of the dwellers in Heaven. Āditya begot from Sarasvatī two sons who were gifted with highest attributes and were great ascetics. Danu gave birth to Dānavas and Diti brought forth the Daityas.—56-58.

Kāla gave birth to Kālakeya Asuras. Anāyusā gave birth to fearful diseases. Sūbhikā begot Grahas; Munis gave birth to the Gandharvas, Tāmrā was the mother of the Apsaras, Krodha gave birth to the Piśāchas, Yakṣas and the Rākṣasas.—59-61.

Surabhi begot quadrupeds and cows; Vinatā produced Garuḍa and other birds.—62.

Kadrū was the mother of the mountains and the serpents, and in such a way the universe multiplied.—63.

O King ! In such a way the lotus Pushkara was produced by Viṣṇu and the creation emanating from it is known as Padmaṁsarikā. I have thus described the glory of the Lord Viṣṇu—the Purāṇapuruṣa—before you, and the Rṣis, all pray to Viṣṇu the Prime cause of all —64 65

One who hears this Purāṇa, specially on the days of the festivals, goes to heaven after enjoying all the best comforts in the world —66

One who pleases Lord Śrīkṛṣṇa by sight, words, and mind is shown kindness also by the Lord —67

And, as fruits (of devotion), Kings acquire Kingdoms, poor men get riches, a man of short life gets longevity and people desirous of sons are blessed with sons —68

Devotion to Viṣṇu begets the benefit of sacrifices and of the reading of the Vedas, all desires and the benefits of asceticism, various kinds of riches and other virtues —69

He attains what he desires King ! one who listens to the glory of the lotus, forsaking everything, never gets any pain. Such is the description of the lotus creation which I have described to you as narrated by Vedavyāsa and the Śrutis —70-71

*Here ends the one hundred and seventy first chapter on the
creation from the lotus*

CHAPTER CLXXII

Matsya said —Now hear how Viṣṇu attained Viṣṇuhood in Satya-yuga, how he attained Vaiṣṇuṭha amongst the Devas, and how he attained Kṛṣṇahood amongst the human beings. The deeds of the Lord are indeed impervious, king ! now hear about the past and the future manifestations of Viṣṇu —1 2

The mystic Viṣṇu is known as Nārāyaṇa through discernable manifestation. He is also called Anant ātmā and Avināśī Prabhu. When the eternal Hari became engaged in the form of Nārāyaṇa in creation, He manifested Himself as Brahmā, Vāyu, Soma, Indra, Dharma, Brihaspati, Sukra etc., Viṣṇu was also born as the son of Aditi in consequence of which He is also called Upendra, the younger brother of Indra. He manifested Himself to destroy the enemies of the Devas such as the demons, the Daityas, the Rākṣasas —3 6

The Supreme Spirit Nārāyaṇa first became the Pradhānātmā and created Brahmā and the latter created the worthy Prajāpatis in the previous kalpas who contributed to the great multiplication of the men and other beings. The eternal Akhanda Brahma was divided by the Prajāpatis in many parts. The doings of Viṣṇu have been thus described. Now listen to His mundane glory —7 9

When Viṭrāsura had been killed in the Satya-yuga, the Tarakāmaya war renowned in all the three realms took place, in course of which the demons showed marked valour and began to destroy the groups of the Devas, the Yaksas and the Rākṣasas —10 11

The Devas and the Rikṣas acknowledging themselves vanquished, went to seek the help of the Lord Nārāyaṇa, whilst those demons, burning like cinders, after eclipsing the Sun, the Moon, the clouds and other stars began to spread in the sky. The clouds, highly charged with electricity, began to thunder and rain when all the seven kinds of winds began to blow. At that time the deafening din created by thunder, rain and wind was most fearful, and it appeared as if the whole firmament was going to be consumed. Thousands of meteors began to fall. The Divine chariots also fell down on the ground after being tossed in the heavens. It looked as if the annihilation of the universe was in progress. In course of that terrible, calamity the lustre from every one's face was gone. It was pitch dark, and the ten directions were under cover of dense darkness—12-18

The Goddess Kālī wandered about in the sky, when even the Sun was entirely covered with the massive folds of darkness. At that time, Lord Viṣṇu dispelling the huge piles of darkness by His arms, shone forth with His glory and His blue appearance—19-20

The Lord shone like the sombre clouds, soot and the mountains, His body looked like cloud and collyrium. Even the hair (on his body) looked like clouds, by His lustre and appearance He looked like a blue mountain. He was dressed in yellow and wearing ornaments glowing like burnished gold, His complexion resembling the colour of the smoke arising at the time of the destruction of the universe, He had four arms, hence, His shoulders looked more yellow. His shoulders were broad, wearing a dardim, armed with high class weapons bright as Heavens majestic like the mountain, having serpentlike arrows in His quiver, and Nandaka axe and Śakti, holding conch, quort, club and the lotus, He looked like a mighty mountain, Forgiveness is the base whereof, Prosperity its tree, the Śraṅgī bow is its peak—22-25

The celestial ladies formed its leaves and various chariots, trees and rainwater, its oozings and in such a way, it became the illuminator of all the realms and the source of rejoice to all—26

Knowledge and egoism formed its essence, the chief elements formed its sprouts. The numerous variegations were the leaves, the stars and planets formed the flowers the world of the demons formed the trunk of the tree. The Viṣṇu mountain thus appeared in the world—27-28

It looked like a huge reservoir resembling the ocean resting on the Itā-tala. It was covered with the massive network, even difficult for the lion to seek his rescue and adorned with birds, animals and various beings thus conducing to the common welfare of all the Lokas. Adorned with the aroma of modesty and wealth the unspeakable enflows Bhāva (feelings) formed the waters thereof. The manifested Abhākāra formed the froth, the planets and stars formed the bubbles—29-30

The elements were the crests the asterisms were the bubbles, the Vāṁśas were the birds it was agitated by the clouds. All the men and beings were its fish, the rows of mountains formed the conches, the three gūṇas were its life, the regions were its alligators fishes etc. the waters were its creepers and saplings, the snakes were its trees and the twelve Sūras were its great pillars. The eleven Pādmas were its cities, the eight

Vasus, its mountains; the Sandhyas formed its waves; and birds formed the air thereof. The demons were the crocodiles. The Yakṣas and the serpents were the huge fishes, Brahmā was the supreme valour, the women were the gems, Śrī, Kīrti, Kānti and Lakṣmī were the rivers. The Yogas and the great festival occasions found their origin and end in Him. The Devas became consoled at the sight of such a Nārāyaṇa.—31-36.

Then Nārāyaṇa, looking like such a vast ocean, the Lord of the Devas, the Giver of the boons, the Most Clement on the devotees, the Giver of peace, seated in a chariot streaming with the banner with the symbol of Garuḍa, became visible in the firmament.—37-38.

In other words, the stars, the Moon, the Sun, gleaming like the Mount Sumeru bedecked with the starry flowers, the Dispeller of fear, seated in an excellent divine chariot, the Lord Viṣṇu was visible to Indra and the other Devas on the aerial track.—39-41.

Seeing Him, all the Devas with folded hands shouted out victory, took His refuge, and explained to Him the whole situation; when the Lord determined to put an end to all the demons in the war and said to the Devas:—"Devas! be calm and do not fear. I shall now conquer all the demons and you shall possess the Empire of the three realms." Being pleased with such nectar-like words of the truthful Lord, the Devas returned to Their regions, and after that all the darkness was dispelled and the clouds were dispersed. Pleasant wind began to blow, calm reigned in each direction, and all the stars, regaining their brilliance, began to circumbulate the Moon. The celestial fight of the planets ceased, the oceans became calm, the dust storms subsided, and peace in all the realms was restored. The roads became clear and the threefold Devas looked bright and cheerful. The agitation from the rivers disappeared, the devotees came to their senses, the hearts and senses of the townsmen became jolly. Mahārṣis started the chanting of the Vedic hymns loudly, without any sorrow or grief, and the fire began to accept the sacrificial offerings. The Universe became peaceful, and the Dharmas were again established. All the beings became elated, and all the Devas hearing the resolution of the Lord Viṣṇu to destroy the demons, became highly delighted.—42-51.

*Here ends the one hundred and seventy-second chapter on
Tārakamaya fight.*

CHAPTER CLXXIII.

Matsya said:—The demons hearing those fearful words of Viṣṇu made great preparations, and left no stone unturned to gain the battle. At that time, the demon Maya took his seat in an imposing golden chariot, measuring 1,200 cubits, gliding on four huge wheels, its extensive yoke jingling with little bells and covered with the tigerskin, with birds worked out in precious stones, full of various weapons, rumbling like the thunder of clouds, decorated with lofty turrets touching the sky, teeming with clubs, plaited with gold, streaming the golden banner shining like

the Sun, and the Mount Mandarâchala, painted black like the snake and tiger spots, drawn by gigantic bears, the breaker of the enemy's chariots. Seated in such a majestic chariot the valiant demon looked like the sun rising on Mandarâchala.—1-8.

Târakâsura seated himself in a lofty chariot of gold, looking like a mountain and making terrible noise, having its motion unimpeded, which was plaited with iron, having wheels of the same metal, dispelling darkness by their glitter, rumbling like the clouds, decorated with massive net work of iron over the windows, full of clubs, spears, nooses, axes etc., all made of iron, yoked by a thousand asses, and shining like another mountain Mandara from a distance.—9-13.

The demon Virochana came furious with anger, armed with a club, looking like the Mount Acbala in that army. The demon Hayagrîva came in his own chariot, with a following of thousands of demons and chariots. The demon Varâha, immensely extensive in bulk, with his bow drawn measuring thousand kiskus, came to the field like a mountain pushing on his chariot. The demon Khara came charged with great conceit and wrath, his lips and eyes throbbing.—14-17.

The valiant demon Tvaṣṭâ, riding on a chariot drawn by eight elephants, went round the army to see that all the phalanxes of the demons were ready. Viprachitti's son, the demon Śveta, also came with his white earrings, Ariṣṭa, the son of Bali, came armed with rocks, and began to use them as missiles.—18-20.

The demon Kâsora came with his fresh energy and looked like the sun in the midst of dark clouds. And so did many other demons, wearing armours. The demon Lamba, fully bedecked with hanging pendants, shone forth like the Sun, through the mist in his army. Râhu also came biting his lips, gnashing his teeth and with eyes disturbed with anger.—21-23.

Râhu stood before all the demons smiling and many other demons came riding on horses, several others came riding on elephants.—24.

Many came riding on the lions, sheep, bears, mules, camels, boars, several ferocious looking demons came on foot. At that time, the demons with only one or half a leg, in their eagerness for war, began to dance and began to terrify the Devas, shewing their hands and holding clubs, parighas, stones, maṣalas and other terrible weapons in their hands. Several roared like happy lions, and came waving their arms with glee.—27.

Those demons armed with clubs, Pâśa, Prâśa, Parigha, Tomara, Ankusa, Pattisa, Sataghna, Satadhâras, Gandasacras, iron Parighas, discus, etc, began to cheer up their own armies.—28-30.

Thus the demon army, full of conceit and perseverance, looked furious like clouds, and assembled before the Devas. The thousands of the infuriated demons looked shining like the wind, fire, mountain, water and clouds, and became mad for war.—31-32.

*Here ends the one hundred and seventy-third chapter in the
Târakamaya battle.*

CHAPTER CLXXIV

Matsya said —O son of the Sun ! You have heard about the force of the demons, now hear about the strength of the army of the Devas. The twelve Ādityas, the eight Vasus, the eleven Rudras, the two Aśvinikūmāras wearing their armours and followed by their men, appeared in the field. The thousand eyed Indra—the lord of all the Devas—came on his great chariot, and marched himself before the Devas, to kill the enemy of the Devas. His chariot was also placed in the centre of the army. Indra then took his seat in that illustrious chariot going swiftly like Garuda, gliding on beautiful wheels, inlaid with gold and gems, containing his famous weapons, such as thunderbolt, etc., surrounded by the Devas, the Yakṣas and the Gandharvas, adored by the Brahmṛṣis, conjoint with lightening clouds, going at their will. At that time, he was adored by the Brahmanas. Riding on such a chariot when India goes round the earth, the sacrificial priests chant various hymns to him —17

Various kinds of music were played in the heaven, hundreds of nymphs began to dance. In their midst the chariot looked beautiful like the rising Sun on the Udayāchala mount. It was drawn by a thousand horses, swift like the mind and wind. At that time, the chariot controlled by Mātali looked handsome like the Mount Sumeru illumined by the Sun. Dharmarāja came armed with his formidable club, and took his stand in the army of the Devas, causing terror to the demons by his roars —8-11

The handsome Varuna also appeared in the field, along with the four oceans, serpents lashing their tongues, wearing garlands and jewelled ornaments, armed with his deadly noose, riding on the horse shining like the moon beams, dressed in variegated coloured robes, and awaited the hour of war. He then appeared like the oceans agitated with billows. Kuvera, the Lord of the Yakṣas, the Rākṣasas, Kinnaras and the riches, armed with a club, made his appearance seated in his Puṣpaka Vimāna, with Yakṣas, Rākṣasas, Guhyakas and conch shell and lotus etc. His carriers were men —12-18

The Lord Śiva came then riding on a very big bull. Indra took his stand in the east, Dharmarāja in the south, Varuna in the west and Kuvera in the north. The valiant Dikpālas guarded their respective directions as well as the army of the Devas. The God Sun also came in his chariot, drawn by seven swift horses having beautiful reins, moving round the Meru, illumining the Udayāchala and Astāchala mountains, and giving light to all the realms, adorned with many rays, shining with his own lustre, the Lord of the twelve Ādityas thus graced the battlefield —19-23

The demons beheld the Lord Moon who came to the battle, mounted on a chariot drawn by white horses, adorned with white and cool rays, pleasing to the worlds, followed by all the Nakṣatras, the Lord of the Brāhmīnas, the Dispeller of nocturnal darkness, the receptacle of thousands of herbs and nectar, looking like a portion of the universe, and riding on white horses and holding in his hands weapons causing cold —24-27

Vāyu, the creator of fire, the Lord of all, the omnipresent in all the seven tunes and the sounds, the foremost of all the elements, the formless, the easily accessible to heaven, the producer of sound, and five-fold Prāna of all the beings, the life of all, bursting with his own force, also joined the army of the Devas, followed by clouds and caused great pain to the demons by His violence —28 31

The Devas with the Gandharvas and the Vidyādharaśas waved their swords, which looked like serpents that had lately cast off their skin, and thus began to play. The gigantic serpent Lords, infusing their venom, into the arrows of the Devas, made the smaller of their species to bodily merge into the arrows. Many other Devas armed with huge rocks, trees, etc., became ready to hurl them at the demons —32 34

The highly powerful Lord Viśnu, from whose navel sprang the lotus, who assumes the form of fire for the destruction of the world, the eater of the sacrificial oblations the cause of the entire universe, the giver of Peace, armed with the club, also adorned the great field of battle with His garuḍa, like the rising Sun on the Mount Udayāśhala —35 37

Viśnu held his lustrous chakram in His right hand, the discus looked like the rising Sun, as if ready to destroy the enemies —38

He held in His left hand the huge club of a black colour ready to annihilate the enemies, and He held other weapons such as Saranga bow, etc., in His other hands —39

Lord Narayana rode on His illustrious Garuḍa the son of Kaśyapa, eater of snakes, going more swiftly than the wind, agitator of the sky, roaming in the air, looking beautiful with snakes in his mouth, looking like the lofty Mandara mountain after the churning of the ocean, who had shown his valour many times in the fight between the Asuras and the Devas, with his body having the mark of the thunderbolt of Indra hurled on him for stealing nectar, having crest on the head, highly powerful, ornamented with golden ear rings having garments of variegated leaves, looking like a golden mountain, shining with the splendour of the gems on the hood of the snakes that he held in his mouth with his wings looking like clouds with rainbows overspreading the heavens, and with red, yellow and blue banners streaming in the air, of huge body, the brother of Aruna and the best of those who roam in the air. Riding on such a Garuḍa Viśnu made His appearance. The moment Lord Viśnu appeared riding on His mighty Garuḍa, all the Devas and sages followed Him and began to sing His praises with verses, all Mantras — 40-48

Kuvera, Yama, Indra, Dharmarāja and the Moon went ahead of the Lord, illumined by the rays of the Moon, and at the same time Brihaspati blessed all the Devas saying "Let good come to the Devas" and Śukrāchārya blessed also the demons, uttering their welfare —40 50

*Here ends the one hundred and seventy-fourth chapter on
Tārakāmaya fight*

CHAPTER CLXXV

Matsya said —A tremendous battle ensued between the Devas and the demons and every one, eager for victory, took up his arms and stood like a mountain in the battlefield. The haughty warriors, representing the forces of dharma and adharma, respectively, waged a fierce battle, where they displayed both vanity and modesty —1-3

Afterwards the sky was covered with moving chariots, advancing herds of elephants, and warriors leaping with sword in hand. The falling of arrows and clubs, and the twanging bows created a din like the thundering of clouds at the time of the annihilation of the universe, causing a great terror to the creation —4-6

The demons began to hit the Devas by hurling clubs and huge rocks at them, which caused the valiant Devas, eager for victory, a great suffering, and the Devas hurt with the weapons, with their heads powdered with clubs and their chests smashed by the demons, began to vomit blood. The Devas could not do anything when they were entangled in a network of arrows by the demons. Thus overpowered by the demons they could not do anything. They could not use their arms and appeared like the dead acknowledging themselves beaten by their foe —7-11

Seeing that, the thousand eyed Indra dispelled those huge piles of dreadful arrows by his thunderbolt and effected his entrance in the ranks of the demons. Devastating the army of the demons, he created darkness by letting out his Tamas astra when the demons could not see one another. The Devas became freed of the Māyā of the Demons which Indra drove away by his lustre, and then they began to kill the demons with great caution. Then the demons of bluish haze began to fall down like mountains with their wings severed —12-16

When the demons began to be annihilated in great numbers, Maya spread the Māyā of Urvā and dispelled the darkness, and created fearful fire like the one that prevails at the time of the destruction of the world, which started the devastation of the Devas whilst the demons again took up a firm stand. The Devas seriously belaboured by Ūrvās fire, went to seek the protection of Indra and the Moon. The Devas, burnt by Urvā fire and their senses benumbed reported the whole matter to Indra —17-21

Seeing such a fearful chaos, Varuna prompted by Indra said —22

"Indra! Aurva has been created by the Brahmarṣi's son Ūrvā in ancient times. The Brahmarṣi became like Brahmā by means of his asceticism —23

NOTE Aurva. A celebrated Rṣi. The sons of Kārtavīrya with the desire of destroying the family of Aurva killed even the children in the womb. One of the women in the family however in order to preserve her embryo secreted it in her thigh (Ūra), whence the child at its birth was called Aurva. Beholding him the sons of Kārtavīrya were struck with blindness and his wrath gave rise to a flame which threatened to consume the whole world had he not at the desire of the litris cast it into the ocean where it remained concealed with the face of a horse. Aurvānāla is also known as Vajravāṅal or Vadvavānāla. It is the submarine fire.

Then the Mahārṣis and the Devās began to pray to the sage Ūrva who was shining like the Sun by virtue of his asceticism.—24.

The demon Hiranyakaśyapu also appeared there. The Brahmarṣis then said 'Bhagvân! this Your attempt is to root out the race of the Rṣis. You are the only survivor and there is none in your family and you are devoting yourself to rigid austerities in the flower of your life. So many sages are all by themselves without any offspring and in the same way the families of the Rṣis have died out in the absence of any progeny. The Rṣis look entirely cut off from the world. You have become illustrious like Prajāpati by virtue of your asceticism, but you should also beget a son for the continuance of your family. You have renounced householder's life; therefore create another body by getting another soul out of your own.'—25-30.

Those words went deep into the heart of Ūrva who despising these Rṣis said 'the highest duty of the Rṣis, as enjoined by the Śāstras, is to pass their days in the forest, living on the produce of nature, for a Brāhmaṇa ought to strictly observe Brahmacharya. In that case he can shake the position of Brahmā. The householders have threefold duties to discharge, but those of them living in the forest ought to follow our ways. The Rṣis living merely on water, air, grain and on things powdered by stones, simply warming themselves in the fires burning all round them, practising Daśatapâh and Panchatapâh, all of them thus pursuing the course of rigid asceticism, seek final emancipation by leading a life of celibacy.—31-36.

A true Brāhmaṇa becomes as such only by virtue of Brahmacharya, and others, knowing what Brahmacharya is, also say that fortitude is established in Brahmacharya. And asceticism is also established in the practice of Brahmacharya. The Brāhmaṇa fixed in his austerities is really enshrined in heaven. There is no Siddhi without Yoga, and there is no fruit without Siddhi. There is no higher name and fame than Brahmacharya which is the root of all —37-39.

There is no greater ascetic than the one who strictly follows Brahmacharya by subduing all his passions.—40.

It is hypocrisy to grow long hair without asceticism, to pursue any vow without any resolution, and to practise Tapasyâ without Brahmacharya. These three are simply signs of vanity.—41.

Where is wife? and where is Yoga? and where is the perversion of thought? Great differences lie between these —42.

Brahmā has created all these by His mental power. If one has the seed of asceticism within him, he can create a son from his mind. Verily you are the knowers of selves. Then why do you not create such children by the force of mind alone?—43.

The ascetics ought to beget progeny out of the embryo created by their mind, and your address to me is bereft of dharma, and is like the speech of those who are not good. By the power of my innerself, I shall create a son, without the help of a woman, after illumining my mind with the glory of asceticism. I shall create such a son out of my soul, who would be ready to consume the creation.—44-47.

Afterwards the sage Ūrva, absorbed in his asceticism, throwing his thighs into the fire rubbed them with a kûśa grass. Then the son in the form of Fire desirous of consuming the universe, was produced from his thigh, by its own force without the help of any firewood. In such a way the fearful fire Aurvā was begotten from the thigh of the seer Ūrva —48 50

That son of Ūrva said with a feeble voice, to his father, immediately on being born "Father ! I am oppressed by hunger, pray direct me to consume the universe." Saying so, the fire Aurva ascended to heaven, and with the intention of consuming everything all round, increased itself in bulk, and spread itself in all directions —51 52

Afterwards Brahmā said to Ūrva 'Pray save the universe from the fury of your son —53

'Brāhmana ! I shall assign a very good place to your son. Have full confidence in my words'—54

Ūrva said —"To-day I am blessed. You have shown me a great kindness by promising a place for my son. Bhagavān ! what oblations will my son get when he feels hungry in the morning ? What will be the place of his stay and what arrangements will be made for his food ?' Those things should be arranged in a manner be fitting the position of my son —55 57

Brahmā said —'This son of yours will stay as the submarine fire in the ocean and O Brāhmana ! I am also born of water. He will be gratified to drink it. I am giving the same butteilike water to your son which I also drink in course of my stay in it —58 59

'At the end of the yugas, your son and I will wander about in mutual company' when we will repay the debts of those who are sonless. Later on, the same fire will dry up all the waters. Besides he will burn up all the Devas, Asurs, Yaksas, Rākṣasas, etc., and all other elements'—60-61

Hearing those words of Brahmā, Ūrva said 'Be it so.' When the fire merged into the ocean, after throwing his lustre into his father. Then Brahmā and other Rṣis resumed their pursuits undisturbed, on realising the glory of fire, the son of Ūrva —62 63

The demon Hiranyakāśyapu beholding that wonder of Ūrva Rṣi ~~apka~~, after making a series of salutations. 'O Sir ! I am indeed hungry, surprising that Agni the witness of the universe has merged into you and Brahmā has also become pleased with your devotion. Great sage ! I have come to you as your and your son's slave. Pray look with a favourable eye on your devotee. Sire ! If I suffer it will be like your defeat'—64-67

Ūrva said —'I am gratified, because I have now become your proceptor. I have now no fear of danger on account of my asceticism. You should also embrace the Māyā created by my son, who, though without any fuel is more violent than Pāvaka the ordinary fire. This Māyā will protect your family and destroy your enemies and will be unbearable to the adversary.' Hearing those words the demon Hiranyakāśyapu embracing her (Māyā) went to heaven after bowing to Ūrva Muni very much gratified —68-71

The mighty Mâyâ, created by Aurva the son of the sage Ūrva, was unbearable even by the Devas —72

Now Hiranyakāśyapu being dead, this Mâyâ had become comparatively weak. Also the sage, who was the author of that Mâyâ, cursed him. I have narrated this all to you, said Varuna to Indra, so that in case you want the Mâyâ to be destroyed, you should let the Moon go with me to render me assistance, and I shall undoubtedly destroy it, with his co-operation, by means of water —74-75

*Here ends the one hundred and seventy fifth chapter on the Tārakā
maya fight*

CHAPTER CLXXVI

Matsya said —Indra on hearing what Varuna said gladly directed the Moon to go to fight —1

He said "Moon! go and help Varuna, thus carry out the rescue of the Devas and the destruction of the demons. You are more powerful than me. You are the Lord of the heavenly bodies and you pervade all the realms with your elixir which like the ocean waxing and waning exists in you. You bring about by your diurnal motion the day and the night. Your spot, in the form of a hare, is indicative of your giving shelter to the universe and even the Devas and the celestial bodies do not know the full significance of your power. You are located above the Sun and the other heavenly bodies. You by your glory dispel the universal gloom and make it bright and luminous. Your rays are white, your body is made up of cold; you are eternal, you are the manifestation of sacrifices, the Lord of the herbs the source of actions, begotten from water, producer of lotus and other aquatic plants most cool, the receptacle of nectar, nimble having white conveyance the Illuminator of all things the giver of nectar to those who are privileged to have it, the dispeller of darkness from every thing, therefore be good enough to dispel by your co-operation with Varuna, the delusion caused by this demon. You are the beauty of the beautiful, you are the Soma of the drinkers of Soma, you are the most beautiful of all, and you are the Lord of stars. We are all tormented in the battlefield, now go and relieve us by destroying this Asuri Mâyâ —2-3

The Moon said —"The Lord of the Devas! I shall pour down a heavy dew destructive to the demons. See the Demons void of their conceit and the store of their delusion exhausted. I will envelop the Daityas with severe cold, I will burn them with chill and I will make the Demons void of their pride." Thus saying the Moon showered torrents of cold while Varuna hurled his noose. The demons under the influence of these began to be inert and dead —10-12

Thus Varuna and the Moon both started the annihilation of the demons by showering cold on them. Both these Lords of the waters, fighting by the store of their freezing resources roamed about in the field like the ferocious oceans. Varuna and the Moon pouring down

showers of rain, like those that descend at the time of the annihilation of the universe, totally destroyed the delusive fire. The demons, benumbed by the cold showers of the Moon and entangled in the noose of Varuna, could not move their limbs any way, and they all looked like the mountains with dismantled crests. The Moonbeams and the cold showers of Varuna entirely unhinged the demons. Their chariots deprived of all lustre fell down tossing from the heaven.—11-19.

Maya saw the demon folks so belaboured by the Moon. He then introduced his Pārvatī Māyā which suddenly pervaded all space with rocks, swords, shields, dense forests teeming with yawning caves and roaring lions and elephants, full of herds of deer and wind, containing huge trees and moving by the force of wind in the heavens at will. The Chāndrī and Vārūnī Māyās of the Moon and Varuna disappeared. And the moment such a delusion was introduced, swords, rocks, trees began to pour down upon the Devas, who began to be destroyed and the demons regained a safe footing. All the stratagems of the Moon and Varuna were made useless. The Devas began to die of the heavy sword blows. There was a huge shower of rocks, trees, &c, which filled the universe like the heavy rain. At that time many Devas were powdered by the rocks, several were divided into pieces by them, a good many were covered with trees. The bows of many were broken and they were all bewildered and helpless. No one excepting Lord Viṣṇu remained powerful. The other Devas disappeared.—20-28.

That demon waved the rocks over Lord Viṣṇu, but the latter shewed His perseverance and did not show the least anger. The Lord like the clouds that bank up at the time of the annihilation of the universe, kept on looking at the conflict, in the expectation of the befitting hour, when to hit the demons —29-30.

Afterwards Viṣṇu saw both Agni and Vāyu, and at the request of Indra asked them both to dispel the delusion, at which they annihilated that all pervading Māyā. Vāyu with Agni consumed the demons, just as beings are reduced to ashes at the destruction of the universe. The wind blew fiercely and was followed by fire. In that way the two Devas started their play of havoc in the ranks of the demons. They consumed the Vimānas of the demons with everything all round. Agni in company of the wind burnt the shoulders of the demons, and Maya could not kill any one. The Pārvatī Māyā disappeared. At that time Viṣṇu was praised by the Devas —31-36.

The Devas cried out "Victory! Victory!" and all the plans of the demons were frustrated. The three realms were liberated from bondage. The Devas were gratified and the din of "Bravo! Bravo!" filled the space. Indra was victorious and the demons were defeated. All the directions were cleared. Dharma increased and the Sun and the Moon returned to their respective realms, and the three realms were restored to their equilibrium —37-38.

Every one began to perform sacrifices, sins were subdued, death was curbed, sacrificial oblations began to be poured into the fire, the Devas ascending to heaven began to survey the glory of the sacrifices and all the Lokapālas returned to their quarters —39-41.

Ascetics flourished, the sinners declined. The followers of the Devas were pleased and those of the demons became sad. Dharma reigned over three-fourths of the world and adharma existed in only one. The path of virtue flourished and the people became righteous. Every one began to follow his order of life and the kings began to devote themselves to the protection of their subjects. The sins of the universe were subdued by the subjugation of the demons by the Fire and the Wind —42-45

The whole universe became radiant with the lustre of Agni. Kālanemi hearing about the violence of Agni and Vāyu appeared on the field. He was wearing a coronet shining like the Sun and was bedecked with tinkling armlets and ornaments. He looked tall like Mandara mountain, golden coloured, he had hundred arms, hundred faces, hundred heads and appeared like a mountain with hundred peaks. He appeared like a blazing fire, measuring the sky with his massive arms, licking the mountains with his feet, driving away the heavy banks of rain clouds by his breath, with his eyes knitted, persecuting the Devas, covering all the directions, looking like the messenger of death. He, stretching his arms clustered with heavy fingers, addressed the demons, saying "Demons! you should all get up now." He overspread all the quarters with arrows and seemed ready to burn the Devas. He looked like death at the time of the dissolution of the universe. All the Devas were bewildered to see Kālanemi. All the beings looked upon that persevering Kālanemi as Narayana, he began to roam on the battlefield pacing his very tall legs to and fro and thereby raising wind and rolling as it were the firmament. The Devas were all very much terrified. Maya, the lord of the Asuras then embraced him. Kālanemi then with Viṣṇu looked beautiful like the Mandara mountain. Indra and the other Devas were deeply pained to see the demon Kālanemi advancing as if the death of all —

46 61

*Here ends the one hundred and seventy sixth chapter on
Tārakāmaya fight*

CHAPTER CLXXVII

Matsya said — That highly energetic Asura Kālanemi, in the midst of the demons, appeared growing in strength like the heavy rain clouds gathering in strength after excessive heat. Then the chief Dinavas, like Maya and Tārakāsura and others, seeing Kālanemi were encouraged as if they had drunk the nectar, and stood up and made an advance, and all the demons casting off their fears and knocking off their fatigue, cherished Tārakāsura's victory and they all congregated in the field to resume fight, after duly holding a council of war. They arranged their phalanxes and the principal demons forming the vanguard of Tārakāsura also turned up dauntlessly. All were pleased to see Kālanemi. The chief generals of Maya came off gladly from Maya's side and joined Kālanemi, Maya, Tārakāsura, Varāha, Hayagrīva, Śveta the son of Vipracitti, Khara, Lamba, Arista, Kiśora, Svarabhānu, Chāmara, and Vakrayodhi, versed in warfare and learning and tapasyā,

also came armed with clubs, quoits, axes, discs, rocks, javelins, spears, nooses staves, the terrible Gandsūla, Pattisa, Bhindipāla, iron Parighas, heavy Ghātani, Śatagni, Yugasyanties, etc., to render assistance to Kālānemi —1-12

They were also armed with arrows resembling the mouths of the serpents bolts, keen swords, tridents, bows, and many other luminous weapons. The army of the demons under the leadership of Kālānemi, looked awfully striking, as if the whole sky was covered with blue clouds — 13 15

The army of the Devas, guarded by Indra, looking white and black, extremely joyful, having the Sun and the Moon with them, with asterisms as banners, swift like the wind, located close to the heavenly bodies, under the protection of Indra, Varuna, and Kuvera, gleaming like fire blaze, under the chief leadership of Narayana, like the mass of ocean, swelled by the Yaksas, and the Gandharvas armed with various kinds of weapons, shone forth and looked particularly splendid. Both the armies encountered each other, like the heaven and earth at the time of universal dissolution, and a fearful conflict ensued —16 21

The Devas and the demons showed their valour, and arrogance. They fought furiously like the clouds emerging from the roaring eastern and western oceans. They began to tear down each other, as the infuriated elephants rend the mighty mountain trees. They also blew several kinds of conches and trumpets. The din of their conches filled earth, sky, heavens and the space all round, and so did the noise of the twanging of the bowstrings, clashing of swords, clap of the hands etc. In the midst of the tumult raised by the kettle drums, etc., the roars of the demons vanished, they began to break the heads of each other, some of them fought duels, some broke other's arms, etc., many of them wrestled, the Devas used their heavy clubs and iron bolts, etc —22-27

Many warriors fell down with their limbs severed by the clubs and arrows. Several of them fought from their chariots and horses biting their lips with rage. There was a tremendous uproar, when the infantry and the chariots started face to face fighting. They smashed the chariots of each other, fighting like two clouds in the months of Śrāvana, and Bhādra rushing into each other. Many were killed under the pressure of the chariots running over them. Most of the warriors were unable to guide their chariots, being impeded by other chariots, and several of them threw down their foes by the arm —28 33

Some of them killed their foes by pushing them by their shields. The warriors wounded in the battle vomitted blood like the clouds pouring out rain. A fearful onslaught raged between the Devas and the demons. The dense volleys of arrows shot from both the armies covered the sky like clouds, and the weapons looked like rainbows in the heavens, afterwards Kālānemi came charged with wrath like the surging ocean. The clouds charged with lightning and making a thundering noise, began to be dispersed when they struck Kālānemi's luminous coronet and his body hard like a mountain. When he began to breathe in his wrath, and with his twisted faces and wrinkled eyebrows sweats

came out of his body and sparks of fire emitted Sparks emitted from his mouth and his arm stretched towards the sky and the sides, and grew in magnitude, and looked as if five-headed serpents had emerged from the mountains, and various kinds of weapons such as clubs, bows, etc., held by him looked beautiful like the mountain peaks touching the skies. When his garments were blown by wind, it seemed as if, the top of mount Meru was struck with the evening rays of the Sun. He knocked down many Devas by his violently striking them with mountain peaks and trees, and cut down many of them by his sword, who felt unable to move about. He killed a good many by his blows. The Devas, the Gandharvas and the serpents, thus belaboured by Kalanemi, became lustreless and utterly helpless, and even the mighty Indra of a thousand eyes was entangled in his network of arrows —34-47

At that time Indra, riding on his Airāvata, could not move about. Varuna was bereft of his noose and looked like the clouds and the oceans bereft of water. Afterwards, he belaboured Kuvera with his club, and subdued Dharmaraja, who shuddering with fear, ran away, abandoning His glory. He also overpowered the Lokapāla and divided himself in four parts and located them in four directions. These parts did all his works. Then going up to the path of the stars, he took the splendour of the Moon and his kingdom what is so anxiously coveted by Rahu. He then dispelled the light of the Moon, and also drove away the shining Sun from the gates of heaven, and took under his charge His Sāyana (procession of the equinoxes) and the diurnal functions. Knowing Agni to be the mouth of the Gods, Kalanemi swallowed Him also. He also conquered Vāyu by his valour and controlled and swallowed all the heavenly and mundane streams along with the ocean. In such a way that demon after bringing under his control all waters of heaven and earth, shone forth like Brahmā and became the terror of the universe, and assuming the forms of Lokapālas and the Sun and the Moon, he controlled the affairs of the universe in a well-ordained manner. Then enthroning himself in the heavens in the place of Brahmā, that demon, highly energetic like wind and fire, began to rule himself the celestial and terrestrial kingdoms. All the demons then prayed to him as the Devas do unto Brahmā —48-60

*Here ends the one hundred and seventy-seven chapter on the
Tārakāmaya fight*

CHAPTER CLXXVIII.

Matsya said —The Vedas, Dharma, Forbearance, Truth, and Lakṣmī, these five things were not attained by Kālanemi on account of his ignoble deeds, contrary to the laws of dharma, other things came under his possession. In not being able to attain these five things he became angry, and wanted to enthrone himself in place of Viṣṇu and appeared before Him. He saw the Lord riding on His Garuda and holding conch, quail, club, lotus, wearing white apparel and brandishing His club to destroy the

demons His garment appeared like lightning. He himself appeared like rain clouds. His carrier was Garuḍa, Kaśyapa's son having crest and golden wings. Seeing Him thus appearing in the battlefield with a calm composure, ready to destroy the demons, that demon angrily said — 15

"He is my enemy. He is the Destroyer of my elders, He lived in the oceans, destroyed the demons Madhu and Kaitabha. It can be said that as long as He lives, the war between us will not end. There will be a most fearful fight between Him and me. He has killed many demons in this battle. He is very cruel. He has not shown His clemency even to the children and the women of the demons killed. He is shameless. He is Viṣṇu. He is the heaven of the Devas. He sleeps on the Śeṣa serpent. He is the Prime Soul. He is the Lord of Brāhmā and the Devas and our Tormentor. Hiraṇyakaśyapu was the victim of His fury. The Devas under His guardianship enjoy the sacrificial oblations and the offerings of clarified butter poured into the fire by the Rṣis. He is the Destroyer of all the enemies of the Devas. Our race is annihilated by His quoit. For the benefit of the Devas He has no regard for His own life and throws His quoit shining like the Sun in midst of the demons. He is Bhagavān Keśava—the Destroyer of the demons. He is Bhagavān Viṣṇu—our Destiny. He has now come to fight. Now this Viṣṇu subdued by me will make His salutations to me. In this battle I shall kill Viṣṇu—the terror of the demons—and will then kill all the rest of the Devas. Thus I will free myself from the debt of my ancestors. This Viṣṇu in all forms causes anguish to the demons. I have heard that this very same Viṣṇu bears enmity to the demons even after he gets other births, and he has killed the demons Madhu and Kaitabha, when a lotus sprouted from His navel, and when there was only one vast expanse of water all over the universe. I have also heard of His having torn Hiraṇyakaśyapu my father in the form of Narasinha (half man and half lion). He had measured the three realms by His three strides, when Aditi held Him auspiciously in Her womb. Now the Tārakāmaya war has commenced and He will be destroyed by fighting with me." Having uttered such words, he got ready to encounter Viṣṇu — 6 22

Lord Viṣṇu, in spite of such harsh words kept Himself quite calm, and only said with a smile — "Demon! you are somewhat conceited and that is why you are addressing Me so impatiently. The strength of conceit is no strength indeed, whereas the strength of angerlessness is more stable and really strong. Filled with conceit in My opinion, you are void of valour. Fie to your words. Verily, women pose at a place where there are no men. Demon! I see you are ready to follow the footsteps of your ancestors. I shall do unto you as I have done with your compeers gone by, for who can remain in comfort after breaking the bridge of dharma made by Lord Brāhmā? O, one eager to destroy the Devas! I shall kill you without doubt, and shall instal the Devas in their places' — 23-27

When Viṣṇu, the holder of Śrī Vatsya, spoke like that, the demon laughed with anger, and holding missiles in hundreds of his hands began to hit the chest of the Lord. Maya and other valiant demons also ran after Viṣṇu with their keen arms and Nistrinśa weapons — 28-30

Lord Viṣṇu was not moved in the least by the blows of the demons. He kept Himself firm like a mountain —31.

Kālaśemi taking up a ponderous club hurled it at Garuḍa, which indeed astonished the Lord. When Garuḍa felt exhausted, the Lord feeling Himself also troubled, became angry, took up His Sudarśana, quoit, and exhibited His majestic glory. At that time Viṣṇu began to grow with Garuḍa, and covered all the directions with His arms, and the Lord pervading all over the universe rose to heaven, and started His destructive campaign against the demons —32-37

The Rīṣis and the Gandharvas began to chant hymns to Viṣṇu, and at the same time the Lord rose so high that His coronet touched the clouds, His feet covered the earth and His stretched arms spread in all directions. Then He took His mighty Sudarśana chakra, shining like the rays of the Sun, containing a thousand edges, the destroyer of the enemies, looking like a blaze of fire, its ends adorned with golden work and its middle bedecked with diamonds, having garlands on it, going and assuming forms at will, terrible to all the enemies, the eater of the blood, bone and marrow of the demons, made by Brahmā Himself, conjoined with the fury and fortitude of the Mahārṣis, by the throwing of which the moveable and immovable objects become burnt up, by virtue of which the goblins and the Rākṣasas get satisfaction (by getting blood and flesh to live upon) —38-45

Raising such a Sudarśana chakra, unmatched in accomplishing its objects and looking violent like the burning rays of the Sun Viṣṇu took away all the Dānava's energy and cut down the arms and the hundreds of the heads of Kālaśemi looking like fires. But the demon still remained unmoved, and his headless form like the trunk of a tree stood up in the field, when Garuḍa threw him down on the ground by the force of his wings, and by his breast. His body fell down with great violence and he expired instantly. Then the Devas rallying together cried out "Bravo! Bravo!" and adored Viṣṇu. Then all the demons took to flight, but they were all resisted by the stretching arms of Viṣṇu who caught hold of their hair and necks. He powdered the faces of many and broke the waists of several. A good many were cut down by the quoit and the club blows of the Lord. Several died falling from the heavens. When all the demons were thus destroyed, the Lord stayed there after doing the work of Indra. On the termination of the Tārakāmaya war, Brahmā along with the Rīṣis, the Gandharvas and the nymphs went there —46-56

After adoring Viṣṇu, He said "Devadeva! You have done a great work. You have removed the source of pain to the Devas. You have gratified us all by killing these demons. The demon Kālaśemi destroyed by You could not have been killed by anyone else. He was a source of utmost sufferings to the Devas and the three realms. He caused a great pain to the Rīṣis and was bent on doing me harm as well. You have, therefore, done me a personal favour by killing Kālaśemi. May You be blessed. Pray move on to the north where the Brahmarṣis will behold You. Deva! what boon can I confer on you, for you Yourself are the giver of boons to all. You have destroyed the thorn of the three realms. Now hand over the fullest kingdom of the three realms to Indra." —57-63

Visṇu thus praised by Brahmā, said to Indra and the other Devas :—
 “Devas ! Hear with attention what I say. In this warfare I have killed a demon more valiant than India, but two have escaped from this great war. They are Virochana and Rāhu, consequently Indra and Varuṇa should guard the eastern and western quarters respectively. Dharmarāja and Kuvera should keep guard on south and north respectively. The Moon along with His sateliets should return to His realm. O Sun ! enjoy Yourself with Your northern and southern Ayanas and seasons throughout the year. The daily oblations of clarified butter, &c., poured into the sacrificial fire may now be resumed.

NOTE—Ayanas—The northern and southern paths of the Sun.

“O Brāhmanas ! Resume Agnihotras and other sacrifices according to the Vedic injunctions, and oblations be offered in Fire. The Devas may be gratified by sacrifices, the Pitris by the performance of Śrāddhas, and the Mahārṣis by the recitation of the Vedas. The wind may freely roam in His realm and blow from there. The three fires may now gratify the three realms and the three varṇas. The sacrifices may be resumed through the Brāhmaṇas, and the Yājñikas may accept their sacrificial fees. The Sun may nourish the earth, the Moon may foster the Rasas, and the Wind may refresh all. Let all in this way resume Their allotted functions. Let the mother rivers rising from the mountains Mahendra, Malaya, etc., flow to the oceans O Devas ! cast aside your fears of the demons, be calm, may you be prosperous. I am going to Sanātana-Brahmaloka. Do not ever be afraid of the demons either in your realms or in battlefield. The demons are mean and whenever possible will attack the Devas. They have no fixed abodes. You should remain careful in your abodes, in the Heavens and in battlefields. You are simple and good. Gentleness and frankness are your wealth.”—64-79.

Lord Viṣṇu after thus speaking to the Devas retired to His realm in company of Brahmā. Such was the wonder of the Tārakāmaya war that waged between the Devas and the demons and I have related all that to You.—80.

*Here ends the one hundred and seventy-eighth chapter on
Tārakāmaya war.*

CHAPTER CLXXIX.

The Rṣis said :—“O Sūta ! we have heard the creation from the lotus and the glory of Lord Viṣṇu narrated by you at such a full length ; pray now tell us about the glory of the Lord Bhairava Bhava (Śiva) ?”

Sūta spoke :—I shall relate the glory of Śiva the Lord of Devas, which please hear with attention.

In ancient times there was a demon, as black as soot, who was known by the name of Andhaka. He was invulnerable of the Devas and was constantly engaged in his asceticism. Seeing one day the Lord Śiva and Pārvatī enjoying in each others company, he wished to snatch away the latter from the Lord, when a most fearful battle ensued

between Him and the demon That battle was fought in the Mahākāla forest, in the district of Avantī The Lord was very much oppressed by the demon when the Lord, Rudra discharged the weapon called Pāsupata. Out of the blood that gushed from the body of that demon by the blow of that formidable arrow, thousands of Andhaka demons sprang up, and the gore of those demons also similarly multiplied itself into hundreds of demons—2-7.

When they were killed the blood from them again gave births to hundreds of Andhakas of formidable appearances In such a way innumerable demons spread all over, when the Lord created the following Divine Mothers to drink their blood—Mahesvari, Brāhmī, Kaumārī, Mālinī, Sauparnī, Vāyavyā, Śakrī, Nairittī, Saurī, Saumyā, Śivā, Dūtī, Chāmundā, Vāruntī, Vārāhī, Nārasinhī, Vaisnavī, Chalachbhikā, Śatānandā, Bhagānandā, Pichhullā, Bhṛgamālinī, Balā, Atubalā, Raktā, Surabhī Mukhamandikā, Mātrimandā, Śaṇandā, Vīdālī, Śakuntī, Ravatī, Mahāraktā, Pīlapichikā, Jayā, Vijayā, Jayantī, Aparājītā, Kālī, Mahākālī, Dūtī, Subhagā, Durbhagā, Karālī, Nandinī, Aditī, Dūtī, Mārī, Mrityu, Karnamotī, Grāmyā, Ulookī, Ghatodari, Kapālī, Vajrahastā, Pīśachi, Rāksasī, Bhusundī, Saṅhārī, Chandā, Lāngalī, Putabhī, Kheta, Sulochanā, Dhūmrā, Ekavīrā, Karālīnī, Viśaladanāstrīnī, Syāmā, Trijyātī, Kukurī, Vināyākī, Vaitānī, Umattudambarī, Siddhī, Lālīhānā, Kaikarī, Garadabhī, Bhṛṅkūtī, Bahuputrī, Prevāyānā, Vīdambinī, Kraunchā, Śailamukhī, Vinatā, Śurasā, Danu, Ūśā, Rambhā, Menakā, Salilā, Chitrarupīnī, Svāhā, Svadhā, Vastkāra, Dhṛitī, Jeshṭhā, Kapardinī, Mayā, Vichitrarūpā, Kāmarūpā, Sangamā, Mukhevilā, Māngalā, Mahānūsā, Mahāmukhī, Kumārī, Rochanā, Bhīma, Sadāhāsā, Mahodhātā, Alampakshī, Kālaparnī, Kumbhakarnī, Mahāsuri, Kosinī, Saṅkhinī, Lambā, Pingalā, Lohitamukhī, Ghantāravā, Danṣṭrālā, Rochanā, Kālayāngulikā, Gokarnikā, Ajamukhikā, Mahāgrīvā, Mahāmukhī, Utkāmukhī, Dhūmasāikhā, Kampinī, Parikampinī, Mohanā, Kampanā, Khelā, Nirbhayā, Bihusālīnī, Sarpakarnī, Ekakṣī, Viśokā, Nandinī, Jyotsnāmukhī, Rabhasa, Nikumbhā, Rakta kampanā, Avikarā, Mahachitrā, Chandrasenā, Manoramā, Adarśanā, Haratpāpā, Mātangi, Lambamekhalā, Abālā, Vanchanā, Kālī, Pramodā, Lāngalāvātī, Chittā, Chittajalā, Konā, Sāntikā, Aghavināśinī, Lambastanī, Lambastā, Viśatā, Vāsachūrninī, Skhalantī, Dirghakṣī, Suchārā, Sundarī, Subhā, Ajomukhī, Kāṭumukhī, Krodhinī, Aśanī, Kutumbikā, Muktikā, Chandrikā, Balamohinī, Sāmānyā, Hasiṇī, Lambā, Kovidārī, Samāsavi, Kankukarnī, Mahānādā, Mahādevī, Mahodārī, Humhārī, Rudrasusatā, Rudreśī, Bhūtadāmārī, Kuṇḍajuhvā, Chalajjvalā, Śivā and Jwālāmukhī, and several others—8-32

They looked very terrible They all drank the blood of those demons and were exceedingly gratified After they were quite full and could not drink more blood, the demons again began to multiply by leaps and bounds, when Lord Śiva went to seek the succour of Viṣṇu—33-35

Then Lord Viṣṇu with great wrath, created Śuska Revatī who in a moment drank the blood of all the Andhaka demons She became more withered and dry as she drank their blood, and when all the blood was drunk, the demons were completely annihilated—36-37

When Śiva with His valour was ready to pierce Andhaka the primary Asura, with His trident, the demon prayed to the Lord and He being pleased

with His devotion, bestowed Gaṇeśatva to him, and also made him the attendant-in-chief, and allowed him to remain in His company (granted Sāṃpya).—38-39.

Then all the Divine Mothers said to Śiva "Bhagavān! We shall through your favour eat up all the Devas, demons and men residing in all the three realms. Pray order us accordingly." Śiva said :—"You should all undoubtedly protect the creation; so you should abandon this ignoble desire of yours." But they unmindful of the words of the Lord, started their campaign of destruction, assuming terrific appearance. Then Śiva thought of Narasinha, birthless and deathless and the creator of all the Lokas, Who instantly appeared then and there with His claws besmeared with the gore of Hīranyakaśyāpu, His tongue flapping out like a spark of electricity, with His formidable fangs and long teeth, full of mighty energy and roaring like that of the rumbling clouds, agitated by the fearful wind that blows at the time of the destruction of the world, thundering like the oceans, with His mouth wide open, with His nails hard like thunderbolt, with His eyes gleaming red like the Sun, burning with the fire of fury, wearing a crown, garlands, armlets, girdle of bells, fine garments, spreading His lustre all over the universe, shining like the fire blaze, having majestic hair, and wearing garlands of various kinds of beautiful flowers. His appearance looked like the mountain Meru, and His two eyes looked like the Suns. His fearful rows of teeth, though formidable yet beautiful, illumined His face. His colour was blue like blue lotuses.—40-51.

Narasinha appeared before Śiva in the same form as was thought of by Him. He was adorned with a pair of garments. The whole universe was overpowered with His lustre. The waving of the hairs on His body looked like so many rays of fire moving in wind. The Lord saluting Him said :—"Lord of the universe! Devadeva in the form of Narasinha, my salutations to Thee. Looking handsome with Thy claws dyed in the gore of the demons, shining like gold, Padmaṇābha (from whose navel sprouted the lotus) the superior of the universe, my salutations to Thee. Thundering like the clouds at the time of the dissolution of the universe, illustrious like the thousands of suns, charged with the fury of a thousand Yamas, powerful like the thousands of Indras, prosperous like thousand Kuveras, the soul of a thousand Varuna and Kāla, calm like a thousand earths, lustresome like thousand Moons, glorified like a thousand Rudras, valiant like a thousand heavenly bodies, having a thousand arms and eyes, the destroyer of many weapons, the liberator of thousands, such you are, Deva! the Divine Mothers that I had created for the destruction of Andhaka are now ready to devour the whole universe with utter disregard of My orders. I have created them, but I cannot destroy them now Myself. How can I, being their Creator become their Destroyer.—" —52-61.

Hearing such words of Śiva, Narasinha created Vṇṇīśvartī from His tongue, Māyā from His mind, Bhavamālinī from His hinder private parts, Kīlī from His bones who drank the blood of the high-bodied demon Andhaka. She is known in this world by Śuṣṭhā Revatī —62-64.

I shall also name to You the thirty-two Divine Mothers created by

Viṣṇu from His body They are all prosperous and fortunate Their names are —65

Ghantâharṇī, Trailokyamohini, Sarvasattvavaśamkari, Chakrahṛdaya, Vyomachârini, Sankhini, Lekhani, Kâmasankarṣini, are the maids of honour of Vanîśvari, and Sankarṣini, Aśvathâmâ, Bijabhava, Aparajitâ, Kalyâni, Madhudanṣṭri, Kamalotpalaśastikâ, are the maids of Mayâ, and Ajitâ, Sûkṣmahṛdayâ Vṛiddhâ, Veśasmadanśinâ, Nṛsinhabhairavâ, Vilvâ, Garutmahṛdayâ, Jayâ, these eight the maids of Bhavamâlini, and Âkarnant, Sabhatâ, Uttaramâlîka, Padmakarâ Jwalâmukhi, Bhîṣanikâ, Kâmadhenu, Balikâ are the maids of Revatî —66-72

All of them are most powerful and have been created from the body of Viṣṇu They are powerful enough to create and destroy the whole universe The Divine Mothers created by Viṣṇu subdued those created by Śiva, because none can stand the flash of wrath beaming from their eyes The Mâtrikâs who were ready to destroy the world, now took refuge of Nṛsiṅgha Deva who then explained them the whole situation

He said —“You should also foster and guard the universe with My command, as the men and animals look after their off spring, and as the Devas protect the creation so do ye also, and work in every way like the Devas Let the Devas and men worship the Deva Tripurârî Never cause pain to the devotees of Śiva, and you should also protect those who contemplate on Me Those who will offer you sacrifices every day, You should give them all their desired objects You should also guard those who recite the praises uttered by Me and you should protect My seat Lord Śiva will give you His Raudra Devî You all would occupy the position of the highest Devî and protect Her also You should guard the universe in conjunction with Her The Divine Mothers created by Me will remain with Me, and will attain the oblations made by the devotees along with Me Those who will adore you separately, you should give them all their desires Those desirous of progeny will get children no doubt, if they worship Sûkadevî —73 84

Saying so Lord Viṣṇu disappeared from that spot with the Mâtrikâs, and the sacred Kṛitâśrûccha tīrtha sprang up there And here Mahâdeva the Dispeller of all the troubles gave His Divine Raudrâ form to the Mâtrikâs created by Him And He remained enshrined there amongst the Mâtrikâs —85 86

Śiva, half man and half woman, after installing the seven Mâtrikâs there in that Raudrasthâna disappeared And whenever the Mâtrikâs created by Śiva approach the form of Him the Lord Śiva, the Destroyer of Tripurândhaka, then that enemy of Tripura and Andhaka pays homage and puja to the Lord Viṣṇu in His form of Man Lion, (and thus Śiva worships Viṣṇu) —87 90

Here ends the one hundred and seventy ninth chapter on the killing of Andhaka

CHAPTER CLXXX

The Rîṣis said —“O Sûta ' we have heard an account of the destruction of Andhaka and now we are eager to know the glory of the sacred

Kāśī (Benares city). How did Bhagavān Pingala become Ganeśvara and the giver of food to all within the precincts of Kāśī? How did he attain the Kṣetrapālahood and how did he attain the Pingalahood? We wish to hear about all these things."—1-3.

Sâta said :—"Hear from me how Pingala came to be the Ganeśvara and the giver of food to all and how he got his residence in the city of Benares? There was one Yakṣa, the son of Pûrnabhadra, who was renowned by the name of Harikeśa. He was very devout and righteous and beautiful also.—4-5.

Ever since his birth he was devoted to Śiva and thought of the Lord at all hours. He saluted Śiva; his whole heart was in Śiva; sitting, sleeping, walking, standing, drinking, eating, he thought of Śiva and Śiva alone.—6-7.

His father Purnabhadra said to his righteous son "Son! I do not recognise you as my son. Your birth is unfortunate and deplorable. It is not meet to lead such a life in the family of a Yakṣa. You are Guhyakas and they are naturally fierce and cruel. We are hard-hearted. We are addicted to hunting and flesh-eating. Brahmâ has not ordained us to follow the life that you pursue. One ought not to follow the life of a different order abandoning his own. You should, therefore, forsake your human feelings and pursue the course of your family, otherwise I should think that you have been born of men. Mark my ways, who am born as a typical Yakṣa and who also perform various works pertaining to my class of being."—8-13.

Sâta said :—"That illustrious Purnabhadra after thus speaking to his son, went out quickly and asked his son to leave his home and go away wherever it pleased him.—14.

On being thus addressed by his father, he left his home and relations and went to Kāśī, where he devoted himself to rigid asceticism. His eyelids did not fall; he curbed his passions and stood motionless like a dried up piece of wood or a piece of stone.—15-16.

By continuing his austerities like that, for one thousand divine years, he was surrounded by ant-hills on all sides. White ants and insects began to feast on him. After sometime all the flesh and blood were almost consumed, and that devotee of Śiva with his bones, began to shine like a white shell.—17-19.

Sometime after, the Goddess Pârvatī said to Śiva "Lord! I wish to see the woods, gardens and bowers and also feel desirous of hearing the glory of Kāśī which please relate to me. As Kāśī is your dearest resort, it must bear excellent results".—20-21.

When Pârvatī made such a request to Śiva, He took Her out of Kāśī to show Her the sylvan beauties and explain to Her the glory of the sacred Kāśī.—22-23.

Śiva said :—"O Dear! Look! how nice is this garden! How beautiful! See this forest smiling with many kinds of flower clusters, creepers, flowers of Priyangu, Ketakt, sweet-scented Tamāla, Karṇikāra, Vaktula,

Aśoka, Punnāga, and various sweet smelling flowers swarmed by the buzzing blackbees —24-25

In this forest, the sweet singing birds are throwing their melodious notes on the blooming lotuses, somewhere beautiful swans and enchanted blackbees are creating a bustle, at some places *chakravākas* are echoing notes, at others *kadamba* *kīdambas* are roaming, at other places again *Karandavas* are sounding notes. Somewhere the celestial ladies are enjoying the aroma of flowers, somewhere the creepers circling round the delicious flavoured mango trees are looking so beautiful, in such a way the Lord Siva pointed out the attractions of that spot —26 28

Somewhere the *Vidyadharas*, *Siddhas* and *Chāraṇas* were singing beautiful songs somewhere the nymphs were dancing, somewhere the joyous birds repeating their captivating notes, somewhere the green pigeons were echoing notes, at some places the roars of the lion were being heard, the deer were running away with fear at other places, somewhere the lakes flourished with full blown lotuses, somewhere a swarm of blackbees buzzed over the plants laden with flowers, somewhere the new foliage bedecked the branches —29 31

Some portion looked beautifully blue by the dense *Nichula* reeds. Somewhere the creepers were broken by being trampled by the walking elephants, somewhere were seen the beautiful trees embraced with creepers somewhere the gamboling peacocks and the *Yakṣas* made a show of their strutting, somewhere cooed the pigeons, at some places *Kimpurūṣas* were walking along. Such a beautiful wood adorned with white flowers and the *Devas* were pointed out to *Pārvatī* by Siva. The peaks of the mountains where sports and amusements are held are being echoed by pigeons. They look white and exceedingly beautiful and were shining with the beauties of all sorts of flowers. The sight of them made one fancy that many inhabitants of the heavens were resorting there —32 33

The thorough fares with the blooming trees looked beautiful like the Divine pathways. The various kinds of birds were chirping on the branches of those trees. The *Aśoka* trees with their branches bowing down to the ground by the weight of flowers looked highly beautiful. The beautiful blossoms, pervaded with the swarm of singing blackbees, were indistinguishable from the silvery moonbeams playing on them during the night. The herds of deer standing in thickets overshadowed by the trees were grazing on green meadows and exhibited a different kind of beauty. The wings of swans rubbing against the water and flowers enhanced their beauty. The beautiful spots on the peacock feathers dazzled by the reflection of the moonbeams, when those majestic birds danced at other places. *Hārīta* trees looked exceedingly beautiful. Somewhere the *Śraṅga* birds added to the beauty of the sylvan splendour, somewhere the air resounded with the melodies of the enchanted *Kinnara* ladies, somewhere the *Munis* squatted themselves on the floor of their hermitages strewn with flowers somewhere the *Panasa* and mango trees looked beautiful with their plethora of fruits somewhere the jingling of the anklets of the *Siddha* ladies filled the space, somewhere the bees swarming on the *Kadamba* trees made it look sombre, somewhere the air loaded with

the perfume of Ambu and Kadamba flowers diffused a madenning smell all round, somewhere the deer standing among the cluster of trees looked exceedingly charming, somewhere were the flowers as white as the moon-beams, somewhere they were of the colour of vermillion and saffron, somewhere flourished the smiling lotuses and somewhere the groups of Aśoka trees were pointed out to Pārvatī by Śiva—34-41.

Somewhere the trees blossomed with the flowers of the silver, coral and gold colours. The garden land some where looked silvery; somewhere looked golden, and somewhere looked of Vidrūma (reddy precious gemlike) colour.—42.

The birds sitting on the Punnāga trees were singing, the wind was beating against the red flowers of Aśoka, the blackbees buzzed on the smiling lotuses. The Lord Śiva, in company of Pārvatī, beheld the beauty of such a forest.—43-44.

Seeing that Pārvatī said:—“Deva! You have shown the majestic grandeur of this forest, now be pleased to relate to me the glory of Kāśī, the Avimukta Kṣettra, because I am not sufficiently gratified to hear the glory of this sacred place and so I wish to hear it again.”—45-46.

Mahādeva said:—“This sacred city of Kāśī is My best place. It is always the giver of emancipation to all. It is the most mysterious place of all. Dear! this place is full of My devotees. There are many Siddhas, who have taken up vows and there are various orders of saints and Sādhus, with various Lingas or signs, practising highest yogas and wanting My regions.—47-48.

By virtue of their yoga practises they subdue their passions and become free.—49.

The reason of My presence in this sacred, auspicious and beautiful place, adorned with lotus beds, various trees and always frequented by nymphs and Gandharvas; I shall now explain to you. My devotees constantly meditating on Me and dedicating all their deeds to me, attain emancipation, which they would not get anywhere else.—50-52.

This my city is more mysterious than all other mysteries. The Lord Brahmā and other Devas, the Siddhas, wishing emancipation, also reckon this sacred place as supreme. Consequently I feel so much attached to this place.—53.

I never leave this sacred place Kāśī, nor will I ever leave it. Hence its name is Avimukta Kṣettra.—54.

One bathing at Naimiśāranya, Kurukṣetra, Gangādvāra, and Puskara or devoting his self there and not getting highest fruits there, gets it here, and, therefore, it is so superior to all the sanctified places. There is no doubt in this; this is the speciality of the place.—55-56.

The people get Mokṣa (freedom) at Prayāg (Allahabad). If the people take My refuge, they get Mokṣa; yet in spite of Allahabad being the best of all places of pilgrimage, this Benares is the chief of all, and is reckoned to be superior to Prayāg.—57.

There was a great ascetic Rishi named Jaigīshavya. He attained the

highest siddhi in this Kâśi Ksettra by his Bhakti and devotion towards Me —58

This Jaigīṣavya desired to reach the goal of the yogis. He daily meditated on Me in this place. By his meditation, the fire of yoga was kindled in him, and he attained Kaivalyam (Independence) so very rare to the Devas —59

The clear conscientised seers also attain such a bliss here as is rarely attained by the Devas and the demons —60

Here I grant excellent enjoyments and powers, union with Me and my devotees, the place that they desire. Kuvera the Lord of the Yaksas, has become like My attendant, by dedicating all his deeds to me. And dear! the devotee Saṁvartana will also attain in future the highest siddhi here, by adoring Me with devotion —61 63

The son of Paraśara the great Yogarṣi, ascetic Veda Vyâsa, who will be the propagator of the Vedas and the Dharma, will also live in this sacred place. Brahmâ, Viṣṇu, Vayu, the Sun, and Indra along with the Devarṣis, Indra and the other Devas and other Mahâtmâs, also adore Me in this sanctified place. Other Siddha Yogis, with great vows and under disguise, live here and worship Me —64-67

King Alarka also through My favour, will attain this sacred place, and will cause it to thrive like before, when there will be a great increase and prosperity among the four castes. He will well protect it and will then attain Me after dedicating all his deeds unto Me —68 69

All the householders and Sanyasis residing here will be devoted to me, and by My grace will attain the highest Mokṣa, so very rare. They will attain the difficultly obtainable emancipation through My favour, and even the most sensuous people, unheeding of dharma, dying here will not be born in this world, and those who are free from all mundane cravings, have patience, and have stationed themselves in satvaguṇa, with their passions subdued and devoted to Me, dying here will undoubtedly attain liberation through My grace. The final rest attained by the people, through the continual practice of yoga in course of thousands of lives, is attained merely by dying here. Devī! I have related to you the glory of this sacred place, this Avimukta Ksettram, thus concisely —70-75

O Mahesvarī! there is no better place than this that could give siddhi, and the knowledge of the mysteries. All the Yogis and the Lords of the yogas, consider this place to be the foremost giver of siddhi. This is the Parmasthâna, Paramabrahma and Paramapada, this is Paramaśāntam. This Kâśi is the essence of all the three realms. It is always pleasing, enchanting and beautiful. The sinners, resorting to this place, are also liberated from their sins. Devī! this place is always dear to Me. It is splendid with various kinds of creepers, bowers, and flowers. People dying here are liberated from the cycle of birth and death and attain the highest place. There is no doubt in this —76 79

Sûta said —Afterwards Mahâdeva explained to Pârvatī about the granting of boons to the Yaksas, heretofore mentioned —80

He said "Dear! this Yaksa, this devotee of Mine is now sinless, after his asceticism and he will now get from Me some boon —81

After saying so, Mahādeva the Lord of the universe, repaired to that spot in company of Pārvatī, where the Yakṣa was practising austerities.—82.

There, seeing the devotee's bones shining white as he was reduced to a mere skeleton, Pārvatī said "Verily the Devas describe You to be so stiff; it is quite right because you do not grant boon to even such of your devotees. In such a sacred place, it is not proper that this son of a Yakṣa should be subjected to such hardships. Pray grant him a boon quickly.—83-86.

"Deva! the Risis, like Mann, have said that blessings are always attained from Siva whether he be pleased or displeased.—87.

"All beings seek comforts and enjoyments and kingdoms during lifetime and emancipation after death." Hearing such words of Pārvatī the Lord approached the Yakṣa who saluted him. The Lord then granted him Divine vision, when he was able to behold the Lord with all His attendants and was highly pleased. Then the Lord said "I am granting you a boon, by virtue of which you will see the three realms, and your body will also become like Mine. Look at Me, being free from any grief or trouble."—88-90.

Sāta said :—On attaining such a form, he stood up and throwing himself at the feet of the Lord said "Be kind on me," when the Lord said "I have granted you a boon." At which he again said :—"Lord! grant me such a boon so that I may have unflinching devotion for You and I may be called everlasting Ganapati and the giver of food to the World.—91-94.

"Besides this I also want that Your this avimuktatirtha may always be before my eyes."—95.

Mahādeva said :—"Yakṣa! be free from the sufferings of infirmity, diseases and death, you will be the Ganapati, the lord of attendants, the giver of wealth, adorable by all, unconquerable. You will be prosperous and giver of food to all. You will be Kṣhetrapāla, you will have all the yogic powers.—96-97.

"Besides this you will be most valiant, righteous, the knower of Brahma, dear to me, having three eyes, holding a mace and gifted with supreme yoga"—98

"Śūbhrama and Sambhrama will be your attendants, and they will always obey you. By your order they will get respect for you from all the people; and they can create delusion in their people."—99.

Sāta said :—In this way, Lord Mahādeva, after appointing that Yakṣa, as Ganeśvara, went back in his company.—100.

Here ends the one hundred and eightieth, chapter on the glory of Vārāṇasī, and the granting of boon to a Yakṣa by Lord Śiva.

CHAPTER OLXXXI

Sāta said :—"Hear you, O, pure souled holy Risis! with attention, this righteous narration which is the dispeller of all ills, and the mother of all good merits.—1.

Once upon a time, Bhagavân Sanat-Kumâra asked Nandikesvara — the Lord of the ganas and as powerful as Rudra —2

He can assume terrible forms that the Devas and Dânavas cannot assume. And in this terrible form He remains firm and stable, like a pillar, till Pralaya. He asked —“Now kindly describe to me the sacred places, where Mahesvara always resides—this great mystery of all”—3-4

Nandikesvara said —“I shall relate to you, after saluting, the Lord the most ancient event which Mahâdeva Himself narrated first —5

The Lord narrated it first to Pârvatî, for Her satisfaction, and afterwards it spread over the universe —6

Sometime ago the illustrious Consort of Sîva—Pârvatî—on the summit of the Mount Meru, asked the Lord after making salutations to Him —7

“O Bhagavân ! O Lord of the Devas ! O one with crescent of the Moon in His forehead ! Pray explain to me the duties of those men, living in the world, as well as of those, who have subdued their passions. How do the charities, sacrifices, well practised asceticism, meditations and recitations give everlasting fruits ? And how are the sins of ages thereby destroyed ? What are the ways, ordinances and duties and sâdâchâras, by the observance of which, you remaining there, become pleased with your Bhûktas and grant imperishable position to them ? Pray explain all these to me, for I am very curious to know all these”—8-12

Mahâdeva said —“O Devi ! Hear with attention. I shall relate to you the glory of the avimuktatîrtha, which is the best among all the sacred places, and so dear and near to me. I am telling you a great secret. Sixty eight sacred places have been already described, and the one where Rudra is Omnipresent and never absent from there is called the avimuktatîrtha and is the first best of all the rest. I never forsake avimuktakṣettra (Kâśî), hence it is called Avimukta Kṣettra. Emancipation is readily obtainable here, and the charities, meditations, sacrifices, recitations and other similar deeds performed there beget everlasting benefits, and the sins of thousands of ages are destroyed the moment one enters the sacred place. The sins are consumed like cotton in the fire —13-18

O Devi ! the Brâhmanas, Ksatriyas, Vaisyas, Sûdras, bastards, sinners, animals, insects, flies, deer, birds, Mlechhas dying in course of time in avimuktatîrtha, go to My realm (of Sîva) and become Rudras who wear a crescent on their forehead, and get eyes on their foreheads, and become like Me —19-21

Whether they aspire or not, but in every case they attain My realm, by dying in avimukta, no matter whether they be men or lower animals —22

Far better it is for one when he goes to Kâśî, to fix himself down to the earth, by tying a piece of stone on his legs, and never leave this place, and thereby enable him to go to My realm —23-24

He who never goes out of the precincts of Kâśî, attains My realm, there is no doubt in this. Vasuprâda, Rudrakotî, Sidhesvara, Gokarna, Rudrakarṇa, Suvarṇâkṣa, Amara, Mahâkula and Kâyâvarohana, are all

sanctified places, and I am present at all those places, in both the morning and evening Sandhyās —25-26

Besides them, the Kālanjaravana, Śaṅkukarna, Sthaleśvara, are all sanctified by my presence, but Dear ! My presence in Avimukta is undoubtedly on all the occasions Besides these Harischandra Tirtha, Āmrāta-keśvara, Jaleśvara, Śrīparvata are also most sacred They all are mysterious and secret —27-28

Mahālaya, Krimichandēśvara, Kedārinath, Mahābhairava, are also highly sacred As I am present at the aforementioned eight places always Thus I am present at Avimukta at all times —29-30

Dear ! the other sacred places, that exist in the three Lokas, always remain at the feet of Avimukta Your son, Svāmī Kārtika will relate the glory of Avimukta and the glories of the Rishis, who will come in future" —31-32

Here ends the one hundred and eighty first chapter on the Mahātmya of Avimukta kṣetram

CHAPTER CLXXXII.

Sāta said —Once on a time, the Rishis Sanaka, Sanandana, &c and the devotees of Śiva asked Svāmī Kārtika, the chief of the knowers of Brahma, on the summit of Kailāsa —“Brāhmana ! Pray explain to us about the abode of Śiva in the earth where Bhagavān Śiva always dwells”—1-2

Svāmī Kārtika said —“The soul of all, the Eternal Lord Mahādeva, the High Soul, remains in his terrible form, rare to the Devas and Dānavas, at Avimukta like a pillar, motionless and stable, till pralaya This is the most mysterious place —3-4

The Siddhas always remain there owing to the presence of the Lord Śiva has described Avimukta to excel all the sacred places, nor is there any other place more sacred than it Every part of it is holy and endowed with a holy tirtha There exists a divine abode, over the cremation ground there, and it is not visible to all Yet it is connected with the earth There the abode of Śiva (Śivālaya) is situated in the space Unworthy people, who are not yogis, cannot behold the Lord's abode, but the Yogis, the Brahmachāris, and the knowers of the Vedas, can see it Those who are Brahmachāris, the Siddhas, the Vedāntis, and do not leave this place till death they attaining all the benefits of sacrifices and washed off from all their sins, attain the highest position The Brāhmanas living there or three meals a day, and without any Yoga or their mind under control attain virtues, like the one living merely on air, and get the highest position that an ascetic would get —5-10

The one who leads a calm life after subduing all his passions in this place even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month, begets the benefits of having observed the Pāśupata ordinance In other words he attains bliss after being liberated from the cycle of births and deaths He attains the position of yoga and the final beatitude The fruits derived here by the

glory of Śiva and of this Avimukta ksettram, are not obtained even by the practice of yoga for ages. The one who goes there is purified of the sin of even killing a Brāhmaṇa. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyâ sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desires are fulfilled, and he gets the same end as the knower of Sāṃkhya does. He remains there all his lives and never quits it—11-18

Mahādeva resides in Avimukta with all His attendants, consequently one begets highest attainments and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest ksettram, it is the highest goal. One may be able to describe the seven islands round the Mount Meru and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Tāraka Brahma" by the Lord Śiva Himself. If one dies at Manikarnikā ghāt he attains his desired goal—19-24

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta tirtha, which is the giver of yoga, peace, and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva—25-27

*Here ends the one hundred and eighty-second chapter on the
Māhātmya of Kāśī*

CHAPTER CLXXXIII

Śrī Pārvatī said —Mahādeva! What is the cause of your giving preference to Avimukta tirtha over the mounts Īmavān, Māndarācchāla, Gandhamādana, Kailāsa, Niṣadha, Sumeru, Trisikṣhira Mānasa, the Nandanavana of the Devas, as well as other sacred places? What invisible high sanctity attaches to it, that you in company of your attendants, remain there? What favours do you show to the people residing there? Pray explain all that to Me—1-5

Mahādeva said —Dear charming Lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen with attention. A very sacred stream, adored by the Siddhas and the Gandharvas flows through Kāśī and the Ganges merges into the same. That stream feels gratified by being devoted to me, consequently, this place Avimukta (ever blessed with my presence) is sacred of all and, therefore, I also hold it so dear and I am present in the Langa located in that sacred place—6-9.

I shall now relate those virtues of this sacred place, by merely hearing which, a man undoubtedly is washed of all his sins —10

A false man or an irreligious one, though he be full of deceit, irreligion and sin, is washed of all his sins by pilgrimaging to that sacred place —11

When all the immoveable and moveable creation are destroyed, even then I do not forsake it, and reside there with hundreds of my attendants —12

At the end of the cycle, all the Devas, Gandharvas, Yaksas, Nāgas and Rākṣasas &c, enter my mouth on this very spot and I accept their worship. This place is best of all my secret retreats and is most dear to me —13 14

Blessed are the devotees who resort to this place, the twice born who breathe their last here, remaining devoted to me, get emancipation. I am always pleased with one who offers oblations to the fire, chanting the Rudra mantra and bestows charity. One who gives away everything in charity, and performs sacrifices, and bathes in the sacred waters of all the tirthas, attains Me on this spot. Those who reside here, and those who are devoted to you, go to heaven where through My favour they enjoy peace and are free from all sins. My devotees, on coming here, become purified and liberated from all sins —15 21

Pārvatī said —“You destroyed the sacrifice of Dakṣa for your regard of Me such is your kindness on Me. I am not sufficiently satisfied with this narration of the glories of Avimukta tirtha, pray therefore be pleased to tell Me something more about it” —22

Mahādeva said —“O most beloved lady of auspicious luck. Yes it is true that out of great regard for you, I angrily destroyed the sacrifice of Dakṣa. My devotees who adore Me with devotion are not liable to re birth for hundreds of cycles” —23 24

Pārvatī said —“Deva! The glories of this place that you have related to me pray be good enough to repeat in greater detail. I wish to know all about it for I am so full of wonder” —25

Mahādeva said —“Those who reside at Avimukta tirtha acquire immortality and finally merge into Me. What more do you wish to hear?” —26

Pārvatī said —“Mahādeva! indeed the glories of Avimukta tirtha are very great and I am never satiated of hearing them. Pray therefore tell me something more about it” —27

Mahādeva said —“Pārvatī! you are supremely dear to Me, I, therefore again continue the relation of the glories of Avimukta. Listen then with attention. It has endless glories. Those who reside here are superior to those who live on mere salads and have subdued their passions, live on raw grain sipping only as much water as remains on the tip of the kuśa blade and that too after a month, seated on the root of trees, sleeping on the slabs of stone, refulgent like the Sun free from anger and thus virtuous in many ways. In other words, those practising austerities elsewhere, do not get so much perfection, and those living here are like those on-

shrined in heaven O Pāravati ' as there is no one of the male being like Me, and no one of the female sex like you, similarly neither there is, nor will there be, any place sacred like the Avimukta-tīrtha Paramayoga, Paramagatī and Paramamokṣa are obtained at Avimukta tīrtha, consequently there is no such place like this Devī ' now hear the most secret thing One attains this Avimukta-tīrtha, by virtue of the yoga practised during hundreds of lives My devotee at this place attains yoga and emancipation, in course of one life Devī ! People coming here with unshaken devotion attain final beatitude There is no such place, nor will there be any like it, on the earth Dharma is always inherent there in its full form. People of all the four varnas (castes) attain emancipation here "—28-41

Pāravati said — "I have heard the glory of this sacred city of yours, pray also tell me whom do the Brāhmanas worship through sacrifices "—42

Mahādeva said — "Beautiful lady ! They all worship Me, by reciting sacred *mantras* and by performing sacrifices Those who worship Rudra and Mahādeva have no fear in this world Devī ! There are two kinds of worship, viz, with *mantra* and without *mantra* There are two kinds of yogas, viz — Sāṅkhya and Yoga Those who regard Me omnipresent are Yogis Those who see Me as the soul in all the beings and never separate Me from themselves never perish Nirguṇa and Saguṇa are two kinds of yogas Saguṇa yoga is comprehensible but Nirguṇa yoga cannot even be comprehended Devī ! I have told you what you asked Me to explain "—43-48

Pāravati said — ' Śiva ! I wish to know the three kinds of devotion mentioned by you "

Mahādeva — "O, Pāravati thou who art attached to thy devotees ! A man reaches the end of all his troubles by Sāṅkhya and Yoga, and one who clings to Me even by living on alms merges into Me Those who are deluded by seeing different things in the Śāstras do not see Me Those who are contented by being possessed with the supreme knowledge, and incessantly think of Me by being blessed with clear conscience, through Divine knowledge, they get felicity and bliss —49-54

A learned man sees me endowed with the three Guṇas, Devī ! I have explained everything before you, now let Me know what you feel desirous to hear —55

I shall again relate to you even the most secret thing for your satisfaction, pray hear with attention "

Pāravati — "Which form of yours do the Yogis see? I beg you to remove My doubt "

Mahādeva — The true nature of mine is really formless But that which is manifested as my form is mere light—consisting light, to realise which a learned man ought to make great efforts The Lord of the universe in his formless condition cannot be described It can only be described, if at all, by the persistent efforts of hundreds of years

Pāravati — "Mahādeva ! What is the extent of that shrine where you dwell endowed with atoms? Pray explain all that to Me "

Mahādeva —“ It is two yojanas in extent between the East and the West —56 61

Within that space Avimukta tirtha is situated having a width of half yojana extending from North and South, and the sacred Ganges flows by it —62

The attendants of Śiva, some having faces like those of infuriated lions and wolves, have their abode there between Bhīṣmachandikā and Parvateśvara. Some of them have hunch backs, some are dwarfs, and some crooked. On the same spot Mahākāla, Chandāghanta, Dandachandēśvara, Ghantākarna, and others, having huge stomachs, gigantic forms, armed with clubs, tridents, &c, stand and guard the Avimukta tapovana. Many of the attendants armed with tridents, clubs &c, stand at the gate —63 67

O Pāravati ! one who gives away a cow, that gives good quantity of milk, in charity, with its horns mounted with gold, its hoofs covered with silver, having three colours, to a Brāhmana well versed in Vedas, on the banks of Vārānaśi, undoubtedly liberates seven generations of his ancestors from bondage. So also one who gives away in charity to a Brāhmana, gold, silver, cloths, and grain, &c, in that Avimukta tirtha acquires everlasting merits. People become free from diseases by bathing at that tirtha and get the benefit of ten aśvamedha sacrifices. Any virtuous man who gives some sort of charity to the Brāhmanas after his ablution attains felicity and shines like fire. One who gives away grain in charity at the confluence of the Varuṇā and Asī with the Ganges, according to the prescribed rites, is not re-born. Devi ! I have narrated to you the glory of this sacred place. One who fasts and then feeds the Brāhmanas in this tirtha attains the benefit of Sautrāmanī sacrifice. Dear Pāravati, one who lives on only one meal a day for a month washes off all his lifelong sins. One who enters the fire according to the prescribed rites undoubtedly enters My mouth. One who gives away ten gold coins in charity gets the benefits of Agnihotra sacrifice, and one who gives away incense, &c, derives the benefit of having given away land in charity. One who gives away a broom gets the benefit of having given away 500 gold coins. The giver of sandal gets the benefit of having given away 1,000 gold coins —68-80

The charity of flowers and garlands is equivalent to the giving away of 1,00,000 gold coins. The one who sings hymns accompanied by music begets everlasting benefits.”

Pāravati —“ Mahādeva ! you have indeed told me wonderful things, but please let me know the reason of your not leaving this unique place.”

Mahādeva —“ In the days of yore Lord Brahmā had five heads and the fifth one was shining like gold. Once Brahmā said to Me ‘ I know thy genesis,’ when I angrily cut off His fifth head with the nail of my left toe. Then Brahmā said ‘ Thou hast behealed Me without any fault, and through My curse thou shalt bear a skull as the badge of the sin of inflicting injury on Brahmā. Thou shalt roam about in the sacred places’ —81 86

Hearing His curse I went to the Himālaya mountain where I begged Nārāyaṇa to give me alms. He on his side dug His fingernail

and a volume of blood rushed out, and it spread itself to the length of 50 yojanas, but the skull was not filled —87-89

After that, that stream of blood ran for a thousand Divine years Lord Viṣṇu said to Me 'How such a skull was brought into existence Explain it to Me to drive away My doubts' I replied, 'Deva' hear about it In ancient times Brahmā was endowed with Divine form after thousands of years asceticism and through His asceticism He got a fifth head shining like gold I cut it off in anger It follows Me wherever I go'—90-94

Hearing such words of Mine the Lord Puruṣottama said 'go back and please Brahmā and by His glorious power this skull will become fixed in your holy abode (kṣetra) Dear Pīravatī after hearing that I went to all the sacred places but nowhere did this skull leave Me But when I came and settled Myself at My Avimukta tīrtha the effects of the curse instantly disappeared, and through the favour of Viṣṇu the skull also fell down there and was divided into a thousand pieces It disappeared like the riches a man obtains in his dream —95-99

This place I have made the dispeller of the sin of killing a Brāhmaṇa (Brahma hatyā) and it is the cremation ground of all the Devas including Myself —100

I annihilate the universe by manifesting Myself as the Destructor and also create everything Deva' this sequestered place of Mine is most dear to Me —101

My devotees as well as the devotees of Viṣṇu and the Sun, who come and die here merge into Me' —102

Pāravatī said —"Deva' This place is indeed most wonderful as described by you This is your place as pointed out by Viṣṇu You reside here, and for these reasons other sacred places cannot equal it The places where Viṣṇu and Mahādeva dwell are worth a thousand sacred places O Deva' You are My salvation and you are said to be the emancipation of Brahmā and all others —703-106

*Here ends the one hundred and eighty third, chapter on
the Mahātmayā of Kūṣī*

CHAPTER CLXXXV

Mahādeva said —"Those who reside here, with the desire of winning emancipation to them this sacred place is like a wood of penance (tapovan) People residing here are never re born The dwellers of this place get the same end as those who are eager to acquire beatitude by means of Divine Knowledge This place is extremely dear to Me It gives everlasting fruits and immortality This Avimukta tīrtha is also called the cremation ground and is most mysterious Those who do not feel attached to it are really the losers The dust of this place falling on the sinners bestows on them beatitude The piles of sins, huge as the mount Sumeru and Mandarāchala, become annihilated there —17

There is Avimukta temple which is renowned by the name of 'The cremation ground' It is the "cave of retreat and wood of asceticism" and

the tapôvan of the Lord Śiva There Nārāyaṇa, Brahmā, etc., the Sādhyā Devas the Yogis etc., carry on Their worship of Sanātana Śiva and My devotees worship Me Those who die at Avimukta tīrtha get the same benefit as those who perform sacrifices and devote themselves to asceticism Brahmā the Creator, the Destructer of the universe, the Virata manifestation of Bhagvān the seven realms—they all originate here, and Mahāraloka, Janaloka, Tapaloka, Satyaloka, the great Yoga of the mind, all the immoveable and moveable creation upwards to Brahmā, the origin of beings,—they all appear here—8-13

Those who never forsake this place remain in peace This is the best and holiest of all the places It is the best place among the Kṣhetras, the foremost of the cremation grounds It is the best of all the streams, mountains and lakes, and, therefore, this Avimukta tīrtha is adored by the pious devotees of Śiva This Avimukta tīrtha is the great seat of Brahmā also Brahmā resides here It is inhabited and guarded by Brahmā It is as if all the realms are located here The golden Mount Meru and the hard asceticism practised by Brahmā are inherent here Brahmā remains merged in the image of Śiva It is the holiest of the holy It is inhabited by all the hoary people—14-19

The Brāhmanas worshipping the sun have attained the position of Devas in this place Those who remain firm in their devotion to Śiva and die at this Avimukta tīrtha attain emancipation Those who reside there for eight months and subdue their passions or stay there even for four months in sexual abstinence also attain emancipation—20-24

How far may I describe its glory? Even the unchaste women dying there attain bliss Men attain here Yoga and bliss unattainable by men elsewhere Those who stick to Avimukta tīrtha and do not go elsewhere, undoubtedly become adorable by Brāhmanas One who resides in Avimukta tīrtha becomes undoubtedly like Me—25-27

It is called Avimukta tīrtha on account of My being present in it at all times Those who do not resort to Avimukta tīrtha are idiots, full of the darkness of ignorance Tamôguna Such men always pass through the ordeal of birth and rebirth Licentiousness anger greed attachment, hypocrisy, drowsiness sloth and backbiting—these obstacles created by Indra are always present here and many hindrances overpower a man In spite of all that this sacred place is the most holy for the devotees All the Risis and Devas have also called it to be the most sacred place—28-32

The body made of clay and fat becomes purified at Avimukta tīrtha because Lord Śiva keeps guard there Consequently the learned do not bury there The devotees who worship Śiva then merge in Him like the offering of clarified butter in the fire They consider their souls blessed on merging in the Lord and the Risis, Devas Yatis Rakṣasas reside in Avimukta tīrtha and devote themselves to meditation and sacrifices, etc No one dying there goes to hell There by the favour of Śiva every being gets his final bliss This tīrtha is two-and-a-half yôjanas in extent towards the east and the west The rivers Vârāṇasī, etc., at the

distance of half a yôjanâ from each other are situated there, and the Śukla river flows alongside —33-40

Mahâdeva has thus described this Kṣetra. People desirous of supreme felicity attain knowledge and yoga, and those who devoutfully always reside there are free from all cares. This place of asceticism always remains full of the Siddhas, the Gandharvas etc. There is no river or mountain equal to this Avimukta tīrtha —41-43

All the sacred places located on the earth as well as in the heaven are second to this place. It is the supreme of all. Those who after renouncing the world and subduing their passions recite the Rûdra Mantra a hundred times, such devotees of Śiva undoubtedly enjoy in the company of the Lord Mahâdeva. Those who have forsaken all desires and are firm and fixed in devotion, become free from fear after attaining Śiva and are never born. —44-48

They are not born even after hundreds and billions of Kalpas. As the ocean is full of various kinds of gems so is Avimukta full of many attributes. This place is the giver of delusion to the non devotees, and devotion to those who are staunch adherents of Śiva. The fools, regarding this as cremation ground, do not consider it to be the foremost of all the sacred places and the learned do not abandon it in spite of hundreds of obstacles. They go to such a place, whence they are never reborn and are liberated from the pangs of old age, death, etc. They go direct to the realm of Śiva —49-53

Those who are desirous of beatitude beget such as causes them the utmost gratification. The end attained by the mere residence at Avimukta-tīrtha is not obtained even by charities, asceticism, sacrifices and Divine-Knowledge etc —54-55

The best remedy for all sinners is their attainment of Avimukta-tīrtha. The various classes of people dying at Avimukta tīrtha in their attachment for Śiva are never re born. The meditation sacrifices asceticism and charity performed at Avimukta tīrtha beget everlasting fruits, and those who die there attain supreme bliss. The sinner, repenting on thousands of his sins going there attains felicity. Those who die there need not think of Uttarâyana or Dakṣinâyana, for every hour for them is equally auspicious. There is no occasion for thinking of auspiciousness or inauspiciousness there for that place owing to the glory of Śiva is always sacred. Thus all the Rishis heard the glory of such a sanctified place and of Śiva from Svamikârtika, and began to meditate over them —56-63

Here ends the one hundred and eighty fourth chapter on the Avimukta tīrtha

CHAPTER CLXXXV

Śûta said — 'O Rishis' the godly devotees seers and the pious residing at Avimukta were filled with astonishment and overcome with delight. They again said to Svamikârtika — 'You have been born of the glory of

Śiva and Brāhmā You are dear to the Brāhmanas and are the knower of Brahman You have attained the realm of Brahman and are kind to the Brāhmanas—1 3

Like Brāhmā, you are the Creator, we all salute you ! We have all become purified by listening to this narration We have realized the highest secret May you be blessed ! We are now going to that mundane region of the Lord Śiva where He, the Lord of all, is practising austerities unmoved, for the benefit of the Universe—4 6

By the virtue of His asceticism He merges Himself in the formidable form and remains adorned with all His attributes along with His attendants The Devas, Brāhmā, devotees and the Siddhas are eager to see the Lord, through your favour We are, therefore, eager to pass our days at Avimukta, for blessed are those who reside there—7 9

Those who are righteous devoid of anger and lust, having their passions under their control, devoted to the practice of yoga attain emancipation there There the devoted yogis adore the Lord Śiva, the Giver of beatitude and attain bliss It is the most mysterious of all the cremation grounds, and no one attains bliss in this world without the help of yoga—10 12

People residing at Avimukta beget both yoga and bliss In other words, they attain sublime felicity in this life Deva ! the inhabitants of Avimukta get bliss during their lifetime, such is its glory Once upon a time Vedavyāsa could not get any alms there, and, agitated with the pangs of hunger he felt inclined to pronounce a curse He passed a period of six months with great privations—13 16

He said to himself, 'How has this place become cursed and doles me no alms The Brāhmanas the Kṣatriyas the widows, the married ladies none of them give me any alms—which is most strange I shall pronounce my curse on all of them and on the whole city to the effect that this sacred place may become devoid of its sanctity and that there be no pelf and learning left among the people of all the three classes residing here No friendship should exist among them I shall also create such troubles for those residing at Avimukta as they may not attain their ends'—17 21

Realising the intentions of Vedavyāsa the Lord Śiva became terrified and said to Parvatī—22

'Devi ! hear Me Now Vedavyāsa is prepared to pronounce his curse—23

Parvatī enquired—'Why is Vyāsa so angry ? Who has annoyed him ? What harm has been done to him that he is disposed to pronounce a curse ?—24

Mahadeva said—'Dear Parvatī ? He has practised glorious asceticism for a long time He has lived in contemplation by observing the vow of silence for a period of 12 years He begged for alms when he felt hungry, and no one gave him even half a morsel He has thus passed six months under serious privations, consequently he has now made up his mind to pronounce a curse Some plan should be devised to obviate the situation before he pronounces his curse Vedavyāsa has attained supernatural

powers, and everyone is afraid of his curse. He has the power to bring about what is not destined and to mar the effects of destiny. I shall assume the form of a human being and engage him in conversation, when alms should be given to him'—25 30

Pārvatī thus instructed, also assumed human form and said to Vedavyāsa, 'Bhagavāna! come here and receive alms. See! you never blessed my home'—31 32

Hearing which, the sage cheerfully accepted the alms that contained savoury victuals. He did full justice to it, and was completely satisfied. Afterwards the seer made his salutations to the Lord Mahādeva and Pārvatī, and said to the latter "O one with beautiful eyes! This is the residence of the Lord Mahādeva and Pārvatī and the Ganges flows through this place. Delicious eatables are also obtainable and emancipation is begotten. Who would not therefore reside in such a Kāśī?"—33 36

Having said so, Vedavyāsa looked at the sacred Kāśī and began to think of the delicious alms that he was given. Mahādeva and Pārvatī were standing before him. Lord said to him—"Seer! you have a very choleric temper, and you should not therefore reside in Kāśī"—37 39

Vedavyāsa said—"Deva! Be pleased to permit me to come here on two days, viz, the eighth and fourteenth days of the fortnight, that is, Āṣāṁī and Chaturdaśī, to which the Lord replied in the affirmative—40

Then the Lord disappeared then and there and so did the Goddess Pārvatī. In that way, in the days gone by, the illustrious Vedavyāsa, knowing the glory of Kāśī, fixed his abode in its vicinity, and consequently all the learned men sing the praises of this sacred place—41 42

O Kāśī! The blasphemers of the Devas and the Brahmanas, the killers of the Brahmanas, those ungrateful and other sinners, the scoffers of the preceptors, sacred places and temples the instigators, do not reside in the sacred Kāśī as Dandamayaka one of the attendants of Śiva, is posted there to oust them. Dandamayaka's duty is to guard the place, so he ought to be adored with incense, flowers etc. He should be reverentially saluted, and his mantra should also be repeated and counted on the bead. Various classes of people reside in the sacred Kāśī and all kinds of snakes, scorpions, etc., also abound there. They also become the attendants of Śiva. The Devas, devoted to Śiva and residing there also attain the everlasting realm, according to their choice. The sacred Kāśī is superior even to the heaven of the Devas. It is like Brahmaloka. It has been lauded by the logic power of the Lord, and there is no other region like it—43 50

The sacred Kāśī is the fulfiller of cherished desires. It is free from diseases and the place of asceticism and yoga. Lord Śiva, enshrined there is shining in his full glory. Those who practise asceticism there attain the benefits of sacrifices, of bathing at sacred places and of giving charities. The past and the present sins committed through ignorance are dispelled by mere sight of Āyumuṁkṛ. Men of calm disposition and those who keep their passions curbed, whatever charities they perform at Āyumuṁkṛ, get a huge return. Those who worship Śiva at Āyumuṁkṛ are not reborn.

in this world for crores of cycles. Thousands of Devas enjoy the company of Śiva and, therefore, this place is the best of all. Those who adore Mahādeva there, are liberated from their sins and become like Devas. All the sacrifices performed with a motive are liable to ordain the re-birth of a man, but those who die at Avimukta are never born. The stars and planets perish at a certain fixed period, but those dying at Avimukta are not liable to it. Those who die there are not re-born even after crores of cycles (*kalpas*). Blessed are those who reach the sacred Manikarnikā at their last hour, after having undergone the trials of life. They are also blessed who do not forsake Avimukta realizing the grim pinch of the Kali yuga. The inhabitant of Avimukta, when he goes elsewhere, is ridiculed by everybody —51 64

Those who succumb to the influence of lust, anger, and greed, go away from that sacred place for fear of Dandanāyaka. Ignorant people, devoid of meditation, also those oppressed with miseries, attain emancipation there. There are five principal places there, viz. Daśīśvamēdha, Lokārka, Keśava, Viṇḍumādhava, Manikarnikā. I have related to you the glory of Avimukta, as narrated by Lord Śiva to Pārvatī —65 69

Here ends the one hundred and eighty-fifth chapter on the Māhātmya of Avimukta Tīrtha

CHAPTER CLXXXVI

The Rṣis said —“Śūta! you have well described to us the glory of Avimukta. Now we are eager to hear the glory of the sacred Narmadā which be good enough to describe to us. Omkāra, the confluence of Kapilā, and the dispeller of all sins, the Lord Amareśa, are also said to be situate there. How was the sacred Narmadā saved from annihilation at the time of the destruction of the universe? How was Markandeya saved from annihilation? You have told us something about them, but we wish to hear more of them in detail —1 3

Śūta said —Once before, the King Yudhiṣṭhira asked the sage Mārkaṇḍeya the glory of Narmadā, when the king was practising austerities in the forest —4 5

Yudhiṣṭhira said —“Virtuous one! through your grace, I have heard about various kinds of Dharmas but I feel eager to hear more about them which please narrate to me. First of all, please explain to me how the Narmadā came into existence —6 7

Markandeya said —“The Narmadā is the foremost among all the rivers. It is the dispeller of everybody's sins. King Yudhiṣṭhira! the glory of the sacred Narmadā as I have read in several Purāṇas, I shall explain to you. Sacred is the river Ganges at Kankhala, sacred is Sarasvatī in Kurukṣetra. The sacred Narmadā is supreme everywhere—in the forest as well as in places of habitation. The waters of the Sarasvatī purify one in course of five days, those of the Yamunā in seven days, of the Ganges instantaneously, and of the Narmadā at the mere sight of it

The Narmadâ is most charming and attractive of the country of Kalinga, the forest of Amarakantaka, and of all the three realms.—8-12.

King! the Devas, the demons, the Gandharvas, the ascetics, the Risis—they all attain emancipation on the banks of the Narmadâ. One who follows the prescribed order of religion and observes a complete fast for a day, after bathing in the Narmadâ, liberates his seven generations from sin. The manes of those who offer them libations at Jalesvara, after bathing in it, remain happy till the end of the cycle.—13-15.

Lord Śiva becomes pleased with one who bathes in the Narmadâ, near the hill abounding with the group of Rudras, and worships Them with sandal, flower and incense. The Lord is enshrined close to that hill, to the west, where one ought to offer libations to the manes with devotion and by keeping one's passions under control. Libations of water mixed with barley should be offered to the Devas, and water mixed with sesamum should be offered to the manes. One who does so makes his seven generations go to the heaven, and he himself enjoys in heaven for 60,000 years with the celestial nymphs, the Gandharvas and the Siddhas. Afterwards he is born as a wealthy man; and, after a life of charities he returns to the very same sanctified place.—16-22.

Then he goes to the domain of Śiva, after liberating his seven generations from sin. The length of the Narmadâ is 100 yojanas, and its breadth is 16 miles. There are 60,00,60,000 of tirthas round the Narmadâ. One who is calm and has his passions under his control, free from anger, and the sin of causing pain to others, and is a benefactor of all the beings and a devotee to the Lord Śiva, if he happens to die at the banks of the Narmadâ, resides in heaven for a century, consisting of the length of days of the gods. There he is in the company of the nymphs, and is adored by the Siddhas and the Gandharvas with incense, flowers, &c. He has also the privilege to live in the company of the Devas of all classes; and, on being re-born, becomes a most illustrious king! There, he is the owner of a majestic palace, studded with jewels and supported on mighty pillars of precious stones, surrounded by a large retinue of servants and maids. Majestic elephants and a multitude of neighing horses adorn his gateway.—23-31.

His gateway is also illustrious like that of Indra. In such a place he is the beloved friend of beautiful ladies, and enjoys himself for a divine century, without being oppressed with any kind of disease.—32-33.

One who dies at Amarakantaka gets many blessings and never perishes by fire, poison, drowning. He gets the power of moving about in the space with the rapidity of the wind. The man who dies at Amarakantaka is blessed with all kinds of enjoyments including 3,000 rasis who are at his command for a considerable length of time. One who offers flowers, incense, &c., to the Risi is enshrined round the hill after having his ablution in the river, undoubtedly wins the pleasure of all of Them.—34-38.

To the west of the hill is enshrined Lord Mahadeva, where one who offers libations, according to the prescribed rituals to the Devas and the Pitris after his bath, is the bestower of heaven on his seven generations, and he himself resides in heaven for sixty divine years, where various

comforts and enjoyments fall to his lot. On coming down from heaven, he is born in a wealthy house, and is most charitable and righteous. He again remembers the sacred Narmadā and goes there, where he again works out the salvation of his ancestors of the past seven generations, and then attains the abode of Śiva. When he is reborn, he becomes a matchless sovereign. Such is the glory of Amarakantaka. Now hear of the tirthas situated to the west of the hill. The lake Jalesvara situated there is renowned all over the world, where by performing the daily prayers and by offering libations to the manes, the Pitris remain satiated to their fill, for a period of ten years —39-46

The river Kapilā is on the right bank of the Narmadā which is covered with Arjuna and various kinds of trees. This river is renowned as the most sacred in all the three realms, and there are millions of tirthas round it —47-48

It is said in the Purāṇas that the trees on its banks also attain emancipation after they decay. The Viśālyakaraṇī is the second river, by bathing in it one becomes purified instantly. All the Devas the Kinnaras, the Gṛndharvas, the mighty serpents, the Rākṣhasas the Yakṣas and the ascetics, reside on the Mount Amarakantaka. The Rishis going there have sanctified that river. This river is also the dispeller of all sins. One who passes a night there in celibacy and observes a fast after bathing in it, liberates his seven generations. In ancient times both the Kapilā and the Viśālyā were laid out by the God to fulfil their missions. The people bathing there derive the benefit of Āsvamedha sacrifice. Only he who dies there is liberated from all his sins and attains Rudraloka —49-57

In fact, the devotee bathing in any tirtha situated on the banks of the Narmada gets the benefit of Āsvamedha sacrifice. Those residing on the northern bank of this river attain Rudraloka. Śaṅkara has said that by bathing in and giving charities at the Sarasvatī the Ganges and the Narmadā one gets equal benefits. The resident of Amarakantaka remains in Pūdraloka for a 100 crores of years. The waters of the Narmadā adorned with froth and ripples are worthy of being saluted. The sacred waters dispel all the sins. The holy Narmada dispels all the sins including those of killing Brahmins and bestows sublime lustre. This great river is held sacred in all the three worlds. The people residing at Vateśvara Gangadvara and Sapōvana are said to be great ascetics. By bathing in the Narmada and at its confluence with the sea, one gets tenfold merits —58-65

Here ends the one hundred and eightysixth chapter on the Narmadā Mahātmya

CHAPTER CLXXXVII

Marakandeya said —The Narmadā is most sacred and renowned and the sages desirous of emancipation have made numberless divisions, each of the measure of a Brahmin's sacred thread. By bathing in them one is liberated from all sins. The sacred Jalesvara is renowned in the

three worlds In the days gone by the sages, the Maruts, and Indra, etc., hivering with fear spoke to Śiva "Protect us"—1-4

The Lord said "Devas! what is the fear in your mind which has brought you here? whom do you fear? what are your troubles? Tell me all about yourselves —5 6

Risis said —"O Mahādeva! the most illustrious and valiant demon Vānāsura is the owner of Tripura which moves about in the firmament We have come to seek your protection, being afraid of him You are our salvation, pray, therefore, rescue us from the oppressions of that demon Deva! be pleased to do what may be good to the Devas, the Gandharvas and the Risis, etc —7 10

Śiva said —' Do not be anxious I shall do everything You will attain peace ere long"—11

After thus consoling them the Lord went to the banks of the Narmadā and began to devise plans for the destruction of that demon —12

He said to himself "How shall I kill the demon?" He then thought of the sage Nārada who appeared then and there, and said 'Mahadeva! what are your behests? Why have you summoned me? I shall carry out your commands' —13 14

Śiva said —'Nārada! virtuous women reside within the Tripura of Vānāsura and by their virtue the Tripura moves about in the space You should, therefore, go and delude those ladies in Tripura' —15 17

Hearing those words of the Lord, the sage went and did what he was directed to fulfil That Tripura was decorated with various kinds of precious stones, was 100 yojanas broad and 200 yojanas in length The sage saw Vānāsura in such a magnificent place —18 19

The demon king who was seated on a majestic throne with the brilliance of the twelve suns wearing earrings coronet, garlands and armlets of gold studded with precious stones, stood up to receive the sage Nārada, and said 'Devarisī! you have come here of your own accord I offer you an oblation and water for washing your feet He then saluted the sage and said 'Let me know your commands and I shall carry them out. You have come here after a long time Pray take your seat —20 23

Afterwards Anupamyā queen said —Nārada! what dharma pleases the Devas? which ordinance is most gratifying to them?—24 25

Nārada said —One who gives away a cow and sesamum to a Brāhmaṇa well versed in the Vedas gets the benefit of having given away lands beyond the seas He enjoys himself in a Vimāna shining like crores of suns for a considerable period The lady who gives away after observing a fast the following trees —Woodapple, roseapple, Kadamba Champaka, Aśoka Aśvattha plantain, banyan, pomegranate Neem and Mahuā, her breasts take the form of the woodapple her thighs become like the trunk of the plantain tree She becomes adorable like the sacred Aśvattha tree and sweet smelling like the Neem illustrious like the Champaka griefless like Aśoka, sweet like the Mahuā soft like the leaves of the banyan She always gets prosperity The giving of pumpkins and creepers is not considered high, and the husband of a lady who worships the Devas

with Kadamba blossoms discarding the food cooked and uncooked as well as fruits, observing the vow of silence in the evening and worshipping Kṣetrapāla first; remains in happiness. The ladies who keep a fast on Aṣṭami, Chaturthi, Panchami, Dwādasi, Saṅkrānti; undoubtedly go to heaven. They are liberated from the ills of the iron age and Dharmarāja does not admit such ladies in his town.—26-37.

Anaupamyā said :—"It is owing to the virtues performed in the past that you have graced our home with your august presence and I venture to enquire about other ordinances from you. Vindhyaśālā the renowned queen of the king Bali is my mother-in-law. She is never pleased with me, and same is the case with my father-in-law. The vicious Kumbhivaśā is my lord's sister who always treats me with contempt. How can I be happy under such circumstances? Pray let me know by what ordinance they would turn friendly to me for which I shall remain very grateful to you."—38-42.

Nārada said :—"By observing the ordinance just explained to you, Pārvatī became so dear to Śiva, and similarly Lakṣmī has become so dear to Viṣṇu, and Sarasvatī has become endeared to Brahmā and Arundhatī to Vasiṣṭha. Your lord will also become beholden to you by keeping up the very same ordinance and your father-in-law and mother-in-law will also be silenced."—43-45.

Hearing such words of Nārada, that queen determined to observe that ordinance and said :—"Be pleased upon me, O sage! I shall offer you presents of gold, jewels, garments, which be pleased to accept. Let Lords Viṣṇu and Śiva be pleased upon me."—46-48.

Nārada said :—"Lady! you should bestow these presents on some Brāhmaṇa who may be poor and in need of support. I am blessed with everything and you ought to show only your devotion to me."—49

In such a way Nārada after having softened the minds of all the ladies in Tripura returned to his abode and a breach was thus created in Tripura.—50-51.

*Here ends the one hundred and eighty seventh chapter
on Narmadā mātātmya.*

CHAPTER CLXXXVIII.

Mārakandeya said :—"Hear from me, Yudhisthira! what you have asked me to explain. The spot on the banks of the Narmadā where the Lord is enshrined is renowned as Mahēśvara in all the three worlds and at the very same place He devised His plans of annihilating Tripura.—1-2.

The Lord seated there lifted up the mount Mandarāchala to serve as His Gāndivā bow. He then put the snake Vāsukī in place of the bowstring and Svāmīkārtika in place of the quiver. Viṣṇu in place of the arrow and the fire at the tip of it (the arrow). Afterwards the wind was made to propel the arrow. The four Vedas took the place of the horses

of the chariot *Asvīnikumāra* was employed in place of the reins and *Indra* in place of the axle *Kuvera* formed the banner —3-5

Yama put himself to the right-hand of the Lord and *Kāla* to the left The groups of the *Devas* and the *Gandharvas* formed the wheels of the chariot *Brahmā* was the charioteer In that way, *Śiva* waited for thousands of years after making such preparations When the three *Puras* (cities) fell in one line the Lord let out His arrow on *Tripura* when the inmates of *Tripura* became helpless and many kinds of destructive omens occurred there The wooden horses began to neigh and painted ones to wink All the demons saw themselves dressed in red in course of their dream One who dreams of things hostile to him becomes void of power and intellect by the glory of the Lord Then the wind *Sāmbartaka* that blows at the close of a cycle commenced —6-14

It produced fire on account of which the trees of *Tripura* began to crumble down There was chaos everywhere All the gardens were burnt down in an instant The huge storm devastated the houses and trees that were on fire which furiously pervaded in all the directions The dreadful tongues of fire gave a gory appearance to the whole of *Tripura* Owing to the dense folds of smoke the demons could not go about from one house to another The *Tripura* was thus agitated by the fury of the Lord Thousands of palaces fell down in all directions and the inmates rushed towards the temples and thousands of demons were reduced to ashes groaning and moaning piteously Various kinds of *Vimānas* and picturesque places were consumed by the fearful fire —15 24

The pleasure gardens smiling with lotus beds were also burnt down along with the swans and cranes The lofty palace tops looking like the mountain peaks, adorned with gems and lotuses, fell down on being burnt up, like a heap of clouds The fire of the Lord's fury burnt down quite unsparingly several children, cows, birds, horses, women, and many people sleeping as well as awake —25 28

The nymph like beauties of *Tripura* fell down burnt with their young ones hugged to their breasts Some ladies wearing garlands of pearl and gold fell down on the ground consumed by flames and suffocated by smoke Some beauties seeing their Lord lying on the ground jumped down from the upper storey of their mansion and were instantly eaten up by the flames The belaboured demons lying on the ground got up with their sword but were soon consumed by the raging fire Some ladies of the cloudy hue wearing garlands and armlets, some fair-complexioned beauties giving milk to their dear little ones were also consumed by fire Some ladies seeing their children eaten up by the fire sent forth shrilling wails Some ladies wearing diamond and emerald necklaces and shining like the moon with their children in their lap fell down on the ground after being charred Some moon faced beauties waking up from their sleep found their mansion on fire and began to lament on realizing their children being burnt Some ladies adorned with golden ornaments fell down on the ground holding their consumed children in their arms Some fainted away by the fumes of smoke and fell down grasping the hand of their maids. —29-40

Some overcome by the fury of the fire with their hands folded and uplifted began to pray as follows:—

“Agni! if thou art angry with male population hostile to thee; what is the fault of the women confined in the houses like so many domesticated Kokilas pent up in cages? O sinner, merciless! why art thou enraged with the women. Thou art devoid of right understanding, shame and heroic virtues and truth. O sinner! hast thou not heard commonly said in the world that the women of the enemy should not be killed? To consume is thy attribute but thou hast no mercy and right understanding. Even a Mlechchha is moved to compassion to see a burning woman. This attribute of consumption is also useless in thee. It is simply thy vice, for what is the good of thy killing women? O sinner, wicked, merciless, miserable wretch Agni! thou art indeed most unfortunate. Thou burnest us by force.”—41-48.

She was rendered senseless after thus wailing and thinking of her children for a long time. The fire like an old foe of the precious lives also dried up the wells and the tanks.—49-50.

“Mlechchha! what will be thy faith after burning us? Hearing such speech of the ladies the Agni said “I am not consuming you of my own will, I have been born to cause destruction. I have no mercy. I make my way everywhere freely through the glory of Śiva.” Afterwards Vāṇāsura also saw Tripura burning.—51-53.

He said from his throne “The wicked Devas of little valour have worked out my ruin which is decidedly due to the glory of Śiva. The Lord is consuming me without any examination of the reasons for his action. No one can kill me without the aid of Śiva.”—54-55.

Saying so the demon king abandoned his sons, friends, &c., and set out of the town with the idol of Śiva placed on his head putting many women and various kinds of jewels in front of the idol. He stood up on the aerial track and after making his salutations to the Lord of the three worlds said “Deva! I have given up this town and you should not kill me. Deva! if you, however, feel disposed to kill me, do not consume this idol of my worship which I have always adored with great devotion. Deva! I have been a slave of Thy feet in every past life and now I offer my prayer to Thee, composed in these *Toṭaka* stanzas. O Śiva, Śankara, Śarba, Hara, Bhīma, Mahēśvara, the Destroyer of Kāma, the Annihilator of Tripura, the wielder of the Trident! I salute Thee. O Pramadāpriya, the one saluted by the demons as well as by the Devas, having a most illustrious face wider than that of a horse, a monkey and a lion; I salute Thee. The Devas and the demons cause me pain. Deva! I am always engaged in my devotion to Thee. I have not the wealth in shape of sons, wife, horses, &c. I only depend on my attachment to Thee. I am greatly oppressed and feel as if I were in hell. My inborn vice does not show signs of decline and my understanding leaves off virtues. The vices can only be abandoned by Thy grace.”—56-60.

One who would recite this prayer will be granted some handsome thing; the one granted to Vāṇāsura by the Lord.—67.

Mahādeva, on hearing the above beautiful prayer said joyfully —
68

"Son ! Be not afraid Get into the golden Pura and carry your family and relations with you Vāṇāsura ! you will not be killed by the Devas from now till the time of your doom " The Lord thus again granted such a boon to that demon, and told him to roam about in the world fearlessly and also quenched the raging fire —69 71

" For this reason the Lord did not consume his third Pura, which is sailing about the sky by the power of Śiva The other two Puras fell down to the ground after being reduced to the ashes Śrīśaila mount was formed on the spot where the first city fell and similarly Amarakaṇṭaka sprang up on the spot where the second Pura fell down ' —72 74

" Rājendra ! On the top of those Puras the groups of Rudras were enshrined The spot where the burning Pura fell down is marked by the famous Jwāleśvara When the tongues of fire flashed into the sky from the burning city, there was a tremendous uproar among the Devas and the demons when the Lord took down His arrow from His bow All this happened on the Mount Amarakaṇṭaka —75 77

Consequently, the people observing fasts, &c , are born as sole monarchs in this world after a period of 30 crores and a thousand years when they have enjoyed the pleasures of the fourteen worlds " —78 79

O King Yudhiṣṭhira ! in this way the sacred place Amarakaṇṭaka is the most sanctified and therefore one who goes there on the occasion of a solar or a lunar eclipse and gets the merits ten times more than that of the Aśvamedha sacrifice One attains heaven by worshipping Mahēśvara there The sin of killing a Brāhmana is driven away by going there on the occasion of a solar eclipse This is the glory of the sacred Mount Amarakaṇṭaka —80-82

One who thinks of this Mount Amarakaṇṭaka with devotion undoubtedly gets the benefit of a hundred Chāndrayana ordinances —83

Amarakaṇṭaka is renowned in all the three worlds It is adorned by the Siddhas, the Gandharvas, &c —84

It abounds with various kinds of flowers, creepers, deer, Siddhas and the Lord Śiva is enshrined there in company of His noble consort Parvati It is pervaded by Brahmā Viṣṇu, Indra, Vidyadhari, Risis, Kinnaras and Yakṣas The serpent Vāsuki loiters there One who circumambulates that sacred Amarakaṇṭaka gets the benefit of the Puṇḍrika sacrifice —85-88

The Lord Jwāleśvara is also adored by the Siddhas there People dying there after bathing in the sacred waters attain heaven King Yudhiṣṭhira, hear the benefits attained by those who die there on the occasion of an eclipse—solar or lunar —89 90

Such blessed one after being liberated from all actions and endowed with supreme intellect go and reside in the region of Rudra till the end of the cycle —91

Crores of Rīṣis practise asceticism on the either side of Amareśvara. This Mount Amarakantaka is one yojana in extent all round. Those who bathe in the sacred Narmadā with or without an object in view, are liberated from all their sins and go to the realm of Rudra.—92-94.

Here ends the one hundred and eighty-eighth chapter on the Narmadā mātmya.

CHAPTER CLXXXIX.

Sāta said :—The king Yudhiṣṭhira along with the Rīṣis asked Mārakandeya. “Bhagvāna! be pleased to relate to us about the junction of the sacred Kāverī. We are desirous of hearing from you the account of the sacred Kāverī by bathing into which the vilest of sinners get emancipation.”—2-3.

Mārakandeya said :—O Yudhiṣṭhira and O Rīṣis! hear with attention that even the illustrious Kuvera the Lord of the Yaksas got his position by oblations in the sacred Kāverī. Now hear from me how he acquired all his glory.—4-5.

At the confluence of the Kāverī and the Narmadā, Kuvera practised asceticism, after bathing in the sacred waters, for a divine century when the Lord Śiva on being pleased with him said “Kuvera! ask for what you wish”—6-8.

Kuvera said :—“Devadeva! if you are pleased to grant me a boon, I wish to become the king of the Yaksas”—9.

Hearing those words of Kuvera, the Lord said “Be it so” and vanished then and there.—10.

Afterwards Kuvera by virtue of that boon became the Lord of the Yaksas.—11.

Such is the glory of the confluence of the sacred Kāverī with the Narmadā. It is the dispeller of all sins. Those who do not know about it are undoubtedly deluded. One should, therefore, bathe there according to the prescribed rites. Both the sacred Kāverī and the Narmadā are the most sacred. One who worships Śiva after bathing there begets the benefit of Aśvamedha sacrifice and goes to the realm of Rudra. One who is burnt there or keeps up a fast there, gets access everywhere. Mahādeva has said that such a person after getting access everywhere enjoys the company of beautiful ladies in Rudraloka for 600060000 years. Afterwards he is born as a most illustrious king. One who drinks the water of the Kāverī and the Narmadā gets the benefit of Chāndrāyana. He gets the benefit of having bathed in the confluence of the Ganges and the Yamunā and attains heaven. King! such is the glory of the junction of the Kāverī and the Narmadā where, to bathe and perform charities is to dispel all ills and sins.”—12-20.

Here ends the one hundred and eighty-ninth chapter on the Narmadā mātmya.

CHAPTER CXC

Marakandeya said —To the north of the Narmadā there is the sacred Mantreśvara extending to one yojana. One who bathes there goes to heaven and remains with the Devas for 5000 years. The sacred Garjanā is quite close to it which has originated from the clouds. By virtue of the same the son of Rāvana was named Indrajita. Here it is the Meghanāda tīrtha by going where Meghanāda attained great glory —1-4

Further on is Amrātaka by bathing where one gets the benefit of having given away a thousand cows —5

To the north of the Narmadā is Viśruta. By bathing there and offering libation to the manes and the Devas one gets his desires fulfilled. Afterwards the devotee should go to the Brahmāvarta tīrtha —6-7

Brahmā resides at Brahmāvarta tīrtha almost every day. By bathing in it one goes to the realm of Brahmā —8

Then an advance should be made to the sacred Agāreśvara after observing the prescribed ordinances. By going there one attains Rudra loka after being liberated from all his sins —9

Kapilā tīrtha should be visited afterwards. By bathing in it the devotee gets the benefit of having given away a milch cow in charity —10

One who goes to the sacred Karanja and bathes there attains the Goloka.—11

Then the devotee should proceed to Kundera where Mahādova is in residence with Parvatī —12

One who bathes there is invulnerable even by the Devas. The picturesque Vimalaśvara should then be visited where the Lord has consecrated the Devaśilā. Dying there one attains the realm of Rudra —13-15

Then he should go to the river Puṣkarinī by bathing into which the devotee becomes entitled to take his seat on the throne of Indra by his side —16

It is for these reasons that the sacred Narmadā coming out from the Lord Śiva is the best of all the streams and the giver of bliss to the animate and the inanimate world. This Narmadā has been described to be the most sacred by Śiva the Lord of all the Devas before the Rishis. This river is adorable by all the Devas and is the dispeller of all sins and is venerated by the Devas, the Gandharvas and the nymphs. I make my salutations to the sacred and peace-giving Narmadā that falls into the sea —17-21

I make my salutations to the sacred Narmadā adorned by the Siddhas, Rishis, born of Śiva and the giver of boons to the virtuous —22

One who recites the foregoing prayers with devotion becomes well-versed in the Vedas if he is a Brāhmin, and becomes victorious in war if he is a Kṣatriya. The Vaiśya becomes wealthy and the Śūdra attains bliss. One anxious for wealth gets pelf. The sacred Narmadā is duly resorted to by the Lord Śiva in consequence of which it is the most sacred and dispeller of all sins.—23-25

Here ends the one hundred and ninetieth chapter on the Narmadā mātmya

CHAPTER CXCI

Mārakandeya said —O king! since that time the Devas the Rṣis and the Munis resort to the banks of the Narmadā and become free from anger and passions —1

Yudhiṣṭhira said —When did the trident of Śiva fall on this earth and what is the virtue of that spot where it fell? Pray explain it to me —2

Mārakandeya said —The place where the trident fell is known by the name of Śūlabheda and one who worships there after bath gets the benefit of having given away a thousand cows in charity. One who remains there for three days and worships Śiva is liberated from the cycle of birth. Afterwards the devotee becomes blessed by worshipping Ādityeśa, Nandikeśa at Bhumeśvara and Niradeśvara tirthas. Then Varuneśa and Śatantreśvara should be worshipped. By going to these five tirthas the devotee gets the benefit of visiting all the sacred places —3 6

Then a visit should be paid to Koti tirtha where there was a great battle between the Devas and the demons and where the latter were deluded. There the heads of the valiant demons have been severed by the Devas and the latter have enshrined Śulapāni Mahādeva. By worshipping Him one ascends to heaven even when he has not parted with his life. The portals of heaven have been shut by Indra by means of Vajrakilaka out of the narrowness of his mind. One who having eaten a Bilva fruit and clarified butter carries a burning lamp on his head and perambulates Koti tirtha becomes a most flourishing king. One who dies there goes to the region of Rudra and is born as a king in his next life after which he goes to heaven —7 13

On the thirteenth day of a fortnight the devotee attains the benefits of all the sacrifices by bathing at the Bṛhunetra tirtha —14

After that the beautiful Agastesvara tirtha should be visited. By bathing there one goes to the region of Brahmā. One who bathes the Lord in clarified butter on the fourteenth day of a dark fortnight and devotes himself to meditation observing perfect celibacy, resides in the realm of Śiva along with 21 generations of his Pitris and never falls from there. One who gives away a cow, a pair of shoes umbrella, clarified butter, blanket, etc., in charity and feeds the Brāhmanas derives manifold benefits —15-18

After that Vileśvara tirtha should be visited. By bathing there one becomes the Lord of a throne —19

The Indra tirtha on the right bank of the Narmadā is renowned. One who fasts there for one night and then worships Janārdana after bath gets the merit of giving away a thousand cows in charity and goes to the region of Viṣṇu. Then the devotee gets the benefit of giving away a thousand cows merely by bathing at Rṣi tirtha —20 22

Afterwards a visit should be paid to the tirtha of Brahmā. By bathing into it one attains the realm of Brahmā —23

Then merely by bathing at the shrine of Lord Amarakantaḥ enshrined by the Devas one attains the realm of Rudra —24

Afterwards the shrine of Rāvaneśvara should be visited by whose grace the sin of killing a Brāhmaṇa is cleansed.—25.

Then a visit should be paid to Rīṣi-tīrtha which exonerates the devotee from all his debts (of duty) after which by going to Baṭeśvara he is blessed.—26.

Bhīmeśvara Mahādeva should be visited next. By bathing there one is freed from all his troubles. By worshipping Śiva at the Turāsaṅga-tīrtha after bathing there one earns his emancipation.—27-28.

Afterwards the devotee should go and adore the moon at Soma-tīrtha. By bathing there with devotion one gets divine form and remains in bliss for a considerable length of time like Śiva and enjoys life in the realm of Rudra for 60000 years. Later on a visit should be paid to the Lord Pingaleśvara where by observing a fast for 24 hours one derives the benefit of having observed it for three nights. One who gives away a milch cow in charity goes and enjoys in the realm of Rudra for as many years as there are hair on the body of that cow. One who dies there remains in the realm of Rudra till the existence of the Sun and the Moon. Those residing on the banks of the Narmadā remain in heaven like the pious. The devotee should also visit the shrines of Sureśvara and Karkotakeśvara.—29-35.

There, undoubtedly the sacred Ganges appears on an auspicious day. By bathing at the Nandi-tīrtha, the Lord Nandiśa becomes pleased with the devotee and he ascends to the world of the Moon. Lord Dipeśvara should be visited next where there is the tīrtha of Vedavyāsa in a beautiful forest. In the days gone by, the sacred Narmadā for fear of the sage Vyāsa flowed in the opposite direction and her course was turned to the south only when the sage forced her with a roaring cry.—36-38.

One who circumambulates that sacred place remains in the region of Śiva till the existence of the Sun and the Moon.—39.

There, Vedavyāsa becomes pleased and fulfils the desires of the devotee. One who lights up a wick on a platform after tying it round with thread remains in the region of Rudra till the end of the cycle. Afterwards the devotee should go to the Airandi-tīrtha and bathe at the junction of rivers which liberates him from all sins. The river Airandi is renowned in all the three worlds and is the dispeller of all sins. The devotee should observe a complete fast after bathing there on the 8th day of the bright fortnight in the month of Āśvin and then he should feed a Brāhmaṇa. He gets the benefit of feeding crores of Brāhmanas. One who dives in the sacred stream after rubbing on his head the earth of that place is freed from all his sins. One who circumambulates that sacred place gets the merits of circumambulating all the world along with the seven oceans. Afterwards one who gives away gold in charity after bathing in the water mingled with gold enjoys in Itudraloka seated in a Vimāna of gold and is born as a king. Afterwards the devotee should go to the junction of the river Hiku. That beautiful tīrtha is renowned in the three worlds and the Lord Śiva resides there.—40-48.

The person bathing there becomes one of the chief attendants of

Śiva. Then the Svāmikārtika-tīrtha—the dispeller of all sins—should be visited. Merely by bathing there the devotee is purified of three kinds of sins. Then the devotee should bathe at Lingasāra-tīrtha by doing which one gets the merit of having given away a thousand cows in charity and he resides in the realm of Rudra. Bhanga-tīrtha is the dispeller of all sins. By bathing there the sins of the seven generations are annihilated.—49-52.

Then Batesvara the foremost of all the sacred places should be visited. By bathing there one gets the merit of having given away thousand cows.—53.

Sangamesa-tīrtha is venerated by all the Devas, by bathing there one becomes like Indra.—54.

By bathing at Koti-tīrtha one undoubtedly becomes the ruler of a kingdom. One who gives any charity there gets manifold blessings. Any woman bathing there becomes the queen of Indra after becoming beautiful like Pārvatī.—55-57.

Angaresa-tīrtha should be visited next. By doing it one remains in bliss till the destruction of the universe.—58-59.

One who bathes at Ayonisambhava-tīrtha never experiences the sufferings of birth after which the devotee should bathe at Pāṇḍavesa.—60.

By bathing there one gets lasting happiness and becomes invulnerable even by the Devas and goes and enjoys in the realm of Viṣṇu and on being reborn he becomes a king. Then the devotee should bathe at Katesvara tīrtha and his desires are fulfilled by remaining there during the summer solstice. Afterwards he should bathe in the river Chandrabhāgā.—61-63.

The devotee bathing in the Chandrabhāgā goes to the region of the Moon. Afterwards he should visit the Indra-tīrtha where Indra performed his worship. One who gives away gold in charity after bathing there or a black bull, remains in the realm of Śiva for as many years as there are hair on the body of that bull and on its calf. He is afterwards reborn as a valiant king and is the master of thousands of white horses.—64-68.

Then the devotee should bathe at the Brahmāvarta-tīrtha and offer libation to the manes and the Devas and observe a fast for the night. One who offers the balls of rice to the manes on the Kanyā-sankrānta gets innumerable blessings.—69-70.

One who gives away a milch cow after bathing at Kapilā-tīrtha gets the benefit of having given away the whole world in charity. The sacred place Narmadesa is unparalleled.—71-72.

The person bathing there gets the merit of having performed Advamedha sacrifice. Sangamesvara-tīrtha is on the northern bank of the Narmadā. By bathing there the devotee gets the benefit of all the sacrifices. There the man doing even the smallest act of virtue becomes free from all ills and attains kingship. On the same bank of the Narmadā is the Parmasobhana-tīrtha which is the best place of Āditya and Lord Śiva has said that any charity performed there begets everlasting merits.—73-76.

The ill-doers and those suffering from jaundice bathing there are freed from all the sins and go to the region of the Sun.—77.

On the seventh day of the bright fortnight in the month of Māgha, who remains there after observing a fast, is free from the effects of the old age, sufferings and is never dumb, blind and deaf. He is handsome and the beloved of women.—78-79.

In such a way is the most sacred place and those who do not know about it are undoubtedly deluded.—80.

Afterwards one should go and bathe at Gangeśvara by means of which one attains heaven.—81.

He enjoys in the heaven till the conclusion of the sway of fourteen Indras. Nāgeśvara-tapovana is close to that tirtha. One who bathes there attains Nāgaloka and enjoys there for a long time.—82-83.

The devotee should also go to the shrine of Kuvera. There the Lord Kāleśvara is enshrined and there Kuvera was blessed. The devotee bathing there attains all kinds of bliss. Afterwards a visit should be paid to Mārutālaya-tirtha. One who gives away gold in charity after bath with an easy mind, goes to Vāyuloka, seated in the Puspaka-vimāna. A visit should be paid to Paya-tirtha, during the month of Māgha. There the devotee should break his fast in course of the night after bathing there on the fourteenth day of the dark fortnight. Such a man does not experience the sufferings of birth.—84-88.

Then bathing should be performed at Ahalyā-tirtha, and such a devotee enjoys intercourse with the nymphs.—89.

It was there where Ahalyā attained emancipation after practising asceticism. One who worships Ahalyā there on the 14th day of the lunar fortnight in the month of Chaitra, is always born as a male and is the beloved of women and handsome like Cupid. In the sacred Ayodhyā lies the tirtha of Śrī Rāmachandra where merely by bathing all the sins are dispelled after which, bathing should be performed at the Soma-tirtha.—90-93.

By bathing there all the ills are dispelled. The Somagra-tirtha is renowned all the world over. It is the dispeller of all sins. It has manifold virtues. One who observes Chāndrāyana fast there, attains the Chandraloka after being liberated from all the sins. One who enters into the fire there or plunges himself into the water or lives only on fruits till the time of his death, and gives up his life at that sacred place, is never re-born. Afterwards the devotee should bathe at Subha-tirtha by means of which one attains Goloka. Then a move should be made to Viṣṇu-tirtha. There Yodhinipura is renowned where Lord Viṣṇu fought with millions of demons.—94-99.

Lord Viṣṇu is pleased by observing a full-day's fast at Śuka-tirtha and the sin of killing a Brāhmaṇa is dispelled there.—100.

Afterwards Tāpaseśvara-tirtha should be visited where a deer fell down for fear of a hunter and dying in the sacred waters she ascended to the heaven which highly amazed the hunter. Such is the glory of that Tāpaseśvara-tirtha. There is no such tirtha. Afterwards a visit should be

paid to the sacred Brahma-tīrtha, which is also known as Amohaka, where libations should be offered to the manes and Śrāddha should be performed on the full moon-day or the Amāvāsyā. There a huge-piece of rock like an elephant is lying in the water on which the balls of rice should be offered to the manes and there is very great merit in giving the balls of rice to the manes on the full moon-day during the month of Vaiśākha by which the manes remain gratified till the end of the world.—101-106.

Afterwards a visit should be paid to Siddheśvara-tīrtha. By bathing here one becomes the chief attendant of Śiva.—107.

Then a visit should be paid to the shrine of Janārdana. By bathing there one attains the realm of Viṣṇu.—108.

Śobhana-Kuśumeśvara-tīrtha is on the right bank of the Narmadā where the sage Vāmadeva practised great austerities. He continued his austerities for a thousand years of the gods and on the same spot, Śvetaparvā, Dharmarāja and Agni also practised penances and they were all overcome by the arrows of Cupid. At that time, Lord Śiva and Pārvatī became pleased and blessed them. After that the Lord weaned them from their asceticism and located them on the banks of the Narmadā. By virtue of that asceticism they all became Devas again.—109-113.

They all said to Mahādeva :—"Let this place become most sacred by Your blessing." Afterwards that tīrtha became four square miles in area. One who bathes and fasts there becomes handsome like Cupid and attains the realm of Śiva.—114-115.

Agni, Dharmarāja and Vāyu have attained emancipation by practising asceticism there.—116.

There is a tree of Alangium hexapetalum and the devotees bathing there, performing charity, feeding the Brāhmanas, offering balls of rice to the manes, entering into fire, living on meals of fruits and giving up life there gets access everywhere in his next life. One who offers balls of rice according to the prescribed rites at the root of the tree and pours libations into the fire after reciting Tryambaka mantra, gratifies his manes till the existence of the Sun and the Moon. A man or a woman who bathes there at the time of the summer solstice gets a most sacred place to live. One who worships the Lord Siddheśvara in the morning attains the benefit which is not otherwise obtainable even by performing sacrifices. When such a man is born he becomes an emperor of vast dominions.—117-123.

Without visiting Karna-kundala-tīrtha the whole pilgrimage remains incomplete and void of fruits. Such is the glory of the sacred place. The Kuśumeśvara is so called because the Devas showered flowers on knowing its great glory.—124.

Here ends the one hundred and ninety-one chapter on the Narmadā mātmya.

CHAPTER CXCII.

Mārakandeya said :—Bhārgaveśa-tīrtha should be visited where the Lord Śiva destroyed the valiant demons when they proved troublesome to

Janārdana By bathing there one becomes free from all ills Son of Pāṇḍu ' I shall now relate to you about the Śukla-tīrtha I saw the Lord Śiva sitting along with Paravati, Svāmīkārtika—the well wisher of the universe—and other attendants like Nandi on the beautiful summit abounding with the flowers of the golden hue, shining like the rising sun, having steps studded with precious stones and beautiful rocks all round, and I asked Him —'Devadeva ' adored by Brāhmā, Viṣṇu and others, I am oppressed with the troubles of the world, be pleased to point out to me some way leading to happiness Bhagavān ' Bhūta ' Bhavēṣa ' the Dispeller of all sins ' pray tell me the best of all the sacred places '—1-8

Śiva said —Hear, O learned Brāhmana ' you should go with the Risis to bathe at the sacred places —9


Bear in mind that Manu Atri, Kaśyapa, Yājñavalkya, Śukra, Angirā, Dharmarāja, Āpastamba, Sambarta, Kātyāyana, Bṛhaspati, Nārada and Gautama, etc, venerate the Ganges, Kāṅkhala, Prayāga, Puṣkara and Gaya, etc. They go to the most sacred Kuruksetra at the time of solar eclipse, but Śukla tīrtha is said to be sacred on all occasions By seeing it, by touching its sacred waters and thereby performing charities, practising penances, performing sacrifices, keeping up fasts, and by observing other similar austerities, the devotee gets the greatest of the boons —10-13

The Śukla tīrtha in the Narmadā is the giver of the greatest boons There Rājṛiṣi Chānakya attained Siddhi This sacred place—the dispeller of all ills—is most charming It extends to a yojana in a circle By the sight of the branches of the trees growing there one becomes cleansed of the sin of having killed a Brāhmana, and by the sight of its sacred land one gets freed from the sin of infanticide —14 16

O, good Risis ' on the fourth day of the dark fortnight in the months of Vaiśākha and Chaitra I go to reside there in company of my consort Parvati after leaving Kailāsa There also the demons, the Devas, the Siddhas the Gandharvas, the Vidyādharas, the nymphs, the serpents, they all seated in their Vimānas stay on the aerial tract for the fulfilment of their aims —17-19

The devotees going there with a right frame of mind become purified like the cloth washed by the washerman The Śukla tīrtha washes off all the sins of one's lifetime O Mārakāṇḍeya ' by bathing at that sacred place and by performing charities there one gets the highest of boons In fact, neither there is nor will there ever be a sacred place to match with it. The sins committed during the first period of life are consumed by observing a fast of 24 hours The merits that accrue there by feeding Brāhmanas, by performing sacrifices charities and by worship, cannot be acquired by doing similar things at hundreds of other sacred places There one who bathes Lord Śiva in clarified butter on the 11th day of the dark fortnight during the month of Kārtika and observes a fast for the night, goes to the domain of Śiva along with his ancestors of 21 generations and also becomes liberated from the cycle of births. —20-25

This most sacred Śukla-tīrtha is adored by the Rīṣis, one who bathes there is not re-born. There after bathing one should worship Śiva. The ardhāṅga image of the Lord and the Goddess should be inscribed on a slab of wood and worshipped, accompanied by the music of conches and cymbals and the recitations of the Vedas. The devotee should not sleep in the night. He should observe festivities and get sacred songs sung. On the following morning he should bathe at the Śukla-tīrtha and worship Śiva again.—26-29.

Note.— = Lit. Half-body. The composite image consisting of half Śiva and half Pārvatī blended into one form.

Afterwards he should feed the devotees of Śiva and give them presents according to his means without stint.—30.

Then he should after circumambulating that sacred place go to Śiva's temple. One who does this goes to heaven where he resides till the destruction of the universe in company of the nymphs seated in an aerial chariot.—31-32.

The lady who gives away gold in charity at Śukla-tīrtha, and bathes Śiva devoutfully with clarified butter and also worships Svāmīkārtika, resides in the realm of the Lord during the sway of 14 Indras.—33-34.

One who gives away charities after bathing on day of the full moon, the fourth day of a fortnight, and Śankrānti, according to his means, pleases Lords Viṣṇu and Śiva. In such a way the charities performed there beget manifold blessings.—35-36.

One who participates in the marriage of a poor or a wealthy Brāhmana at that sacred place, remains in the realm of Śiva for as many years as there are hairs on the person of that Brāhmana or even on the offspring begotten by that married couple.—37-38.

Here ends the one hundred and ninety-second chapter on the Narmadā mahātmya.

CHAPTER CXCIII.

Mārakandeya said.—Those who go and bathe at the Anarak-tīrtha do not go to hell. The one whose bones are deposited in that sacred tīrtha becomes purified of all his sins and is re-born as a most handsome man by the glory of that tīrtha. Those who go to Go-tīrtha are liberated from their sins and those who go to Kapilā-tīrtha get the benefit of having given away a thousand cows in charity. One who observes a fast there chiefly on the fourth day of the month of Jaiṣṭha and gives away a milch cow adorned with bells and cloth, with devotion, and lights up a wick in clarified butter and bathes Mahādeva in clarified butter and eats cocoanut and clarified butter, becomes valiant like the Lord Śiva and resides in His realm and is never re-born.—1-7.

On the 4th day of a fortnight falling on Tuesday, one who feeds the Brāhmanas after devoutfully worshipping the Lord Śiva, and one who

bathes Śiva in clarified butter on the 9th day of a fortnight and on the Amāvāsyā day falling on a Tuesday, and then feeds the Brāhmaṇas, goes to the domain of Śiva seated in the Puspaka chariot where he enjoys like Rudra, and on the completion of his virtues is re-born as a virtuous, handsome and powerful king. Such is the glory of the Go-tīrtha.—8-12.

Besides these one should go to the sacred Rīṣi tīrtha. In ancient times the sage Triṇavindu overpowered by his ills fixed up his abode there. By the glory of the tīrtha he was liberated from his ills as well as from the effects of the curses pronounced upon him. Afterwards Gangeśvara-tīrtha should also be visited. Those who bathe there on the 14th day of the dark fortnight during the month of Śrāvaṇa go to Rudraloka. One who offers libations of water to the manes is liberated from all the three debts. The most beautiful Gangāvadana tīrtha is close to Gangeśvara where by bathing one is undoubtedly freed from all his sins.—13-17.

Note.—*सर्वस्य* = Everyone that is born has the following three debts to pay, viz.—(1) to sages, (2) to gods, and (3) to the manes. One who learns the Vedas, offers sacrifices to gods, and begets a son, becomes free from these debts.

One who bathes there goes before the Lord Śiva. One who bathes and offers libations to the manes on the occasion of each festival, at that sacred place, gets the benefit of Aśvamedha sacrifice. The devotee gets all the benefits that accrue at Prayāga as detailed by Śaṅkarācārya. To the west of Gangāvadana is the sacred Daśāśvamedhajajana-tīrtha which is known in all the three realms. One who observes a fast for a night in the month of Bhādra and one who bathes there on Amāvāsyā goes to the realm of Śiva. One should bathe there on all festivals.—18-22.

One who offers libations to the manes there gets all the benefits of having performed the Aśvamedha sacrifice. The sage Bṛhgu practised austerities to the west of Daśāśvamedha for a thousand Divine years. He was covered with anthills and nests of birds which amazed the Lord Śiva and His consort Pārvatī. Pārvatī asked the Lord as to who he was.—23-25.

She said :—"Is he Deva or demon?" Lord said "Dear Pārvatī, He is the great sage Bṛhgu who is absorbed in contemplation." The Goddess smilingly said "His top-knot has become like smoke and even then you are not compassionate on him. Indeed you are very hard to be moved."—26-28.

The Lord said :—"Devī! you do not know. This sage is full of wrath which I shall show you practically"—29.

The Lord then thought of Dharma in the form of a bull that appeared then and there, and spoke in human speech "Lord! what are your commands for me?"—30.

The Lord said :—"Remove the anthills and the nests and then throw this Brāhmaṇa down on the ground."—31.

Afterwards the bull threw down the sage on the ground when the latter overcome by anger pronounced the following curse on him :—32.

"Bull! whither are you going now? I shall destroy you by my fury." Having said so the sage Bhrigu rose to heaven, on seeing it the Lord stood in front of the sage and brought him down by opening His third eye on him.—33-35.

Then the sage after making his salutations to the Lord adored Him thus:—"Thou art Divine, I am at Thy mercy. O Lord of all! I devoutly pray to Thee. Indeed none can enunciate Thy glory adequately. Even the thousand-faced Śeṣa cannot do so.—36-37.

"Therefore, O Lord! I cannot adequately offer my prayers to Thee, but I throw myself at Thy feet. Thou be kind to me Lord! Thou fillst yourself in with Satoguna, Rajoguna and Tamoguna on the occasions of Sthiti, Utpatti and Samhāra, respectively. There is no other Lord than Thyself.—38-39.

"Yoga, sacrifices, charities, study of the Vedas, cannot compare even in the smallest measure with devotion for Thee Thy devotees attain various kinds of Siddhis. Although Thy devotee does not become meek in his ignorance, still Thou blestest him. Only devotion for Thee, can carry one across the sea of troubles and lead to final beatitude.—40-42.

"O, Lord of Devas! be merciful to me in spite of my conceit, wickedness and viciousness. Protect this humble devotee of Thine in spite of his being full of lust for the women and pelf of others; overcome by contempt, pain and sufferings. O, Lord of the Universe! desires are killing this ignorant devotee of Thine. Pray, do drive away my cravings by granting me accomplishment. O, Mahādeva! cut the noose of conceit and delusion and work out my salvation."—43-46.

The above prayer is the giver of great benefits. One who reads it with devotion, pleases the Lord Mahādeva.—47.

Mārakandeya said:—On hearing the above prayer the Lord said "I am pleased with you. Ask me what you wish."—48

Bhrigu said:—"Deva! if Thou art pleased with me and wishest to confer a boon on me, let me be the knower of Rudra, and let this spot be sacred after my name."—49.

Śiva said:—"Be it so. Son! now you will be free from anger. You will have harmony with your father and sons."—50.

Since then all the Devas including Brahmā and the Kinnaras adore that Bhrigu tirtha. Sins disappear by the mere sight of that tirtha. Those who give up their lives there attain bliss. This tirtha is the most extensive and the dispeller of all sins.—51-53.

Those who bathe there go to heaven, and those who die there are not re-born. Those who give away shoes, umbrellas, grain, gold and edibles in charity according to their means, get manifold blessings. Those who give charities on the occasion of solar eclipse, also get many benefits. The benefits that accrue at Amarkant on the occasion of solar and lunar eclipses, are obtained without doubt at Bhrigu-tirtha. All the stores of austerities and charities decline in process of time, but the penances practised at Bhrigu-tirtha are never exhausted. The Lord Mahādeva on

account of His having become pleased with Bhṛigu stays at that tirtha, and so it is renowned in all the three worlds.—54-59.

Devi ! in spite of all this, people do not know the full glory of Bhṛigu-tirtha owing to the delusion caused by the Lord Viṣṇu.—60.

The sacred tirtha is on the banks of the Narmadā. One who hears the glory of this place, goes to the realm of Rudra on being liberated from all sins. Beyond it, is the famous Gautameśvara-tirtha where by bathing and keeping up fast one goes to Brahmaloḥa seated on a golden chariot.—61-63.

Afterwards the devotee should go to Dhautā-pāpa tirtha where Vṛisabha washed off his sins. One who bathes there is freed from the sin of having killed a Brāhmaṇa. One who gives up his life there becomes valiant like Śiva and gets four hands and three eyes, and remains in the realm of Śiva for ten thousand years of the gods. On being re-born he becomes a king.—64-66.

The devotee should go to the sacred Airāṇḍi-tirtha. It brings the same benefits as are obtained by bathing at Prayāga. One who bathes there on the 14th day of the bright fortnight during the month of Bhādrapada after observing a fast for a night, is not persecuted by the attendants of Yama and goes to the realm of Rudra.—67-70.

Then the sacred Hiranyadvīpa should be visited. It is also the dispeller of all ills. Those who bathe there become wealthy and handsome.—71.

Afterwards the most sacred Kakkhala should be visited where Garuḍa practised austerities, Yogins reside there and they please themselves in the company of the Yogis, and dance with Śiva. This tirtha is renowned in all the three worlds. Those who bathe there go to the Rudraloka. Afterwards Hamsa-tirtha should be visited where the liberated Parmahamsas undoubtedly ascend to higher realms. The place where Lord Janārdana has been worshipped in His Vārāha incarnation is known as the Vārāha-tirtha. One who bathes there on the 12th day of a fortnight goes to the region of Viṣṇu and does not go to hell. Then the most sacred Chandra-tirtha should be visited.—72-77.

Note.—*चन्द्रा* An ascetic of the highest order.

There one should bathe chiefly on the full moon day by doing which one goes to the Lunar region.—78.

On the right bank of the Chandra-tirtha is the Kanyā-tirtha where one should bathe on the third day of the bright fortnight. If salutations are made to Lord Śiva there the demon Bali becomes pleased. When the people are fast asleep during the night, then sometimes a rainbow makes its appearance in which the city of the king Hariścandra is visible. The trees are drowned in the waters of the Narmadā. In ancient times Lord Viṣṇu said to Śiva that, the place should be fixed as His residence, since then Dīpēśvara-tirtha exists there by bathing where one gets plenty of gold.—79-82.

One who bathes at the confluence of the Kanyā-tīrtha goes to the realm of the Goddess Pārvatī.—83

Then comes the Deva-tīrtha which is the most sacred of all, bathing where one goes and enjoys in the company of the Devas.—84.

Then the sacred Sikhi-tīrtha should be visited where the charities performed multiply infinitely. One who feeds a single Brāhmana there after bathing on the Amāvāsyā day gets the benefit of having fed a crore of them.—85-86.

A group of tīrthas lie near Bhṛigu tīrtha where one should bathe with or without motive. By bathing there one gets the benefits of performing Aśvamedha sacrifice and then goes and enjoys in the company of the Devas. Lord Śiva assumed His form there when the sage Bhṛigu attained his siddhi.—87-88.

Here ends the one hundred and ninety-third chapter on the Narmadā māhātmya.

CHAPTER OXCIV.

Mārakandeya said :—King ! the devotee should next visit the Aṅkuṣeśvara-tīrtha, by means of which he becomes freed from all sins. Then Narmadeśvara-tīrtha should be visited by bathing where one goes to heaven. Afterwards a visit should be paid to Aśva-tīrtha by bathing there one becomes handsome and full of lustre.—1-3.

The Pitāmaha-tīrtha made by Brahmā where the merits accruing from the libations to the manes performed devoutfully with sesamum and Kuśa become infinitely multiplied. One who bathes at the Sāvitrī-tīrtha goes to the domain of Brahmā after being liberated from his sins.—4-6.

Those who bathe at the sacred Manohara-tīrtha go to the realm of the Pitṛis.—7.

Afterwards Mānasa-tīrtha should be visited, by bathing there one goes to Rudraloka.—8.

Then Kuñja-tīrtha should be visited which is also renowned in all the three worlds as the dispeller of all ills. There one gets live stock, son, wealth and in fact anything that he desires for.—9-10.

Then Tridaśajyoti-tīrtha, where the daughters of the Rṣis practised severe austerities, should be visited. By the pleasure of the Lord Mahādeva, all those girls were blessed to have Lord Kṛṣṇa as their husband. Beyond it is the Rṣikanyā-tīrtha where once upon a time some one was asking for a girl from a Rṣi where he was ultimately married to her. One who bathes there is freed from all sins. Further on is the Svarnavindu-tīrtha by bathing where one does not undergo any reverse of fortune. Then comes the Apsareśa-tīrtha where one should go and bathe; by virtue of which he goes to Nāgaloka and enjoys there in company of the nymphs. Then the Naraka-tīrtha should be visited where by bathing and worshipping Śiva one does not go to hell. One who observes a fast

at Bhārabhūtīrtha and then worships Śiva, goes to Rudraloka. Those who bathe at Bhārabhūtī become the attendant of Śiva after their death.—11-20.

On the 14th day in the month of Kārtika one who worships Śiva there gets ten times the merits of having performed the Aśvamedha sacrifice. Those who lit up a hundred wicks in lamps filled with clarified butter ascend to the realm of Śiva seated in a chariot shining like the sun.—21-22.

One who gives away a couch and a bull goes to Rudraloka seated in a chariot drawn by bulls. One who gives away a cow in charity and feeds the Brāhmanas with rice cooked in milk and sugar according to his means gets incalculable benefits.—23-25.

One who worships Śiva and drinks the water of the sacred Narmadā never fares ill. He goes to Rudraloka seated in a Vimāna, and resides in heaven till the existence of the Moon, the Sun, the Himālaya, the ocean, and the Ganges. One who keeps up a fast there is never subjected to the trial of births. Afterwards Āśādhī-tīrtha should be visited, by bathing where one becomes entitled to occupy half the throne of Indra by his side. Then Strī-tīrtha the dispeller of all ills should be visited, by bathing where one undoubtedly becomes Gaṇeśvara. The confluence of Airaṇḍī and the Narmadā is renowned in all the three worlds where by bathing and observing a fast one becomes freed from the sins of having killed a Brāhmaṇa. Then the sacred Jāmadagnya at the confluence of the Narmadā and the ocean should be visited. There Lord Janārdana attained siddhi and Indra became the Lord of the Devas by performing a series of sacrifices. One who bathes there gets three times the benefits of having performed the Aśvamedha sacrifice.—26-35.

On the western boundary of the ocean lies the Svargadvāra-tīrtha where the Devas, the Siddhas, the Gandharvas, the Rīṣis and the Chārapas worship the Lord Vimalaśvara. Those who bathe there go to Rudraloka. There is no higher tīrtha than Vimalaśvara. Those who keep up a fast and then adore Mahādeva at Vimalaśvara are freed from the sins of the past seven lives and go to heaven. Then the sacred Kauśiki-tīrtha should be visited where one should keep up a fast for the night after having a bath. By the power of this tīrtha the sin of having slain a Brāhmaṇa is dispelled. By the mere sight of Lord Sāgara one gets the benefit of having sprinkled himself with the sacred waters of all the tīrthas. There the Lord Mahādeva resides within an area of a yojana. Merely by the sight of Him one gets the merit of having visited all the sacred places—36-42.

After being freed from all sins the devotee goes to Rudraloka. Ten crores of tīrthas are said to lie between the confluence of the Narmadā and the Amarakantaka, and Rīṣis reside in each of them.—43-44.

The Narmadā has been resorted to by the Agnihotrīs and learned men. This river is the giver of one's wishes. One who would devoutfully read or listen to the glory of it would get the merit of having sprinkled on him the sacred waters of all the tīrthas, and would please the Narmadā, Mārakandeya and Mahādeva.—45-47.

By listening to its glory a barren woman begets children, a maid

gets a handsome husband, the Brāhmana becomes versed in the Vedas, the unlucky becomes lucky, the Kṣatriya becomes in war victorious, the Vaiśya becomes wealthy, the Sūdra attains emancipation from bondage, and the idiot becomes learned. One who hears it never suffers the pangs of separation and hell —48-50

Here ends the one hundred and ninety-fourth chapter on the Narmadā mādātmya

CHAPTER CXC.

Sūta said —Yudhiṣṭhira¹ hearing the glory of the Narmadā and Omkāreśvara, king Vaivasvata Manu put these questions to the Lord Matsya in that vast ocean, viz —“Relate the gotra (clan), varṣa (dynasty), avatār (descent), and prāvara (family) of the Rṣis. Also explain the existence of the Vaivasvata manvantara as well as about the curse that the Lord Śiva had pronounced on the Rṣis during Svāyambhuva manvantara. Enumerate the progeny of Dakṣa and also the Rṣis who are the promoters of Bhṛiguvarṣa —1-4

Matsya said —King¹ first hear the doings of Brahmā during the Vaivasvata manvantara —5

First, all the Rṣis went to heaven after casting away their corporeal bodies by the curse of Śiva. There they were born of Brahmā when the mothers and the consorts of the Devas saw the dripping of the semen virile of Brahmā and caused it to be poured as oblation into the fire which produced the most illustrious sage Bhṛigu out of the fire —6-8

The sage Aṅgīrā was born out of the cinders, Attri was begotten from the flame, and Marichi came out of the tongues of fire. Kapisa and Pulastya were born of the hair of Brahmā. The most illustrious Pulaha came out of the long tresses of hair —9-10

The lustre of fire produced Vasiṣṭha. The sage Bhṛigu was married to the daughter of Pulomī, and they gave birth to the following twelve Yājūka Devas —Bhuvana, Bhauvana, Sujanya, Sujana, Śuchi, Kratu, Mūrdhā, Tyāja Vasuda, Prabhava, Avyaya and Dakṣa. They are known as the twelve Bhārgavas. The same Paulomī gave birth to the Vipras —11-14

They are —Chyavana, Āpnuvāna. Āpnuvāna gave birth to Aurva the father of Jamadagni. The sage Aurva was the chief promoter of the Bhārgava Rṣis. Now I shall describe to you the illustrious Rṣis who promoted the Bhārgava clan. They are —Bhṛigu, Chyavana, Āpnuvāna, Aurva, Jamadagni, Vātsya, Dandī, Nadayana, Vaidāyana, Vītahavya, Paila, Śaunaka Śaunakāyana, Jivanti, Āvaidā, Karpina, Vaihanirī, Virūpākṣa, Rauhityāyani, Vaisvānari, Nīla, Lubdha Sāvarnika, Viṣṇu, Paura Balākirailika, Anantabhāgi Bhṛita, Bhārgaiya Mārkaṇḍa, Jabl, Bittī, Manda Māndavya, Māndūkā Phanapa, Tanita, Sthala, Pinda, Śikhāvarṇa, Śarkarakṣi, Jaladhī, Sandhika, Kṣubhya, Kutsanya, Maudgalyāyana, Karmāyana, Devapati, Pandurochi, Gālava, Saṃkritya, Chātaki,

Sîrpi, Yagyapindâyana, Gârgyâyana, Gayand, Gârhâyana, Goṣṭhâyana, Vâhyâyana, Vaisampâyana, Vairakṣiṇi, Śārangarava, Yājñeyi, Bhrāṣṭakāyana, Lalāṭi, Nākuli, Laukṣiṇya, Parimandali, Aluki, Sauchaki, Kautsa, Paṅgalâyana, Sâtyâyani, Mâlâyana, Kautili, Kauchahastika, Sauha Śakti, Sakauvâksi, Kausi, Chândramasi, Naikajihva, Jihvaka, Vyâdhâjya, Lauhavarî, Sâradvatika, Netiṣya, Lolâksi, Chalakundala, Baṅgâyana, Anumati, Pûrṇimâ, Agatika, and Asakṛita, ordinarily each of these Rîṣis of the Bhriguvamśa are said to have five Pravaras —15 28

Bhrigu, Chyavana, Âpnuvâna, Aurva, Jamadagni are the five Pravaras —29

Now listen to the other descendants of Bhrigu, which I shall relate (These are) Jamadagni Vîda, Paulastya, Vajjavrita, Rîṣi Ubhayajata, Kâyani, Śakatâyana, Aurveya, and Mâruta, are of all the most excellent Pravaras Bhrigu, Chyavana, and Âpnuvâna cannot intermarry among themselves—30 32

Bhrigudâsa, Mârgapatha, Grâmyâyana, Katâyana, Âpastambî, Bilvi, Naikâsi, Kapî, Ârṣiṣena, Gârdabhi, Kardamâyana, Âśvâyana, and Rûpi, are known as Ârṣeya —33 34

Bhrigu Chyavana, Âpnuvâna, Ârṣiṣṭhiṣena and Rûpi are the five Pravaras —35

They also cannot intermarry among themselves Yâska, Vîṭivaya, Mathita, Dama, Jaivantiyâyana, Mauñja, Pili, Chali, Bhâguli, Bhâgavitti, Kauśapi, Kâśyapi, Bâlâpi, Śramadâgepi, Saura, Tithi Gârgiya, Jâvâli, Pausnyâyana, Ramada, are the Ârseya Pravaras , Bhrigu, Vîṭahavya, Raivasa, Vaivasa also cannot intermarry among themselves Śâlâyana, Śakatâkṣa, Maitreya, Khândava, Draunayana, Raukmâyana, Âpisi, Kâyani, Hamsajihva, are the Ârseya Pravaras Brigu, Baddhryasva, Divodâsa, also cannot intermarry among themselves —36 42

Aikâyana, Yājñapati, Matsyagandha, Pratyaha, Sauri, Aukṣi, Kardamâyana, Gritsamada and Sanaka are the Ârseya Pravaras —43-44

Bhrigu, Gritsamada are the two Ârṣa Pravaras and they cannot inter marry —45

All these Rîṣis of the Briguvamśa are most illustrious They are the promoters of the clan By the mere mention of their name all the sins are dispelled —46

Here ends the one hundred and ninety fifth chapter on the Bhrigu family

CHAPTER CXCVI.

Matsya said —“King ‘ the sons of Marichi are known as Surûpâ and the wife of the sage Âṅgurâ gave birth to ten sons who became the Devas They were —Âtmâ, Âyu, Damana, Dakṣa, Sada, Prâna, Havirmâna, Gaurṣṭha, Rita, and Satya These Âṅgirasas are known

as the Somapāyī Devas The following R̥ṣis were born of Surūpā — Bṛihaspati, Gautama, Samvarta, Utathya, Vāmadeva, Ajasya They are all the propagators of the gotra Now other R̥ṣis of the same gotra who propagated other gotras are enumerated Utathya, Gautama, Tauleya, Abhiyūti, Ārdhanemī, Laugākṣi, Kṣira, Kauṣṭhikī, Rābhukarnī, Śrūpurī, Kairātī, Śāmalomakī, Pauṣyūti, Bhūrguvata Arīdava R̥ṣi, Kārōtaka, Sajjī, Upabindu, Surāṣiṇa, Vāhinīpati, Vairāḥi, Krosthā, Ārunāyana, Soma, Atrāyana, Kāśoru, Kaṇḍāya, Pārthiva, Rauhinyāyana, Raviṅga, Mūlapa, Pāṇḍu, Kṣpā, Viśvakara, Arī, Parikāra They are the Ārṣeya Pravara of the foregoing R̥ṣis Now hear their Pravaras, viz., Āṅgirā, Suvachotathya Uśija They cannot intermarry among themselves —1-11

Ātrāyāyana, Sauvāṣṭhya, Agnīvaṣya, Śilīsthalī, Biliṣiāyana Aṅkepi, Bārāhi, Bāṣkalī, Sauti, Trinakarnī, Prāvahī, Āśvalāyana, Barhiśādī, Śikhāgrīvī, Kārakī, Mahākāpi, Uḍupatī, Kauchakī, Dhamitā, Puṣpānvesī, Somatanvī, Brāhmatanvī, Śālādī, Bālādī, Devararī, Devasthānī, Hārīkarnī, Śarīdabhuvī, Prāvepi, Sadyasugrīvī, Gomedagandhukā, Matsyāchādyā, Mūlahara, Phalāhāra, Gāṅgodadhī, Kaurupatī, Kaurukṣetri, Nuyākī, Jaityadronī, Jaiḥvalāyana, Āpastambī, Maunjavristī, Mārśī, Pingalī, Paila, Śālamkāyana, Dvadhyaḥkhaiya, Māruta They are all R̥ṣis and Āṅgirā, Vṛihaspati, Bharadvāja are the three Pravaras, they cannot intermarry among themselves —12 20

Kānvāyana, Kopachaya, Vātsyatarāyana, Bhṛāṣṭrakṣita, Rāstrapindī, Lauḍrānī, Sāyikāyana, Krostākṣī, Bahuvitī, Talakṣit, Madhurāvaha, Lāvākṛitā, Kālavitā, Gāthī, Mārkatī, Paulikāyana, Skandasa, Chakrī, Gārgya, Śyāmāyana, Balākī Sāharī have the following five Ārṣeya Pravaras, viz., Āṅgirā, Devāchārya, Vṛihaspati, Bhāradvāja, Garga, and Satya They do not intermarry among themselves Kapītara, Svastītara, Dākṣī, Śaktī, Patanjali, Bhūyasa, Jalasandhī, Vindurmādī, Kusīdakī, Ūrva, Rājakaśī, Vaisadī, Sansrīpi, Śālī, Kalasīkantha, Kārīraya, Kātya, Dhānyāyana, Bhātvāsyāyana, Bhāradvājī, Saubudhī, Laghvī, Devamati, have Āṅgirā, Dama vāhya and Ūruksaya for their Ārṣeya Pravara and the R̥ṣis of these Pravaras also do not intermarry among themselves The above-mentioned R̥ṣis are said to have Laukṣī, Gārgyaharī, and Gālavī for their Pravaras and also Āṅgirā, Samkṣatī, Gauravītī as well as Āṅgirā, Vṛihaduktha, Vāmadeva, who do not marry among themselves, and with those born in the Kutsa gotra with Kutsa Pravara —21 32

Āṅgirā, Virūpa, Rathītara are the Ārṣeya Pravaras of the R̥ṣis of the Rathītara clan They also do not intermarry in their gotra Viṣṇu vṛidhī, Śivamatī, Jatrīna, Kaṭrīna, Putrava, Vairapārāyana also have three Pravaras —33 35

Āṅgirā, Matsyadagdha, and Mudgala are also the three Pravaras who also do not intermarry among themselves —36

Hamsajihva Devajihva, Agnyihva, Viradapī, Apāṅgnūya, Āśvaya, Paranyastāvī, Maudgala also have three Pravaras, viz., Āṅgirā, Tāndya,

Maudgalya who also do not intermarry among themselves. Amgirā, Ajamiḍha, Kanva are the Pravaras of :—Apāṇḍu, Guru, Śākaṭāyana, Prāgāthamā, Mārkaṇḍa, Marapa, Śiva, Katu, Markatapa, Nadāyana, Śyāmāyana.—37-41.

They should not also intermarry among themselves. Titira, Kapibhū, Gārgya, are the three Pravaras, so are Amgirā, Titira, Kapibhū. They should not intermarry among themselves. Itikṣa, Bharadvāja, Risivāna, Mānava, Maitravara Rīṣi, are also known as the Ārṣeya Pravaras, and Amgirā, Bharadvāja, Vrihaspati, Mittravara Rīṣi, Rīṣivāna, and Mānava also cannot intermarry among themselves.—42-46.

Bharadvāja, Huta, Śaunga, Śaiśiraiya belong to the Dvadhyaṁsya-yāṇa-gotra and they have the following five Ārṣeya Pravaras, viz.—Amgirā, Bharadvāja, Vrihaspati, Maudgalya, and Śisira.—47-48.

“King ! I have enumerated to you the Rīsīs of the Amgirā-gotra. By the mere mention of their name one becomes freed from all ills and attains bliss —49.

Here ends the one hundred and ninety-sixth chapter on the Aṅgirā family.

CHAPTER CXCVII.

Matsya said :—“King ! I shall now name to you the Rīsīs of the Atri clan. Śarāyana, Udvālaki, Sona, Karpīratha, Śaukratu, Gauragrīvā, Gaṇrajina, Chaitrāyana, Ardhapānya, Bāmarathya, Gopana, Takivindu, Karnajihva, Harapriti, Naidrāṇi, Śākalāyani, Tailapa, Bailaiya, Atri, Gonpati, Jalada, Bhagapāda, Saupuspi, Chandogaiya of the Kārdamayana Śakhā (branch) have Śyāvāśva, Atri, Ārchanāvaśa for their Pravaras. They do not intermarry among themselves. Dākṣi, Bali, Parṇavi, Ūrnābhi, Śilārdani, Bijabāpti, Śhirika, Manuja, Kaisa, Gaviṣṭhira, Bhalandana have Atri, Gaviṣṭhira and Pūrvātithi for their Pravaras, and they also do not marry among themselves.”—1-8.

Kālaiya, Bālaiya, Vāsarathya, Dhātraiya, Maitraiya, are the sons of the daughter of the sage Ātraiya. They have Atri, Vāmarathya and Pautri for their Pravara, and they do not intermarry among themselves.—9-10.

“King ! I have described before you all the Brāhmanas of the Atri family by the mere mention of whose name one becomes liberated from all ills.”—11.

Here ends the one hundred and ninety-seventh chapter on the Atri family.

CHAPTER CXCVIII.

Matsya said :—“King ! I shall now relate to you other descendants of Atri. Chandramā has been born in the house of Atri in whose family Viśvāmītra took his birth. By virtue of his asceticism Viśvāmītra became a Brāhmana from Kṣatriya. I shall now tell you about the family of Viśvāmītra.”—1-2.

Viśvāmitra, Daivarāta, Vaikrita, Gālava, Vatanda, Lauka, Abhaya, Āyatāyana, Śyāmāyana, Yagyavalkya, Jabāla, Saindhavāyana, Bābhavya, Karisa, Samśrutya, Uloopa, Aupagahaya, Payoda, Janapādapa, Kharavācha, Halayama, Sādhati, Vastukaśika. They have three Āśva Pravara; viz., Viśvāmitra, Devarāta, and Uddālaka.—3-6.

They also do not intermarry among themselves. Daivaśravā, Devārāta; Viśvāmitra are the three Pravara of Daivaśravā, Sujātaiyā, Sansukā, Kārūkāya, Vaidaiharatā, Kuśikā. They also do not intermarry. Dhananjaya, Kapardaiya, Parikūta, Pārthiha, Pānini have Viśvāmitra, Madhuchchanda, Aghamarśana for their Pravara. They also do not intermarry. Kamalāyajina, Aśmarathya, Bānjuli, are also the three Pravara. They too do not intermarry.—7-14.

Viśvāmitra, Lohita, Aṣṭaka, Pūrana have Viśvāmitra, and Pūrana for their Pravara. The Risis of the Pūrana-gotra do not intermarry. Viśvāmitra, Lobita and Aṣṭaka are the three Ārṣeya Pravara of Lohita and Aṣṭaka, and there is no intermarriage between Aṣṭaka and Lohita gotras.—15-17.

Udasaiṇu, Krathaka, Udāvāhi, Śātyāyani, Karitrāsi, Śālankāyani, Lāvaki, Manujāyani, are also known to have three Ārṣeya Pravara, viz., Khilakhila, Vidya, Viśvāmitra. They do not intermarry.—18-19.

“King! I have named the Risis of the Viśvāmitra clan before you, by the mere mention of whose names one becomes liberated from his sins.”—20.

Here ends the one hundred and ninety-eighth chapter on the Viśvāmitra family.

CHAPTER CXCI.

Matsya said :—Marichis sons were known as Kaśyapa and the following Risis were the descendants of Kaśyapa :—Āśrāyani, Rīṣigana, Maiśaki, Ritakāyana, Udagrajā, Mātharā, Bhojā, Vinayalaksanā, Sālā, Halaiya, Kauriṣṭhā, Kanyakā, Surāyanā, Mandākinī gave birth to Mrigayā, Śrutaya, Bhojayāpanā, Devayānā, Gomayanā, Adhaśchāyā, Kātyāyanā, Śālāyanā, Barhiyoga, Gadāyanā, Bhavanandi, Mahāchakri, Dākṣapāyanā, Yodhayānā, Kārtivaya, Hastidānā, Vātsyāyana, Kṛitajā, Āśvalāyani, Pragāyanā, Paulamauli, Āśvavātāyana, Kanvairakā, Śyākarā, Agniśarmāyana, Maipā, Kairakasapā, Vabhru, Prāchaiya, Gyānasamgaiya, Āgnāprāsaivya, Syamodarā, Vaivaśapā, Udvalāyanā, Kāśṭhārīna, Mārīcha, Ājihāyana, Hāstika, Vaikarnaiya, Kāśyapaiya, Śāsisā, Hārītāyanā, Māntagana and Bhṛigava. They have Vatsara, Kāśyapa, Nidhruva, for their Pravara. They do not intermarry.—1-10.

I shall now tell you the Risis of Dvyāmusyāyana clan, viz.—Anasūya, Nākuraya, Snātapa, Rājavartapa, Śāisira, Davahi, Sairandhri, Ropasaivakā, Yāmuni, Kādrupingākṣi, Jātamvi, Divāraṣṭāśva who have Vatsara, Kāśyapa, Vasiṣṭha for their Pravara. They do not intermarry. Samyāti, Nabha,

Pipalya, Jalandhara, Bhujâtapûra, Pûrya, Kardama, Gardabhîmukha, Hiranyabâhu, Kairata, Kâśyapa, Gobhila, Kulaha, Vriškanda, Mrigaketu, Uttara, Nidâgha, Masrina, Bhartaya, Mahânta, Kerala, Sandilya Dâna, Deva They are all Pravaras having Asita, Devala and Kâśyapa for their Pravaras and consequently they are known as Tryârseya Pravara They do not intermarry —11 19

"Manu" I have told you the descendants of the chief Risi Kâśyapa From Dikṣayāni, he begot the universe and how can it be described adequately' —20

Here ends the one hundred and ninety ninth chapter on Kasyapa family

CHAPTER CC

Matsya said —Hear from me about the Brâhmanas of Vasistha family. They are Ekârseya Pravara Those of the Vasistha gotra are known as Vasistha They do not intermarry among themselves In this way it is one Pravara Vyâghrapada, Aupagava, Vuklava, Śadvalâyana, Kapisthala Aupalomâ, Alabdha, Śathâ, Kathâ, Gaupayana, Bodhapâ, Dâkavyâ, Vâhyakâ, Bâlîsayâ, Palîsayâ, Vâgranthaya, Âpasthunî, Śitavrittâ, Brâhmapureyakâ, Lomâyanâ, Svastikarâ, Śândilî, Gaudinî, Vadohalî, Sumanâ Upâvridhî, Chaulî, Vaulî, Brahmabala, Paulî, Śravasa, Pauḍava, Yâjñavalkya, are all Ekârseya and Vasistha is their Pravara They do not intermarry Śailalaya, Mahâkarna, Kauravya, Krodbina, Kapinjalâ, Vâlkhilyâ, Bhâgavittâyanâ, Kaulâyana, Kâlâśikha, Korakriṣṇâ, Surayâna, Śâkahâryâ, Śâkadhiya Kanvâ, Upalapâ, Śâkâyanâ, Uhâka, Mâsaśarâvaya, Dâkayana, Balavaya, Vakaya, Gorathâ, Lambâyanâ, Śyâmayaya, Krodo-darâyanâ, Pralambayanâ, Aupamanyava Sankhyâyana Vedâśeralî, Palañ-kâyana, Udgaha Balakseva, Mâteya, Brahmamali, Pannâgî have three Pravaras, viz —Bhugivasu, Vasistha and Indrapramadî They do not intermarry Aupasthala, Svasthalî Bâlo, Halo, Hala Mâdyandini, Mâk-sataya Paipaladî, Vichaksusa, Traisingiyana, Saivalka, Kundina, have Vasistha, Mitravaruna and Kundina for their Pravara —1 16

All these Risis do not intermarry Śivakarna, Vaya, Pâdapa have Jâtûkarnya, Vasistha, and Atri for their Pravara O king' and they also cannot intermarry —17 18

"Manu" I have named to you all the Risis of the Vasistha clan By reciting their name one is freed from all ills' —19

Here ends the two hundredth chapter on the Vasistha family

CHAPTER CCI

Matsya said —O best of sovereigns, when the illustrious sage Vasistha became the preceptor of king Nimi, the latter performed a series of sacrifices The sage on the conclusion of those sacrifices feeling tired, took rest for a while The illustrious king Nimi went and said to him —1 2

"Lord! I wish to perform more sacrifices, pray therefore do help me without delay"

The sage Vasiṣṭha of great lustre replied —

"King! wait a while, I have become quite tired by attending to the performances of your sacrifices, and shall get your further sacrifices performed soon after I feel recouped"—3 4

Having been thus spoken to, the king said to Vasiṣṭha — "Sage! no one is dear to the messenger of death, nor has any one a hold upon him. There is no certainty of life, therefore virtuous acts should be performed without a moment's delay"—5 6

The soul engaged in righteousness is in a state of enjoyment within me. Virtuous deeds fixed to be performed on the morrow should be accomplished to day, for death does not take into consideration that man has yet to accomplish certain things. Those who pin their interests to shops, houses, and other similar things, perish in a moment. Death is neither friendly nor hostile to any one. The moment one exhausts his store of Prārabdha karmas, Death lays its hand on him then and there. The breath of life is so transient which you know very well.—7-10

Brāhmana! one should indeed wonder at his momentary existence. I look upon my life as lasting when I am in my pursuit of knowledge and virtue, but consider it fleeting in the performance of righteous acts. I am overwhelmed with these ideas and feel that there is a heavy burden on me. I have therefore come to you to relieve me of my load.—11-12

If thou wilt not help me in the performance of sacrifices, I shall have to get them performed through some other Brāhmana. Hearing those words of the king, the sage pronounced the following curse on him — "O, virtuous king! thou wishest to discharge me when I am feeling so tired and proposest to appoint another preceptor, become devoid of thine form." The king also pronounced the following curse on the sage — "Twice born priest thou art an obstacle in the path of my righteousness, thou wilt also therefore become devoid of thine form"—13 16

On account of those curses both the sage and the king were bereft of their forms, after which their souls went to Lord Brahmā.—17

Seeing those souls approaching Him, Lord Brahmā said "King Nimi! henceforth I shall give thee a foremost place. Thou shalt now be ever present in the eyes of all the creatures and they shall open and shut their eyes by virtue of thy glory." By the ordinance of Brahmā, Nimi accordingly became ever present in the eyes of all the creatures. Afterwards Brahmā also said to Vasiṣṭha — "Vasiṣṭha, thou shalt be the son of Mitrā and Varuṇa where thou wilt be known by thy present name.—18-22

Thou wilt have a recollection of your previous existence." Afterwards, once upon a time, Mitra and Varuṇa were practising austerities in Badrikāśrama. During spring when the balmy breeze was beating against the flower plants of the season, the most enchanting, Urvāśī adorned herself with flowers.—23 25

That nymph dressed in a fine spun thin attire of red colour appeared before Mitra and Varuṇa and on seeing her enchanting face, with

eyes like the blue lotus, they both were moved and dropped their semen-virile—26-27.

Seeing it, both the Risis for fear of a curse threw the semen-virile in a beautiful pitcher full of water; and out of it were born the illustrious sages Vasistha and Agastya—28-29.

Vasistha married Arundhati, the sister of Nârada, who became the mother of Sakti. Sakti became the father of Parâsara in whose family Lord Viṣṇu in the form of Vedavyâsa was born. The very same family will now be enumerated.—30-31.

Vedavyâsa produced the moonlike Bhârata in the world. The following is the family of Parâsara, viz, Kândasapa, Vahanapâ, Jaihyapa, Bhaumatâpana, Gopâli, these five are known as the Gaurâ Parâsara.—32-33.

Prapohayâ, Vâhyamayâ, Khyâtaiyâ, Kantû râce, Haryaśva, are known as Nila Parâsara.—34.

Kârsyîyanâ, Rapisukhâ, Kâkaiyasthâ, Japâtaya, Puṣkara, are known as Kriṣṇa Parâsara—35

Âviṣṭhâyana, Vâlaiyâ, Svâyastâ, Upayâ, Iṣṭakabasta, are the five Sveta Parâsaras.—36.

Pâtika, Bâdari, Stambâ, Krodhanâyanâ and Ksaumi, are the five Śyâma Parâsaras.—37.

Khalyâyanâ, Varsnâyanâ, Jailaiya, Yuthapâ and Panti, are the five Dhumra Parâsaras.—38.

"King! I have related to you the chief Risis of the Parâsara family illustrious like the Sun. One who recites their names dispels all his sins."—39.

Here ends the two hundred and first chapter on Parâsara family.

CHAPTER CCII.

Matsya said —" Now hear about the Brâhmanas born in the Agastya family. They are :—Agastya, Karambha, Kauśalya, Sâkata, Sumedha, Mayobhuva, Gândhârakâyana and those born in the Pulastya, Pulaha and Kratu families are known also as Agastyas, all of them have three Pravara, Agastya, Paurṇamâsa and Pârana These Risis do not intermarry amongst each other. Those of the Agastya, Paurṇamâsa and Pârana families do not also intermarry.—1-4.

The Paurṇamâsas particularly do not marry the Pâranas. I have described to you the families of the renowned sages, now let me know what more do you wish to hear."—5-6.

Manu said :—" Pray let me know the origin of the families of Pulaha, Pulastya, and Kratu; how they came to be recognised as included in the family of Agastya"—7.

Matsya said —" King! at the end of the Vaivasvata-manvantarâ Kratu was without an offspring when he adopted as his son Idhmavâhâ,

the virtuous son of Agastya, consequently those belonging to the family of Idhmavāha are called Āgastya and Kratu Paulaha had three sons Afterwards I will tell you of their origin He was not pleased with them —8-10

He therefore adopted Drīdhāsya, the son of Agastya, on account of which those born in the family of Drīdhāsya are known as Agastya and Paulaha —11.

The Rishi Pulastya finding his sons becoming Rākshasas became very sorry and adopted as his son the promising son of Agastya —12

For this reason those born in the Paulastya family are known as Āgastya They being of the same gotra do not intermarry —13

I have described to you the originators of the families and the Pravara of the illustrious Brāhmanas One who recites their names is liberated from all sins —14

Here ends the two hundred and second chapter on the reciting of the Pravaras

CHAPTER CCIII

Matsya said —“ O King ! I shall relate to you now the families born of the daughters of Dakṣa from Dharmarāja at the beginning of the Vaivasvata manvantara Please hear ”—1

Arundhati through Dharma begot the eight Vasus and the Somapa Devas who were most mighty and stalwart Dhara, Dhruva, Soma, Apava Anila, Anala, Pratyasa, and Prabhāsa were the eight Vasus Dravina was the son of Dhara, and Kālā of Dhruva —2 4

Years, etc, came into existence out of Kālā, these were His sons Soma begot the illustrious Varcha, Śrīman was the son of Āpa Anala became the father of Anekajamajanana and Purojavā was the son of Anila Pratyasa was the father of Devala and Prabhāsa was the father of Viśvakarmā who is the architect of the Devas Nāgavithis, etc, the nine sons, acted according to the wishes of others Lambā's son was Ghoṣa and his sons were known as the Bhānavās —5 8

The stars and planets and Marutvān were born of Marutvatī and are known as Marutvamsa —9

Samkalpā gave birth to Samkalpa, Mahūrtā to Mahūrtas, and Sādhyā gave birth to Sādhyas —10

Bhānu Manu, Prāna, Rosa, Nicha, Viryavāna Chiltahārya, Ayana, Haṃsa, Nārāyana Vibhu and Prabhu were the twelve Sadhyas These were the sons of Sādhyas Viśvā gave birth to Viśvedevas —11-12

Kratu, Dakṣa, Vasu, Satya, Kālākāma Munī, Karaja, Manuja, Vija, Rochanāna, were the ten Viśvedevas —13

King ! I have briefly narrated to you the family of Dharma and no one but Vyāsa can describe it at full length for want of sufficient time ”—14

Here ends the two hundred and third chapter on the families of Dharma

CHAPTER CCIV

Matsya said —“O King! the Brāhmanas belonging to the families of Dharmā are worthy of being feasted on the occasion of Śrāddha as the gifts and food given to them with free will please the manes. O King! I shall now tell you what the manes desire in their realms and thus sing songs there. They wish that some one of their family should offer them libations of water and balls of rice in some cool running stream; they thus say —‘Oh! will any one be born in our families who will offer us simple handfuls of water in memory of us, especially offer us libations of water in some sacred rivers? Would any son be born in our families who offer us daily libations of milk, roots and fruits along with other victuals and til (sesamum) and water?—1 4

‘Oh! will there be born such a son amongst our families who would offer us libations of Payas (cooked preparation of rice and milk and sugar) with clarified butter and honey on the thirteenth day of the lunar month in the rainy season under Maghā asterism?—5

‘Who would also offer us the flesh of the rhinoceros or black herb according to the prescribed rites even for one day?—6

The pitris say that the offerings of kāla sāka, mahā śīka, honey, &c, and the appeasing grains used by the sages the flesh of the rhinoceros that had not developed its horns keep them satisfied as long as surt exists —7

‘One who appeases us by making offerings of the rhinoceros flesh and feasting the yogis at Gṛyā during the solar and lunar eclipse or who will perform Śrāddha and offer gifts during the Gajachchāyā yoga so that we would be satisfied till the end of a kalpa, and the one who performs Śrāddha and make gifts will no doubt enjoy all pleasures in all the Lokas till the end of a kalpa and can go anywhere free at his will —8-9’

Such a man undoubtedly gets the right of enjoying in every realm according to his pleasure till the end of the kalpa, and one who performs any of the above mentioned five Śrāddhas to the manes gives them satisfaction for an infinite period. And if Śrāddhas be performed with full ceremony they obtain unbounded pleasures. The pitris also say that if some one of their family gives away a skin of black deer in their name or a cow big with a young one to a Brahmin versed in the Vedas, or performs Vṛṣotsarga, i.e., sets free a bull in their name particularly a bull of white or bluish tint, or gives away gold or a cow with devotion, or a piece of land or a well, a tank, or a grove or attaches himself to Vishnu, or gives away Dharmaśāstras to the learned Brāhmanas causes them unbounded satisfaction —10 17

King! I have narrated to you what the sages have said in the Śrāddha kalpa. The rituals pertaining to Śrāddha drive away sins and bring virtue and comfort —18

Here ends the two hundred and fourth chapter on the songs of the pitris

CHAPTER CCV

Manu said —“ O Knower of Dharma ' pray tell me how under what prescribed rules, should a calving cow be given to a Brāhmana and what are the benefits of such a charity ? ”—1

Matsya said —“ King ' Its horns should be covered with gold, hoofs with silver, tail end with pearls. It should be given away along with her calf and utensils made of kṁṣā, bell metal. The giving away of such a cow begets immense good merits. The cow is like the earth with its mountains, forests, &c, till it bears her calf in her womb. One who gives it away at that time undoubtedly gets the benefits of having given away the land girt with four oceans —2 5

O King ' the donor remains in heaven with great respect for as many years as there are hairs on the body of the calf and the cow —6

Lots of fees (gifts) should be paid in this case. Thus the donor undoubtedly liberates his father, grandfather and great grandfather from hell. He goes to the region where flow the rivers of clarified butter and milk and the land abounds with the mud of curds and milk and there are trees that give the desired fruits. He easily gets access to Goloka and Brāhmaloka —7 8

He gets a lady whose face is like the moon and whose colour is like burnished gold, her breasts are bloated, waist slender, and eyes are like lotus ”—9

Here ends the two hundred and fifth chapter on the giving away of cows as gifts

CHAPTER CCVI

Manu said —“ Deva ' pray tell me how to make a gift of a black deer skin. Also explain to me who is the most worthy Brahmana of such a gift, and what is the proper time to do so, so that my doubts may be removed ”—1

Matsya said —“ On the full moon day in the month of Vaiśākha, Māgha, Āśāḍha, and Kārtika on the twelfth lunar day of the sun's progress in the northern path, the giving away of the black deer skin begets incalculable benefits. It should be given to a Āgñihotrī Brāhmana —2 3

Now listen how it should be given away, king ' First a cloth made of good goat wool should be spread on the floor washed with cow dung. Over it should be spread the skin of a black deer containing its horns and hoofs. The gold mounted horns, silver mounted teeth and the tail end decorated with pearls should be covered with sesamum. Then everything should be covered with a piece of fine sacred cloth. Gold is to be placed on the navel. Afterwards it should also be decorated with jewels according to the means of the devotee and then incense is to be burnt round this. At all its four corners vessels of bell metal (kṁṣā) should be placed and the clay pots on the eastern side should be filled in with clarified butter,

milk, curd and honey. Another beautiful entire jar without any holes in it should be placed for the sprinkling of water. It should be placed in a quiet corner after putting a Champaka twig on the east side of it.—4-10

There should be placed also a fine yellow or white cloth for wiping or cleaning. The vessels made of metals should be placed at both the hoofs.—11

The following formula should be recited 'Whatever sins I might have committed through avarice, be consumed by the giving away of this iron vessel' Then the vessel is to be given over.—12

Afterwards the Queen's metal vessel (i.e., kamsya vessel) filled with sesamum should be placed near the left foot, and the following formulæ should be uttered 'Whatever sins I may have committed through hearing be vanished by the gift of this vessel of Queen's metal (white copper)' Thus repeating the mantra, the vessel is to be given over. Then the vessel filled with honey should be placed at the right foot.—13-14

Then the following formulæ should be recited—'Whatever sins I may have committed through insinuations, backbiting, or eating flesh not offered to the gods, be destroyed by the giving away of this copper vessel' Then the vessel is to be given over.—15

'Whatever sins I may have committed through false speaking in connection with a cow and a virgin and through lust for the women of others be vanished by the giving away of this silver vessel' Then the vessel is to be given over.—16

Afterwards the copper and silver vessels should be placed at the fore feet of the deer skin. Beautiful leaves containing gold, pearls, corals, pomegranates, citrons, etc., should be placed at the ears and (Sringâtokâ) pastry or dough is to be placed on the hoofs. Then various kinds of herb-vegetables and fruits should be placed and then the following formulæ should be uttered 'Janardana' the sins that I may have committed through ignorance in thousands of my lives, be destroyed by the giving away of this vessel of gold'—17-19

In such a way the Agnihotri Brâhmana accepting the gift should take his bath, wear the pair of garments and he is to be bedecked according to the means of the devotee. He is then to accept the gift. The gift should be accepted at the tail end and the following formulæ should be uttered on that occasion 'Lord Mahâdeva who wears the black deer skin and who has a beautiful blue neck, therefore by the gift of this black deer skin He may be pleased. So Krishna be pleased.—20-22

After thus giving away the gift to the Brahmana the devotee should not touch him for he becomes like the wood of a sacrificial post at the burning ceremonies not fit to be touched.—23

That Brâhmana should be avoided on the occasion of other gifts and Śrâddha ceremony. After sending him away the devotee should bathe. He should pour over him the water full to the brim of the vase having a Champaka twig. The preceptor should first be called and the pitcher should be placed on the head. Then bath should be performed by the

recitation of the sixteen Vedic hymns, as prescribed, viz, Āpyāsva
Sunudrjajṣṭha, etc. He is purified by putting on a pair of garments and
making śchaman after reciting 'Ahtavāsasīrita'—24 26

Then the jar along with the cloth should be lifted up and taken to
a square where it should be dashed. The benefits accruing by the
performance of such a charity cannot be fully described even by the Devas
to be brief the devotee gets the benefits of having given away the whole
world in charity—27 28

He conquers all the realms and moves about everywhere as he wills
like a bird, and is paid great respect and undoubtedly remains in heaven
till the annihilation of the universe—29

His father and sons, etc., do not perish, nor is there a separation from
his wife and he does not lose his wealth, realm, etc—30

In this way the devotee gets such benefits and attains all his wishes
He is void of the cares of death—31

*Here ends the two hundred and sixth chapter on the giving away
of a black deer skin*

CHAPTER CCVII

Manu said —“Lord! I am desirous of knowing the qualities of a
bull that ought to be set at liberty as mentioned in the previous chapters
as well as the great merits resulting therefrom. Pray also tell me the ways
of performing Vrisotsarga’—1

Note—वृषोत्सर्ग=Setting free a bull (1) on the occasion of a funeral rite, or as a religi-
ous act generally

Matsya said —“King! first of all the cow is to be examined, there
should be a cow of gentle temper free from ailment and disease, strong,
of nice colour, having beautiful hoofs and horns, well built, of middle
height giving good milk, having curls on the body (especially curls turning
to the left on the right side and turning to the right on the left side)
having all the lucky signs, with extensive thighs red lips, neck and
tongue with eyes clear and beautiful (not red or having many hair) and
hoofs large, having eyes of the lustre of Vaidūrya, with lovely eye
corners having seven and seven teeth and bright palate, with lovely sides
and thighs with six parts elevated five parts level and eight parts capacious
and wide. A cow having these qualifications is said to have auspicious
signs’—2 8

Manu said —‘Which six parts should be elevated? which five
parts should be level? and which eight parts are to be capacious and
wide?—9

Matsya said —“The following six parts of the cow's body should be
elevated, viz—chest, back head, belly, loins”—10

‘A cow with the following level parts of the body is said to be
a fine one viz—ears, eyes, forehead, and the following eight parts should

capacious viz,—tail, dewlap, udders, thighs, and extensive head and neck are also desirable—11-12

The calf of such a cow should be also examined. It should have also auspicious signs. It should have elevated shoulders and hump, with a soft and straight tail, having tender cheeks, broad back, eyes shining like Vaidūryagema, sharp horns, and long and thick hairs on the tail having nine, nine, & eighteen nice teeth and eyes like Atalikā flowers. If such a fine bull is set free, it increases the domestic pelf—13 15

The Brāhminas should set free the following class of bulls, viz—red, tawny or reddish, white or black in colour, tawny reddish back, of variegated colours, with long ears and shoulders, with glossy hair, red eyes or having nutbrown colour near the horns, with white stomach, or black sides. The Kṣatriyas should set free a bull of red and beautiful colour, the Vaiśyas of golden colour and the Śūdras of black colour. The bull with its horns pointing forward towards the eyebrows, ought to be set free by men of all classes. The bull having its feet like those of the white cat, with tawny or reddish in colour, with eyes shining like a jewel having white feet or with only two feet white, or of the colour of a pigeon or a partridge, is also said to be a good one. It is called Kaiat—16 22

The bull whose face is white or reddish up to the ears and whose body is especially of red colour is called Nandimukha cow—23

The bull whose stomach and back are white is called Samudra and increases the progeny of the family. The bull of the colour of jasmine or having variegated circular spots is considered to increase the wealth of the donor—24 25

The bull having circles like lotus increase the fortune, the one of the colour of Atasi flower increases prosperity. All these kinds of bulls are good. Now I shall tell you the kinds of bulls that are of bad signs and should neither be set at liberty nor kept in the house. Those are the bulls that have black palate, lips and mouth, and rugged horns and hoofs, indistinct colour, mouth resembling that of a wolf or a tiger, and colour like that of a crow, vulture, or a form like that of a rat, weak, having no teeth, squint-eyed, one-eyed, lame, with half of the white feet, and having restive eyes—26 29

I shall also tell you the kind of bulls that ought to be set at liberty or kept in the household. Those should be well built, roaring like the thunder clouds, high in stature, walking like an infuriated elephant, with broad chest and very powerful—30-31

The white bull having its head, ears, forehead, tuft of hair at the tail end, feet and eyes black, is described to be very excellent,—32

Similarly a black bull having all those things white is said to be the same. The bull whose tuft of hair at the tail-end may be long enough touching the ground, and the hairs of the tail long and thick, such a Nila bull is said to be specially good. The bulls having the signs of a pearl a banner, etc., are exceptionally good. They are the givers of wonderful Siddhis and victory. The bulls when obstructed in their motion stop

and whose head and neck are elevated, are excellent. Those that have their forepart of the horns and the eyes red, body white, hoofs resplendent like coral, are said to be the best of all. These are to be kept in the house or set at liberty. These increase grains and wealth. The bulls should always be examined before being set at liberty or kept in the household. The bull whose four feet, face and tail are white, and whose colour is red like the juice of lac or red dye is known as Nīla vṛṣabha. It should be set free; it should never be kept in the household. It is a saying amongst the household that one should desire many sons for even if one son out of a many goes to Gāyā or offers a Gaurī (virgin) or sets a Nīla-Vṛṣabha at liberty his family is blessed. —33-41.

King! the qualities of the bulls have thus been described. One who sets at liberty such a bull as described heretofore, should not worry himself about sorrow or death. He is bound to attain emancipation."—42.

*Here ends the two hundred and seventh chapter on the signs
of a bull.*

CHAPTER CCVIII.

Sūta said :—" King Vaivasvata Manu requested the Lord to explain to him the glory of the Pativrata ladies (chaste and virtuous ladies) and on other subjects."—1.

Manu said :—" Among the chaste ladies who is the best? Who has subdued death? Whose name should the people recite every day? Pray tell me all this, their glory is the dispeller of all sins."—2.

Matsya said :—" Even the Dharmarāja does not dare to do anything against the wishes of the virtuous and chaste ladies who are worthy of being venerated by Him."—3.

"I shall now relate to you on this point a story which drives away all sin as a virtuous lady saved her lord from the meshes of death. Hear."—4.

"In the country of Madra there was in ancient times a king named Śakala Āśvapati. With the object of begetting progeny he began to adore Sāvitrī. The Brāhmanas began to pour offerings of white sesamums into the fire daily, when ten months passed and Sāvitrī Devī became pleased and appeared before the king; and said: 'King! you are my constant devotee. I shall give you a progeny. A beautiful daughter will be born to you by My favour.' Saying so She vanished, and afterwards Mālātī, the virtuous queen of that king, gave birth to a daughter handsome like Sāvitrī. The king then said to the Brāhmanas: This daughter has been born by the favour of Sāvitrī and she should therefore be named Sāvitrī."—5-11.

"Afterwards the girl grew young and she was promised to Satyavāna. At the same time Nārada came and told the king: 'King! Satyavāna with whom you think of marrying your daughter will die within a

year' The king then said to himself 'I have already resolved to give my daughter to one particular person and under the circumstances I shall not change my determination' With that mind he gave her away to Satyavâna, the son of Dyumati Sen Sîvitri on becoming his wife became anxious on the recollection of the verdict of Nârada and began to devoutly serve her lord and her father in law and mother in law Her blind father in law was deprived of his kingdom and resided with his son and his son's wife in the forest Sîvitri served them with great care and they were greatly satisfied —12 16

In the meantime only four days remained for Satyavâna to die when Sîvitri with the permission of her father in law kept up a fast for three nights On the fourth day Satyavâna went to fetch flowers and fruits from the forest with his father's permission, when Sîvitri also with her father in-law's permission followed him there In the forest oppressed with the overwhelming grief of her lord's approaching death, she in order not to disclose her mind, began to ask her lord the names of the various trees and flowers Satyavâna began to point out to his distressed consort the principal forest trees, birds and animals"—17 21

*Here ends the two hundred and eighth chapter on the anecdote
of Sîvitri*

CHAPTER CCIX

"Satyavana said —Dear ! look at the forest smiling with verdure and nice trees The whole atmosphere is so pleasing to the eyes and the nose It indeed fills the mind with amorous feelings Look at the Asoka trees laden with flowers O, one with beautiful eyes ! the spring is really smiling on us Look at the Kînsuka blossoms to the south of this beautiful forest The Kînsuka flowers look like a blaze of fire and are fragrant Dear ! in this forest flows the wind laden with the sweet aroma of flowers which is so soothing to me To the west are visible the Karnikâra flowers of the golden hue Most of the thoroughfares of this forest are choked with luxuriant blossoms Indeed the whole place abounds with flowers and looks charming —1 6

Listen to the buzzing of the passionate black bees In the midst of such surroundings the god of love with his arrows on the bow is about to make me His target The place is resounding with the chorus of the cuckoos that are tasting the jungle fruits Their notes are indeed beautiful like the speech of the good These peacocks fired with love are following their females that are soaked in the aroma of flowers Indeed the whole wood looks charming like you —7 10

These young cuckoos are enjoying themselves on the branches of the sweet smelling mangos Their bodies are besmeared with the dust and aroma of the sweet smelling flowers and are in pursuit of their females and are going from one branch to another See ! though there are many flowers in this forest, the male cuckoo has taken the flower stalk of Saha kâra flower and is enjoying it like his wife —11

See this crow sitting on the branch of that tree. She is shielding her young ones with her wings and the male crow is feeding her after her delivery by his beak.—12.

This Châtaka bird with his wife has come down to the ground but being enamoured does not pick up his food.—13.

Look at this crane that is enjoying himself in the company of his female and surcharged with passion is constantly making love to her and exciting passions in others.—14.

This parrot sitting on the branch of that tree in company of his female is binding down the twig so that it seems that the twig is loaded with fruit.—15.

This lion is also having his rest after a full meal and the lioness is lying in his embrace.—16.

Look at this wolf with his female in this cavern. See how their eyes are gleaming.—17.

This rhinoceros is licking his female constantly and being licked in return by the female and is feeling pleasure thereby.—18.

How is the she-monkey making her monkey asleep by placing his head on her lap and what pleasure is she giving to the male when she picks up insects from his body?—19.

How is this cat scratching her female who is lying on the ground with her belly visible without causing her pain.—20.

See that pair of hares are lying clasping each other in close embrace hiding their bodies and feet. But they can be marked out by their ears that are seen.—21.

This enamoured elephant after plunging itself into the water in the tank is playing with his female with a lotus stem.—22.

See this sow is following her boar with her pigs on the track and is feeding on mice raised up by the nose of the boar.—23.

This thick-skinned buffalo besmeared with mud is frisking after his female.—24.

Dear ! look at this winking deer. It looks amazed at our sight.—25.

Mark this female deer ; it is scratching her husband by her horns. It is sometimes going behind, again it is scratching his face. Turn your eyes towards that Chamari cow. The passionate ox is after her. He is haughtily staring at me. Look at that ox ! How is he basking under the sun with his wife and ruminating ? How is he also driving away the crow sitting on its hump ? Also look at the goat jumping on that huge tree with his female. Resting themselves on their legs they are both eating the plums.—26-29.

See this crane walking about with his female on the banks of that pool, and mark his colour resplendent like the moon emerging out of the clouds.—30.

This Chakravâk is wandering with his female in the tank and his female appears as if Padmini.—31.

Dear ! I have collected fruits and you have picked flowers but we have not yet gathered the firewood You wait under the shade of this tree and I shall fetch fuel"—32 33

Hearing all that Sāvitrī said "I shall do accordingly, you should not go beyond my sight, for I feel nervous in this thick forest"—34

Matsya said —Afterwards Satyavāna began to collect the wood in the presence of Sāvitrī when the latter remaining at a distance on the banks of the tank took him as dead —35

*Here ends the two hundred and ninth chapter
on the anecdote of Sāvitrī*

CHAPTER CCX

Matsya said —When he felt suddenly a pain on his head at the time of collecting firewood, and being restless Satyavāna said to his wife Sāvitrī —1

'Dear ! I feel a pain on the head on account of this exhaustion My vision fails me and I cannot see anything I wish to sleep and rest my head on your lap' Afterwards she made him go to sleep accordingly Then that highly virtuous lady saw Dharmarāja coming to that spot She saw Dharmarāja of blue complexion like blue lotus, wearing blue robes and with crown and earrings glittering like rain clouds illumined by flashes of lightning adorned with garlands, armlets He came followed by Death and Kāla and took out the subtle soul from Satyavāna's body and taking possession of it and fastening it by a noose started on His destination —2-8

Sāvitrī saw Satyavāna lifeless and gently followed Dharmarāja who was going away with the subtle soul of her Lord and going to some distance with folded hands said while her heart shivered "By devotion to the mother one gets happiness in this world, by devotion to father in Madhyaloka (the mid region) and by devotion to Guru, the preceptor, in Brahmalo-ka.—9 11

"But the master of the house in which these three are honoured honours all the Dharmas, where they are not revered all works become futile Till these three are alive and when devotion is paid to them, no other Dharma is necessary They should daily be served most devoutfully —12-13

They should be informed duly when one wants to do some act out of one's free-will So that their hearts be not wounded Thus everyone should behave towards his mother, father and preceptor —14

Dharmarāja said —"Good one ! abandon the object with which you follow me True, there is no other duty than serving mother, father and preceptor Now better desist from your purpose and do not detain me I am getting late and you are feeling oppressed with grief by staying here I therefore enjoin you to go back You are a chaste woman and a great devotee Go and serve your Gurus"—15 16

Sāvitrī said :—To women, Husband is their God, Husband is their great Refuge. Husband is their all in all ; therefore a virtuous woman should follow her Lord.—17.

Father, brother and sons are the givers of limited things but the Husband is the giver of things unlimited ; who is there who does not adore her lord ?—18.

It is proper of me to go to the place where my Husband is taken or where he goes himself. I ought to follow him by all my power.—19.

Deva ! when I shall not be able to follow my lord in your custody I shall give up my life.—20.

Where is that intelligent lady fit to be adorned who wants to live even for a moment as a widow which makes her unadorned and look low in the eyes of the people ?—21.

Dharmarāja said :—Virtuous one ! I have become pleased with you, ask for a boon save Satyavân's life ; do not delay.—22.

Sāvitrī said :—“Grant me a boon by virtue of which my father-in-law may get back his lost realm and vision.—23

Dharmarāja said :—“You have travelled very far, now return to your place. Your wishes shall be fulfilled. I am getting very late and you are feeling more and more pain by staying here —24.

Here ends the two hundred and tenth chapter on the anecdote of Sāvitrī.

CHAPTER CCXI.

Sāvitrī said :—When a saint comes to a saint, who then of these feels pain and trouble ? O best of the Devas ! I do not feel any worry in remaining in your company. The saints are the refuge of all, whether they be saints or sinners. And the wicked are not of any good to the wicked or good, to any body. There is no such fear from poison, fire, snake, weapons as it is from the man who is inimically disposed towards the rest of the world without any cause. The good give up their lives for the sake of others and the wicked are ever ready to cause pain to others even at the sacrifice of their lives. The wicked and mischief making people go against the next world and those who hold the view of the after-life give up their lives like straws. Brahmā the Lord of the Universe has created therefore kings all over the world for the destruction of the wicked.—1-6.

For the same reason a king should always examine his city and his people and respect the good. The king who chastises the wicked is the conqueror of the world. He should always control the wicked and support the good. This is the duty of a king who is eager for a place in Heaven. Besides this there is no other paramount duty for the king. Whom the kings cannot control, you control them also. You are the chastiser of the wicked, therefore you seem to me superior even to the Devas. The whole Universe is supported by the good. You are the crown of the good I therefore follow you without feeling any pain.—7-11.

Dharmarāja said :—O, one with beautiful eyes ! I have become pleased with thy words of righteousness. Ask for anything excepting Satyavān's life, do not delay.—12.

Sāvitrī said :—I wish to have a hundred brothers ; let my father who is without any son be blessed with a son.—13.

Dharmarāja said :—“ It will be so. Now you should return and perform the funeral rites of your husband. He has gone to the other realm, you cannot follow him there. You are chaste, therefore you can follow to a little distance. The great virtues collected by Satyavāna by his devotion to his Gurū have produced this result that I myself am taking him away. Indeed a wise man should always devote himself to his parents and preceptor.—14-17.

Satyavāna has pleased them all by his devotion and consequently you also along with him have conquered Heaven.—18.

A man goes to Heaven by means of asceticism, self-restraint and Brahmacharya, preserving the fires, and devotion to Gurū. Preceptor, father, mother, elder brother and specially a Brāhmana should also be revered. They should not be hurt even when one is afflicted. Preceptor is like Brahmā, father is like Prajāpati, mother is like the earth, brother is another form of one's own soul. The sufferings undergone by the parents in begetting progeny cannot be repaid even in thousands of years, therefore the parents and preceptor should always be respected. The serving of these three is the highest asceticism. Asceticism is fully accomplished when these three are pleased. To serve them is the highest form of asceticism. Nothing should be done without their permission. They are in fact the three realms, the three orders, the three Vedas, and the three fires. Father is the Gārbhatya Agni, mother is the Dakṣināgni and the preceptor is the Āhrantya Agni. One who devotes himself well to them, conquers the three realms and enjoys in Heaven all the pleasures, having a bright body. Now abandon your desire. You have fulfilled your mission and all that you asked you will get. Now you should return home. You are feeling tired. So I ask you had better go home—19-28.

*Here ends the two hundred and eleventh chapter
on the anecdote of Sāvitrī*

CHAPTER CCXII

Sāvitrī said :—There is no suffering in the pursuit of Dharma, especially to adore your feet is the highest virtue.—1.

A wise man should acquire Dharma by all means, for its attainment is superior to all achievements.—2.

Dharma, Artha and Kāma are to be acquired by taking a human birth ; to one who is bereft of Dharma, Kāma and Artha are like progeny to a barren woman.—3.

From Dharma is obtained wealth and from Dharma again is obtained Kāma, the fulfilment of desires ; it is through Dharma that this world and the next are enjoyed.—4.

It is Dharma only that accompanies the embodied soul wherever it goes, friends and relatives do not follow. All other things excepting Dharma perish with the body. The soul comes into existence by itself and leaves the body similarly. It is only followed by Dharma. It is not followed by any brother, friend, wife, son &c. Fortune &c are begotten by Dharma —5 6

Cleverness in works, fortune, beauty, all spring from Dharma. The prosperous realms of Brahmā, Indra, Upendra, Śiva, Chāndramā, Yama, Sun, Agni, Vāyu, Water, Vasu, Aśvanikumāra, and Kuvera &c are all attained by means of Dharma, and by virtue of it men are born amidst comfortable surroundings —7 8

Men attain Swarga, beautiful islands, pleasant Varsas, heavenly Nandan etc., by means of Dharma. Handsome Vimānas and nymphs are also attained through Dharma. The virtuous always get resplendent complexion like gold. They attain kingdoms and accomplish their desires by means of Dharma —9-11

High attributes are the fruits of Dharma, kingdom, kingly worship, success of one's will, and especial use are seen in the virtuous. The regal sceptre of gold and silver studded with vaidūrya gem is in the hands of the righteous and their faces always shine like the moon —12-13

Only the righteous become kings and are entitled to sit on the throne under a canopy, looking like a full moon, have garments studded with jewels and fanned by chowries bright as the sun. It is they who are aroused from their slumber by the chorus of 'victory', the blowing of the conches and by the praises sung by the bards —14

High class seats, golden vases, good food and drink, music, servants, smell, grain &c seek the virtuous persons only —15

Jewels, fine garments, handsome form, generosity, high attributes, beautiful wife, these are all attained by virtuous persons. The virtuous are blessed with palatial mansions that are decorated with the perforated work in gold. They also get beautiful steeds to ride upon. Asceticism, sacrifices, charities, control of passions, forgiveness, celebrity, travelling in sacred places, the reading of the Vedas, the service of the good, worship of God, devotion and service of the Gurū, veneration of the Brāhmanas, humility, these are all the signs of virtue. The learned should always follow them. For Death never waits whether one has done such things or not —16 21

This body and life are quite uncertain, therefore one should begin to accomplish virtue from childhood. Who knows when he is going to die? —22

Death comes to all, defying every body. Is it not so very strange that man although he foresees death, leads a life as if he was immortal? —23

Children see young persons and young persons see aged ones and may consider death far distant, but old ones do not see any body before them —24

All are afraid of Death, nowhere there is fearlessness. But the virtuous saints never fear death and the state after death —25

Dharmaraja said —I am very much pleased with you Ask for any other boon excepting Satyavan's life" Do not make any delay —26

Sāvitrī said —Deva' I wish to beget a hundred sons through Satyavan by your favour as there is no relief in the next world without sons —27

Dharmarāja said —You will have your desires fulfilled, but do not follow Satyavana You are feeling worry and fatigue Therefore I am saying so Go back —28

Here ends the two hundred and twelfth chapter of the Vatsya Purānam on the obtaining of the third boon by Sāvitrī from Dharmarāja

CHAPTER CCXIII

Sāvitrī said —You are the knower of Dharma and Adharma, you are the propagator of all the virtues You control all the people of the Universe You are Yama, the great Ruler of the people according to their Karmas —1 2

You give pleasure to everyone by Dharma, consequently you are called Dharmaraj —3

All the people doing either good or bad deeds go unto you after death and place them at your disposal, therefore you are known as 'Death' —4

You count and remember the time of every one's existence, consequently thinkers call you Kāla —5

NOTE —काल=Lit. Time.

You are the annihilator of all beings, therefore the Devas call you Antākā —6

NOTE —अन्तक=Lit. That which brings end

You were the first son of Vivasvata, therefore you are renowned as Vivasvata in all the realms —7

When the numbered days and their Karmas are over you drive away the subtle bodies of all the beings therefore you are known as Sarva Pranahara, Lord The Vedic Dharma does not become extinct through your favour' therefore the people remain in the path of Dharma and you are the Emancipation of the Virtuous —8-9

NOTE —प्रणायक=That which takes away every one's life

Through your grace no intermixture of blood occurs O, Lord of the Universe' you are the protector of the pride of the Universe, therefore protect me who has come to your mercy and refuge and my husband and his parents are helpless, so save us —10

Dharmaraja said —O, Virtuous one' I have become quite pleased with your prayer and hereby liberate your lord Now your wishes are all fulfilled and you better return home quickly —11

This husband of yours will reign with you for 500 years, and will enjoy your company. He will attain Heaven along with you where he will enjoy the company of the Gods. The hundred sons born to you of Satyavān will also reign and will be illustrious like the Devas —12 13

All your sons will be renowned as true sons of yours and the hundred sons born of your father will be renowned after their mother. Your mother Malavi will beget children who will be known as Mālavas. All your brothers will be kings, illustrious like the Daivas —14 15

Righteous one ! one who reads this prayer in the morning will be blessed with long life —16

Matsya said —Saying so Dharmarāja disappeared from there leaving Satyavan on the spot —17

Here ends the hundred and thirteenth chapter describing the resurrection of Satyavāna

CHAPTER CCXIV

Matsya said —Afterwards the chaste Savitri returned to the spot where was lying the body of Satyavān and sat down placing her lord's head on her lap as before. In the meantime the sun was going below the horizon. Shortly after the soul of Satyavān liberated by Dharmarāja entered into his body when the prince began to move slowly and opened his eyes and said to his wife ' Dear ! who was dragging me away ? Where has he gone ? I cannot make out anything clearly. The day has been past here in this wood in my sleep. You were engaged in the pursuit of your fests for me and to day you had to put up with hardships on my account. My mother and father must be feeling pain at our separation for so long a time. I therefore want to go and meet them without delay. So get up and be quick. —1 6

Savitri said — Lord ! The sun has gone down. If you like we might go to the hermitage where are my blind father in law and mother-in-law. There I shall relate to you my history in detail. With these words she accompanied her lord. When they reached the hermitage they found the blind King Dymatsarin who was restored to his sight getting very anxious along with the queen about his son and daughter in law. He was overjoyed to see them return at the same hour. The sages were consoling him at the time. Then Savitri along with her lord paid her respects to her father in law. Prince Satyavāna also paid his reverence to the sages after meeting his father. That night they all spent with the Risis and Savitri narrated everything before those present there and she also broke her fast that very night. Afterwards when the night came to a close all the citizens and the army of King Dymatsarin gathered there and said to the King — The King who usurped your throne when you became blind has been slain by your ministers. Pray come and occupy your throne. —7 17

Hearing that the King followed by his four fold army entered his Capital and occupied his throne. Similarly in due time Savitri was blessed with hundred sons. In that way that chaste lady also fulfilled all the ambitions of her father. So the chaste lady delivered both the families of her husband and father and saved the life of her husband from

the hands of Death People should therefore revere and worship chaste ladies The whole Universe is held up and by the virtue of the righteous ladies The words of the chaste ladies never go false, therefore, the people who are expecting their desires to be fulfilled should always revere such ladies —18 22

Here ends the two hundred and fourteenth chapter of the Matsya Purânam on the anecdotes of Sâvitrî

CHAPTER CCXV

King Vaivasvata Manu said —Lord ' You are the knower of all I, therefore, beg you to please tell me what a king should do on ascending his throne —1

Matsya said —A king succeeding to his throne should pick out worthy men for his assembly as his advisors and helpers on various subjects to work on his staff in order that his rule may be prosperous for the prosperity of his kingdom depends solely on the men in his council and in various other departments Even the smallest function cannot be successfully performed by one single man not helped by any body Now then can a state be well administered without the assistance of competent ministers and helpers ?—2 3

A king should, therefore, choose his ministers and helpers from a respectable family who should be valiant, strong, imposing, capable of bearing hardships, ambitious, handsome, having Satva guna and forbearance, good, virtuous, used to gentle speaking, able to give friendly advices, loyal, knowing to act in the proper time and place, eager for a good name Such men should be employed by a king to discharge responsible and good functions People unsuited to particular offices should be given places according to their respective merits where they can make themselves useful, after they had been duly examined —4 7

A king should appoint a Brahmana or a Kshatriya to be his Commander in chief He should be of a good family, modest, having good manners, skilled in archery, expert in examining and managing horses and elephants, used to polite speaking, able to understand the science of omens and medicine, grateful, able to appreciate the prowess of the brave, valiant, used to bear hardships and having a knowledge of disposing troops in battle and of military affairs in particular —8 10

A king's door keeper should be a man of long stature, clever, handsome, humble, accustomed to sweet speech, able to influence the minds of the people —11

A king's spy should be conscientious enough to submit true and accurate reports, obedient to the king's injunctions, have a knowledge of dialects of many countries, veable to speak fluently and put up with rough life, of quiet disposition and capable of discharging his functions adequately according to the circumstances —12-13

The personal guards of a king should be men of long size, robust, brave, firm in loyalty, free from uneasiness, used to bear always hardships, well wishers of their lord —14

A king should appoint different class of men in different departments according to requirements. One who knows the art of training elephants and is aware of the races of wild beasts, and is accustomed to bear hardships should be made the superintendent of royal elephants. Similar should be the elephant driver who should also be of the above qualifications and firm in his seat and clever all round. The groom of a King should know about horses and how to treat the horses when ill. The Commander of the royal fort should be a man who cannot be easily led away by any intrigue. He should also be brave, learned, of high family, and persevering and energetic in all actions. The Engineer of a King should know engineering, and be able to prepare plans and hardy and energetic and have nimble hands, keen foresight and should not get tired. Similar men should be employed in the art of using weapons who know the various ways of throwing weapons etc —34-39

The custodian of the ladies' apartments in a royal palace should be a man free from uneasiness, skilful, humble, advanced in age, belonging to a respectable family, devoted to his ancestors, chaste, meek and modest. Thus a King should appoint his retainers in these seven different departments after examining them fully. They should all be careful and thoroughly expert in the different works —40-42

The Controller of the arsenal should be wise, energetic and persevering. A King should always appoint men to hold offices after examining the responsibilities of different situations. Excellent, middling and mean are the three kinds of works. Improper discharge of duties leads to the extinction of a sovereign. A King should therefore always properly scrutinise the manliness, devotion, learning, courage, family status and gentility of a man as well as take advantage of expert advice before appointing him to hold an office of state —43-46

A King should consult his Councillors over a matter individually and separately and the advice of one Councillor should not be divulged to the other for every one cannot be taken into full confidence. Therefore consultation in chief should be held with the prime minister but by seeking the advice of more people one very often gets confused. Therefore many men's advice should not be taken. A king used to act on the counsel of others should always place confidence in the advice of his Councillor in chief —47-49

A King should always have by him and revere the Brāhmanas versed in the three Vedas and should never encourage the votaries of unreal learning for their contact is always thorny and uncongenial to the learned. He should always venerate the learned in the Vedas, respect grey hairs and holy persons and imbibe from them meekness and statesmanship. Such a King undoubtedly influences the world, and many ill-behaved Kings without humility and modesty had gone to rack and ruin —50-52

Many well behaved Kings had regained their empires even when exiled. A King should read the Vedas from those who are learned in them. He should also master politics, logic, philosophy and temporal science, he should collect information from ordinary people and keep his senses under control, for a King who can subdue his passions fascinates

all his people A King should also perform a series of sacrifices in which liberal gifts should be given to the Brahmanas —53 55

Besides this for the sake of righteousness he should give various kinds of gifts to the Brahmanas and should collect revenues from his subjects annually He should propagate the study of the Vedas in his state and should be like a father and brother to his subjects He should especially revere the members of his preceptor's family —56 57

This eternal rule to be observed by the Kings is established by Brahmā The King following it does not perish He is amiable to all The wicked, thieves, and enemies cannot flourish —58

Note —*महाराज* King's prescribed course of conduct.

And so he should always direct his actions according to Brāhma-bhī which is known as Akshyabīdhī A King should look upon all classes of his subjects according to their merits and employ them accordingly —59

A King should recollect his Kshyātrī dharma and never retreat from war Not to retire from battle field, to protect his subjects, to serve the Brāhmanas are the foremost duties of a King He should also protect the distressed, the infirm, the widows and provide them with boarding and lodging and endowments and adjust the Varnasāma rules, should reclaim and restore the fallen ones in their respective religions should give grain, cloth, oil, utensils, etc to the good of all orders, should fulfil the objects of the ascetics and worship them like the Devas and never disrespect those who have done good to him He should interest himself in these things in such a way as to sacrifice his life and Kingdom for their sake in case of necessity —60 64

Men are said to have two kinds of minds viz *honest* and *equivocal* He should know what is meant by duplicate mind but should not bear it in practise When he is influenced by the latter he should suppress it and should not let any one know of his weakness, but should try and realize the failings of others —65 66

He should guard his limbs of body and keep them secret just as a tortoise does actions He should also take care of his weaknesses and not get them divulged The man who has no defined religion should ~~never be trusted nor should a man of affirmed religion be taken into~~ confidence indiscriminately If trust begets fear, then total destruction ensues Confidence should however be inspired into others with tact —67 68

He should think of acquiring wealth with the eyes of a crane, and he should shew valour like that of a lion, he should take to his heels like a wolf, collect money like a hare, strike hard on others like a boar he should be of variegated manners like a peacock, devoted like a dog, be afraid like a crow, speak sweet like a cuckoo He should fix his residence in a quiet unknown place, and should not take his meals go to bed or use flowers clothes and ornaments without due observation and scrutiny He should not without pre examination go to a public scene or in the midst of a crowd, nor should he plunge into unknown waters The horses and elephants not tested by experts should not be ridden by

him He should not interfere with a snake nor indulge with an unknown woman He should not stay at a festival of a God —69-74

He should always remain in the midst of his regal paraphernalia He should protect the distressed and practise self-restraint Besides all this, a king eager for conquests should have worthy and stalwart assistants He should always feed the Sâdhûs and servants and respect them —75-76

He should appoint the virtuous to conduct acts of righteousness, the brave to carry on warfare, the intelligent to control the revenue department, and persons of good character to all posts suited to them Eunuchs should be employed in the female apartments of the palace, strong minded men should be employed to fulfil difficult missions A king should examine whether a man is of good character or not by privately making him presents through Dharma, Artha or Kâma and then engage him He should send as spies his trustworthy servants in the garb of Sanyasins as residing in forests to enquire privately into the truth —77-80

A king should regulate his affairs like this A king should not always administer justice with a strong hand The unpleasant duties of a king cannot be performed through virtuous people, consequently a king should avoid the use of repressive measures, otherwise subjects become dissatisfied Men should be appointed to hold offices to which they are best suited —81-83

The hereditary servants of the state may be employed in all departments without any hard and fast tests One's own friends should also be placed in charge of works where a king's relatives are not placed Thus the good results are secured by the king The wicked and the good emigrants from other empires should be accommodated with respect in his dominions by a king The wicked when known should not however be trusted but to promote the fecundity of mankind they should also be provided with means of sustenance The emigrants from the other empires should be well treated on the understanding that they have come under his protection Thus they would remain under obligation The king should not himself be ready to collect his servants, nor should he allow dissensions to crop up amongst his servants —84-89

The servants not satisfied with the king should be kept under close watch and ward and the sovereign should keep himself well informed about their conduct through his reliable spies They are to be treated as he would behave towards enemies, fire poison serpents and swords —90

A king should award his capable servants and punish the wicked ones He should keep himself informed about everyone through his spies The spies are the eyes of the king —91

A king should secretly depute four spies in his country as well as in foreign countries to work out the policy of divide and rule They should be intelligent learned, free from avarice, able to put up with hardships, incapable of being recognised by others, simple in habits, able to mix with people, skilled in commerce or medicine He should not pin his faith in one spy alone The spies must recognise each other and be of gentle manners —92-94

The spies should roam in the garb of merchants, ministers astrologers, physicians or Sannyāsis. When at least two of such spies corroborate each other, the king should act accordingly. If they contradict each other then spies of more superior talents should be deputed to find out which of his actions are appreciated by his people as well as the causes of their dissatisfaction. The spies should be checked in return. He should then abandon for good what may be against the wishes of the people — 95-98

O King of the Solar race! the beauty and prosperity of a king always lies in the contentment of his subjects, he should therefore act in such a manner as their love toward their king might be increased — 99

*Thus ends the two hundred and fifteenth chapter of the Matsya
Purāṇam on the duties of a King*

CHAPTER CXCVI

Matsya said — O King of Manus! I shall tell you now what a servant of the State should do. Hear — 1

A servant of the State should carefully listen to what the king says and never interrupt him in his speech. In an assemblage, he should speak sweet and agreeable words to the king and unsavoury things that may be unavoidable and necessary for his well being should be communicated to him privately. When a sovereign is of a peaceful disposition he may then be approached with a prayer of conferring any favour upon some one but no prayer should be made for one's ownself. Such a prayer should always be made through some friend. He should be specially careful that one's duty should not be neglected. He should not overwork any one nor should he misappropriate any money. He should never shew any indifference to the honours conferred by the sovereign and should always try to keep himself in his good graces. He should never imitate the king in his dress mode of talking nor any other actions. He should avoid what is not pleasing to him and should not equal or excel him in dress — 2-7

In course of gambling and at the game of dice one should show his skill to the king but make the latter win — 8

Without the king's permission he should not go about with the custodians of the ladies apartments of the royal palace nor should he do so with the spies of the enemies and the dismissed servants of the State — 9

He should keep secret the kindly or unkindly feelings of the king toward him. He should not utter before any one a thing that is private to the king — 10

Any thing reproachable or irreproachable communicated by the king should not be disclosed to any one for if one does so one loses the favour of the king — 11

When a king orders any one to perform any service one should readily volunteer himself to do it — 12

Of course this should be done knowing the hours of business, otherwise if one does so at all times, one becomes an object of hatred and ridicule —13

One should not repeatedly repeat the favourite words of a king. One should always remain very modest and never knit his eyebrows in his august presence or laugh too much —14

He should not talk too much in the presence of the king, nor should he remain silent. He should not be artful or proud, nor should he speak too much of himself —15

He should not say anything about the unjust deed of the sovereign and should not put on the garments, weapons, and ornaments presented to him by the king on momentous occasions. He should not give away any of the royal gifts and should not sleep during of the day. He should not pass through a forbidden thoroughfare and should not meet the king at an improper place. He should take his seat to the right or the left of the king according to his warrant of precedence and not behind or in front of him —16-19

He should not yawn, show signs of weariness, cough, assume angry demeanour, rest himself against anything, knit his eyes, vomit and belch, in the presence of the sovereign —20

He should not indulge in self praise but he should get others to do it for him —21

All the servants of the Estate should most loyally serve the sovereign with a clear mind and free from laziness. They should always shun craftiness, wickedness, backbiting, atheism and low morals —22-23

Those versed in the Vedas, possessing modesty should always serve the king well for their welfare —24

The sons, friends, and councillors of the king should be saluted every day, neither the king nor his minister should be trusted —25

Nothing should be said without being asked, and if one says so, that ought to be true and lead to the general welfare. One should always take a measure of the king's mind by his speech and then it is easy for him to act so as to please him, he is to worship the king —26-27

One who wants one's own welfare should mark carefully whether the king is pleased or displeased with him and should act accordingly —28

If a king goes against any body, his party will be ruined and his opposite party will rise. The king if disgusted gives hopes but does not confer benefits accordingly. He appears angry though there is no cause of anger and though he remains pleasant, he speaks unpleasant high words. The king may deprive him of his subsistence for his insane speeches —29-30

The disgusted king shows his goodwill towards others but hates him with whom he is disgusted. He finds fault with his words and speaks other words not having any concern with the business. The king turns away his attention from the piece of work of his subordinate with whom he is disgusted. These signs shew that a king is disgusted —31-32

On the other hand when a king becomes pleased he always assumes a pleasant aspect towards him, accepts his words with gentleness, offers seat and asks about his welfare. Know that the king is pleased with him, seeing whom in private place he does not become afraid, hearing whose words his face becomes jolly; even whose unpleasant words he hears and whose humble offerings the king accepts and whom he remembers with a cheerful expression of his face —33-36.

A devoted one should serve the king in the ways spoken by me.

The retainers of the king who do serve others not only in times of adversity but always and who adore the king in spite of his being ignorant, go to the domain of Indra that is inhabited by the Devas.—37.

Here ends the two hundred and sixteenth chapter on the king's servants

CHAPTER CCXVII.

Matsya said :—A king should have his residence in a central place which should be beautiful, with abundance of grass and trees. It should be inhabited by a number of people and where the tributary kings, princes and subjects are loyal and submissive. It should also have some Brāhmanas skilled in various rituals and many artisans in its vicinity.—1-2.

It should be surrounded by sweet smelling flowers and fruits. It should be impassable to the foreigner's army. There should be no tigers, scorpions, snakes, lions, thieves round about it. The place should be beautiful and should be elevated and well-supplied with water and should not be heavily taxed. A king should live with his assistants in such a place of happiness where there should be absolutely nothing to agitate him.—3-5.

Amidst such surroundings he should have his fortress. There are six different kinds of forts viz —Dhanuṣadurga, Mahādurga, Naradurga, Vriksadurga, Jaladurga, Giridurga, and of these the last-named Guḍadurga is the best —6-7.

Note.— सुरस्यदुर्ग = A castle surrounded by desert, भूमिदुर्ग = An earth fort, सुरस्य = A place of safety formed by placing the army in a particular position, सुरस्य = A place densely surrounded by trees which make it impassable, सुरस्य = A fort surrounded by water, सुरस्य = A hill fortress

The castle should be surrounded by a ditch and ramparts. The buildings are to be in the centre. It should have abundance of weapons, e.g., Sataghni and others. Its doors should be beautifully made.

Its main entrance should be handsome and big enough to enable the king to pass through it riding on an elephant with his banner streaming. Four roads should be laid out to form squares. There should be a temple in front of one road, the king's mansions in front of the second road. Facing the third one should be the houses of judicial and military officers and the gateway of the city should be in front of the fourth. In

such a way a royal city should be laid out no matter if it is oblong, square or circular. Circular one is the best or it may be triangular or drum-shaped, or semi-circular or of other suitable shapes (in the form of military array, diamond-shaped, etc.).—8-13.

The palace on the banks of a river should be of the shape of a crescent; this is the best. Treasure should be kept in the southern portion of the palace, to the further south of which should be the place for the elephants. The elephantyard should have its doorway to the east or the north. The arsenal should be made south-east.—14-16.

In the same direction should be the kitchen and houses for other works. The house of the royal priest should be to the left of the king's mansion where should also be the places for ministers, Vedic professors and students, physicians, stables and cow-sheds and store-houses. The stables should face the north, or the south. It is not well if it faces any other direction.—17-18.

All night there are to be lamps burning in the stables. The horses should stay there. Cocks, monkeys, she-goats and cows with calves should be kept near the stables. She-goats should also be kept for the benefit of the horses. Dung should always be cleared away from the stables, elephant and cow yards before sunset. The quarters for the grooms and elephant drivers and charioteers should be near the stables and the elephant yard. Besides them, soldiers, artisans, those versed in formulæ, veterinary doctors (about horses and elephants, etc.), guests should also be best accommodated within the fortress. For diseases are likely to prevail much in the fortress. Brāhmaṇas and Chāraṇas should also be accommodated.—21-26.

A large number of people should not be allowed to enter the fortress. There should be various kinds of cannon and weapons in the fort as well as those who can use them, for weapons that can destroy thousands of people protect the king. There are to remain warriors also close by. Besides all these things there should be secret doors as well as other doors within the fort protected by those who killed thousand warriors or are skilled in shooting bows and arrows and throwing various other weapons. A number of bows, clubs, spears, arrows, swords, sticks, maces, big pieces of stones, tridents, battle-axes, quoits, etc., should always be kept ready within the fortress. Shields, skins, pharoas, ropes, canes, various things of artisanship, husks, loads of straw, wood, coals, etc., should also be kept. The tools of all the artisans, musical instruments, various kinds of medicines, drums, weapons, various clothings, gems, iron, etc., should also be kept ready.—29-31.

A good quantity of grass, firewood, molasses, oils, milk, fat, sinews, cowhides, hides for drums, all kinds of grains, silk cloths, barley, wheat, jewels, other kinds of cloths, all kinds of irons, all kinds of pulses such as Moth, Māṇḡa and Urada, gram, sesamum, cowdung, grain-dust, hemp, resinous exudation of Sāla-tree, bark of the birch-tree, wax, borax, etc., should also be kept in stock in abundance.—35-39.

Poisons of snakes should be kept locked up in jars and similarly lions, deer, birds, etc., should also be kept confined separately. Animals

unfriendly to each other should be carefully kept in secret spots, and apart from each other.—40-41.

Besides these things a king wishing the well-being of all should also keep in stock well-preserved all the various articles of the state. The following medicinal plants and articles of purest quality should also be kept, viz.—Jivaka, Riṣabhaka, Kākoli, Āmalakī, Vāsaka, Śalaparnī, Priśniparnī, Mudgaparnī, Māsaparnī, Śarivadvaya, Valātraya, Vārā, Śasanti, Vṛisyā, Vrihati, Katakāri, Śringi, Śringātakī, Dronī, Varsā, Darbha, Reṇuekā, Madhuparnī, Vidāridvaya, Mahāksirā, Mahātapā, Dhanvana, Sahadeva, Kaṭuka, Eranda, Viśā, Parnī, Satāhā, Mridvikā, Phalgu, Kharjura, Yaṣṭimadhu, Śukra, Atiśaka, Kāśmorya, Chhatra, Atichhatra, Vīraṇa, Ikṣu, Ikṣuvikāra, Phanitādi, Simhī, Sahadevī, Madhuka, Puṣpahamsa, Satapuspā, Madhulokā, Satāvarī, Madhuka, Aśvattha, Tāla, Ātmagupta, Katphala, Dārvikā, Rājasiṛṣaktī, Rājāsarsapa, Dhanyāka, Riṣyaprokṭā, Utkatā, Kālasaka, Padmavijā, Govallī, Madhuvallī, Śitapāki, Kalingāksi, Kākajihvā, Urupuṣpikā, Parvata, Trapusa, Guiyā, Punarbhava, Kaserukā, Kāśmirī, Villa, Saluka, Nāgakesara, all sorts of husks, grains, Samidhānya, milk, honey, curds, oils, fat and marrow, Vāsā, ghee, Nipa, Aṣṭaka, Akṣoṭa, Vātāmra, Soma, Vanaka, etc.—42-54.

The following things should also be stocked in a king's castle, viz.—Pomegranates, Āmrātaka, tamarinds, lemons, cucumbers, breadfruits, Karamardaka, Rūṣaka, Vijapura, Kanḍura, Mālatī, Rājabandhuka, Kolākad-vaya, all sorts of Parṇa, Āmrātadvaya, Pārevata, Nāgaraka, Prāchīnārūka, Kabhittha, Āmalaka, Chukraphala, Dantaśatha, Jambu, Navanīta, Sanviraka, Rusodaka, all sorts of wines, Manda, Takra, curd and all sorts of white things, and other sour things—55-59.

The following things should also be kept:—all the various kinds of salts, viz.—Saindhava, Sāmbhara, sea salt, salt made out of well water, Ksāra, Maniyāri, black salt, red salt, Sanvarchala, Udvida, Vālaklya, Yavākhyā, Aurva, Ksāra, Kālabhasma.—60-61.

The following pungent things should also be kept:—sacred figs and the root of sacred fig-tree, Pippalī, Pippalimūla, Chavya, Chitraka, Nagara, Kṛṣṇara, black pepper, Śiṅga, māṅgag-mūla, musarī, Kṛṣṇā, Ligisticum, Ajowān, asaphotæda, Mūlaka, Dhanyāka, Kāravi, bamboo shoots, Yājyā, Susukha, Kālamālīkā, Fanijhak, garlic, Bhūstrina, Surasa, Kāyasthā, Vayasthā, Haritāla, Manahśilā, Amṛita, Rudanti, Rohiṣa, Kan-kuma, Jayā, Eranda, Kāndira, Śallakī, Hanjikā, all sorts of Pitta and Mutra, Haritaka, various other fruits, Śūkmaliā, Hingupatrikā, and other pungent things—62-67.

The king should collect the following things in his own city:—Musta, Chandana, Hrivera, Kṛitāmāluka, Dāruharidra, Haridrā, Nalada, Uśtra, Naktamāla, Kadambaka, Dūrvā, Pātali, Katuka, Danti, Tvakpatri, Vachā, Chiretā, Bhūtāmbo, Viśā, Ativisā, Tālīśapatra, Tagara, Saptaparna, Vikankata, Kākodumbarīkā, Divyā, Surodbhavā, Sadgranthā, Rohini, Jaṭāmāṁsī, Parpaṭa, Danti, Rasānyana, Bhringarāja, Patangi, Paṇipelaṇa, Duṣparā,

Ajundīaya, Kāmā, Syāmāka, Gandhanākuli, Rupaparni, Vyâghbranakba, Manjīsthā, Chaturangulā, Rambha, Ankurā, Âsphotā, Tālāsphotā, Harenukā, Vetrāgra, Vetasa, Tumbi, Visani, Lodhrapuspini, Malati, Karakriṣṇā, Vriśchikā, Jivitā, Parnikā, Gudchi—68-74

The following things should also be kept—Haritaki, Âmalaki, Bhūmyâmalaki, Vibhītaka, Priyangu, Dhatakīpuspa, Mocha, Arjuna, Asana, Anantī, Kāmini, Tavarikā, Syonaka, Katphala, Bhūrjapatra, Śilāpatra, Pātalapatra, Lomaka, Samangā, Trivritā, Mūla, Kārpāsa, Gairikā, Anjana, Vīdruma, Madhuchhista, Kandikā, Kumuda, Utpala, Nyagrodha, Udumbara, Asvattha, Kinsuka, Sinasapa, Sami, Priyala, Pīlu, Kāsari, Sirisa, Padmaka, Vilva, Agnimantha, Plaksa, Syamaka, Vaka, Ghana, Rajadana, Karira, Dhānyaka, Priyaka, Karankāla, Asoka, Vadara, Kadamba, Khadiradvaya, the leaves, essence (resin), roots and flowers of all these. The king is to collect all sorts of poisons very carefully. Also he should collect various things of wonderful variegated properties that can destroy poisons, also that can destroy angadas, Rākṣasas and Bhūtas and Piśāchas, that can destroy sins and prevent draught. The bacilli, the poisonous gases and fumes and similar destructive things should also be preserved by a king for the destruction of his enemies—75-84

The king should also keep within his fort people versed in dancing and music and versed also in the *Kalāśāstris* (various arts). He should not allow the timid, the infatuated, the intoxicated, those addicted to drugs, the angry dispositioned, the disgraced ones, the sinful and bad persons to remain in his stronghold. The monarch should always remain in a well guarded citadel protected by charms, warriors, balconies, and well supplied with all kinds of grains and medicines and inhabited by the merchant classes—85-87

Here ends the two hundred and seventeenth chapter on how to protect a fort and a city of a king

CHAPTER CCXVIII

Manu said—Pray tell me, O Lord! the medicines that destroy the demons and dispel the effect of poisons and that ought to be kept in a king's fort—1

Matsya said—The decoction of the following things dispels the poison, १२२ Vilvā, Aṭaki, Yavakṣāra, Pātālā, Vāhlika, Uṣṇa, Śrīparṇi and Śallaki. By drinking and sprinkling the poisoned yava, salt, drinking water, bedding, clothes, seat, water, armour, ornaments, umbrella, chāmara and fans with the decoction of the above materials, the effect of poison disappears. The decoctions of the following materials also readily drive away poisonous effects, १२३—Selu, Pātālī, Ativīśā, Śigru, Mūrvā, Punarnavā, Samangā, Vriṣamūla, Kapitttha, Vriṣṇonita, Mahādāṃta, Saṭha—2-5

Lakṣā, Priyangu, (long pepper, saffron or a particular kind of creeper said to blossom at the touch of women) Manjīsthā, Elā, Renukā, Lakṣmadhu, Madhura, should be mixed with Nakulapitta and buried into the

earth for seven nights in a vessel made of horn. Then it should be placed in a golden pendant studded with precious stones which should be used on the hand. It will dispel the poison from everything it touches. Mānāhvyā, Samipattīa, Tumvikā, the white mustard, woodapple, Kuda, Manjisthā, should be well-powdered and mixed with the bile of a dog and a Kapilā cow. This great medicine prevents the effects of poisons. Besides these, there are various gems and pearls, Mûṣikā and Jātukā which ought to be held in the arm. They also prevent the effects of poisons.—6-10

By mixing Renukā, Jātāmāṣī, turmeric, Madhuka, honey, the bark of Akṣa, Surasā, Lakṣā, and the bile of a dog into a paste and applying it over the drums, sounding instruments, and banners; by hearing the sound of such drums and by seeing and smelling such banners one is freed from the effects of a poison.—11-12.

Tryusana, five kinds of salts, Manjisthā, both kinds of turmeric, cardamums, Trivritā leaves, Vīḍaṅga, colocynth, Madhuka, cane, Kṣandra, should be deposited in a horn and then they should be mixed and boiled in hot water when they will dispel all poisonous effects.—13-14.

The white resinous exudation mixed with mustard, Elavālukā, Suvegā Taskara, Sura, and Arjuna flowers and powdered together and used as incense in the fire drive away the poisonous effects from everything moveable and immovable in the household.—15-16.

Where the above-mentioned incense is burnt worms, lizards, frogs, poisonous and creeping animals, or Krityās can not thrive.—17.

When the bark of Palāśa is mixed with the exudation of sandal-tree, milk, Mûrvā, the juice of Lāvāla, Nākuli, Tanduliyaka, and Kākamāchi and a thin decoction is prepared, it prevents all sorts of poisons. Gorochanāpatra Nepālī, Kumkuma and Tilaka, if held in the arm, make one free from all sorts of poisons and he becomes the favourite of kings. Turmeric, Manjisthā, Kīnihi, Pippalī and Nimba well grounded together and made into an ointment massaged all over the body take away all the effects of the most deadly poison from the body. The fruits, flowers, leaves, bark and root of the Śrisa-tree grounded in cow's urine and rubbed over the body also takes off all poison. Now hear about the most mighty medicines, O King! *ciz*—18-22.

Bandhīyā, Kārkoṭakī, Viṣṇukrāntā, Utkāṣā, Śatamūlī, Sūtā, Āvampā, Valā, Mochā, Patolīkā, Somā, Punda, turmeric, Dagdharuhā, Sthala-Kamala, Viśālī, Śamkhamūlikā, Champdālī, Hastimagadhā, Gojāparṇā, Karambhikā, Raktā, Mahāraktā, Varhisikṣā, Ajaparṇī, Koṣṭakī, Naktamāla, Priyālama, Sulochanā, Vāruṇī, Vasugandhā, Gandha, Nākuli, Iśvari, Śivagandhā, Śyāmālā, Vamṣanālikā, Jātukālī, Mahāśvetā, Sveta, Madhuyastikā, Vajraka, Pāribhadra, Sindhuvāraka, Pāribhudra, Jivānampā, Vasuharidrā, Natanaḡara, Kamtakāri, Nāla, Jālī, Jāṭī, banyan leaves, Suvārṇa, Mahānīlā, Kunduru, Hansapādī, Mamdūkaparṇī, Vārāhi, Sarpākṣī, Lavallī, Brahmi, Viśvarūpā, Sukhākārā, Rujāpaba, Vridhikāri, Śalyadā, Rohiṇī Patrika, Naktamāla, Āmalaka, Vampāka, Śyāmā, Chitrphalā, Kākoli, Kṣīra-

Kākoli, Piluparni, Keśini, Vṛśchikāli, Mahānagā, Śatāviri, Garudi, Vegā, water lotus, land lotus, Mahabhūmi creeper, Unmāḍini, Somarājī, and all kinds of jewels especially Marakatamani and other gems obtained from various creatures should be carefully preserved by a sovereign for the prevention of bad influences from Rākṣasas, poisons, and Krityas —23-35

The various things obtained from men, elephants, serpents, cows, donkeys, camels, partridges jackals, lions, bears, tigers, cats, rhinoceros, monkeys, pigeons, horses, buffalos deer should be most carefully preserved by the king. A sovereign should have his residence full of such things when he should build a most beautiful mansion for himself — 36-38

Here ends the two hundred and eighteenth chapter on the various things to be preserved by a king in his fort

CHAPTER CCXIX

Manu said —Lord ! pray tell me what other things are to be kept by a sovereign in his fort for his safety. Kindly reveal to us the secrets —1

Matsya said —The fruits of Śriṣa, figs, Śamī and Vijapura should be prepared in clarified butter and taken at an interval of fifteen days which is known as Kṣudhyoga —2

Note —कुक्षु=Device of keeping hunger satisfied.

Kaśeru, its fruits and roots, Iksuṃṃla, Bīsa, Dūrvā, should be cooked either in milk or clarified butter and made into a ball and eaten at an interval of a month. By using these medicines a man regains his life if wounded by weapons. The place where black bamboos are burnt and circumambulation is made thrice towards the right is, no doubt, immune from other fire. By burning a snake's sheath in the cotton fire and using it as incense all the serpents of the household fly away. By washing the house with sea salt Sāmbhara salt, barley water mixed with the earth of the place struck by lightning, the place becomes absolutely fireproof. Fire should well be placed in a fortress in course of the day when a strong wind blows. Now the means of protecting a sovereign from poisons will be described. A sovereign should keep a number of birds and deer. First of all the cooked food should be tested by fire or some other method. A sovereign should never touch his food, clothes, flowers, ornaments without testing them. The person who administers poison in king's food, etc. turns pale and very much confused, and uneasy when examination is being made —3-11

His sight becomes restless, he becomes absent-minded, he will drop his upper cloth in confusion, will turn speechless like a wall, agitated, nervous and will try to conceal his person scratch the floor, shake his head, rub his mouth and scratch his forehead and will be hasty in everything where haste ought not to be done. The king should find out by these signs the men who administer poison —12-14

The food mixed with poison will exhibit rainbow colour, look rough, with bubbles, give out bad smell, make an explosive noise and cause

headache to a person by its fume, when put into the fire. A fly will not sit on it and if it does, it will instantly die —15 17

By seeing poisoned food the sight of Chikore becomes fixed and the cuckoo loses its melody, the crane moves abrupt, blackbees begin to buzz, Kīraupcha becomes stupefied, cocks begin to cry, parrots shrill, the female parrots begin to vomit, Chānikar goes to another place, Karanda instantly dies, monkey begins to make water, Jivajivaka becomes morose, mongoose shoots up its hair, Prisata deer begins to cry, peacocks become pleased, the poisoned stuff in a somewhat long time becomes rancid like anything kept for a fortnight. It begins to stink and ooze. Then it becomes juiceless and scentless —18 23

Sāka when poisoned dries up and watery dishes begin to bubble and the stuff prepaed with Saindhava salt begins to froth —24

Poisoned grain becomes coppercoloured, milk turns blue, wine and water become of the colour of cuckoo, rice becomes blackish, Kodao turns brownish, and curds become blackish bluish or yellowish, clarified butter becomes watery, and poisoned matter becomes of the colour of a pigeon, fly turns green, oil gets red, and raw fruits by coming in contact with poison become untimely ripe, ripe ones go stale, garlands get faded, hard fruits become soft, soft ones turn hard, small fruits become disfigured —25 29

Poisoned clothes lose their flush and become covered with black circular spots and iron and gems turn pale —30

Poisoned flowers and sandal give most disagreeable smell and the bark of the toothstick becomes black and gets thin. These are the signs of poisoned stuff —31 32

A sovereign should therefore peacefully live in his fortress, always guarded by all the mantras, medicines, and jewels as mentioned heretofore —33

A sovereign is the source of well being to his subjects, under the royal protection the whole country flourishes, every one should therefore guard the king by all means —34

*Here ends the two hundred and nineteenth chapter
on the protection of the king*

CHAPTER CCXV

Matsya said —O King! a king should well guard his own son. A number of trustworthy servants should be retained to guard and a faithful teacher as well to give him instruction. He should be grounded in Dharma Kāma Artha archery, the use of charriot, elephants and horses, and mechanical arts and various other physical exercises. A prince should not be so very truthful, should speak sweet words according to necessity that need not be rigorously true. Such instruction should be given to him. Men should be employed to guard him under the pretext of guarding his person. A prince should not be allowed to mix with men of

angry or avaricious disposition, nor with persons who had been insulted and looked down upon. His custodians should train him up so that he may be gentle and may not abandon the difficult path of virtue and be led away by passions during his youth. The prince who cannot be easily trained up in all such good qualities by good instructions should be well guarded in a secret place where he should have all his comforts. A prince devoid of politics and humility soon perishes. Persons well trained should be employed in different departments of State. First they should be given small offices and then their sphere of work should be gradually widened —17

They should be kept away from the vices of drinking, hunting expeditions and gambling for many kings addicted to them have been ruined and their number is legion. A sovereign should also not let the princes sleep in course of the day, nor should they be allowed to travel with no purpose in view —18

A sovereign should not inflict severe punishment, nor should he use harsh words and speak ill of anyone at his back —19

A sovereign should avoid the two evils arising out of wealth, viz — the evils arising out of not being used properly and of being used improperly —20

Not to guard well the enclosure walls, not to repair the forts, not to collect wealth from various places, to give out wealth to unfit countries, and to unfit persons in improper times are regarded as not using wealth properly, whereas to use wealth in vicious and bad works is regarded as using wealth improperly —21

A sovereign should tactfully drive away lust, anger, pride, avarice and too much pleasure. After conquering them he should win his retainers and afterwards he should endear himself to his country and city and his subjects —22

Then he should conquer the external foes. These outside enemies are of various classes according as they are equal to him or under his control or quite accidental and so artificial arising out of needs, and they should be treated with greater or less caution as they belong to the former or latter class —23

The friends are of three kinds (1) as they are the friends of the ruler and the granulator, (2) the enemy's enemy, and (3) an acquired friend arising out of necessity. Among them the previous kinds of friends are superior —24

(1) King, (2) ministers, (3) country and subjects, (4) fort (5) penal laws, (6) treasure, and (7) friends are the seven component parts of an Empire —25

Of these seven king is the root of the Empire therefore he should be chiefly protected. A king should also guard the other six complements of his Empire. If any of these components rise in rebellion the king should in no time take away the life of that fool. A sovereign should not be mild and simple hearted. A mild sovereign is despised, nor should a sovereign be hard and grim that he may instil a thrill of dread

in his people. A king who is both mild and strong according to circumstances is prosperous in this life as well as in the next one. A sovereign should never joke with his retainers —20 24

For the latter begin then to despise him. Besides this he should give up all passionate habits. It is however meet for him to have his hobbies for the acquirement of reins. The subjects of a haughty sovereign are not amiable, he should therefore speak to everyone with a smiling face —25 27

He should not show his temper even to those who may be fit to be condemned to death. He should always be dignified —28

Such a king always makes himself dear to his subjects and he should be bountiful and generous for a generous king conquers the whole world. He should not give way to laziness, but he should be quick in doing everything, all the evils of a procrastinate king suffer. But where too much affection, haughtiness, selfishness, quarrel, vicious and unpleasant acts are concerned, a king should be slow; he is then praised. He should always keep his policy confidential, one who makes it known brings ruin on him. The sovereign whose policy is not known to any until it is accomplished, conquers all the world. Empires always depend on the basis of sound policy, the latter should therefore always be well guarded —29 33

A sovereign should solve his policy through wise and sound statesmen for there is always a risk of its leaking out when placed in unreliable hands. The solution of a policy through desirable channels therefore is a source of incalculable benefit. Many kings are ruined owing to bad advices from ministers —34

Many sovereigns have been ruined by the unsoundness of their policy. Appearance, signs, hearing, features, speech, eyes and face indicate the inward feelings of a man. A king sound in politics has all the world at his command. A king should neither hold council with one man nor with too many. He should not get into a boat without knowing its rower. He should also deal with the robbers that accost him according to the rules of Sāma, etc. He should by all means, pursue the course that may not be against the wishes of his subjects and may not weaken them —35 39

He should minister to every one's comfort in his state. The king who brings about weakness of his subjects out of delusion goes to rack and ruin and he is deprived of his kingdom and his brethren. As a nourished calf becomes fit to carry loads so is a very well looked after State able to bear the weight of regality. The king who is kind to his subjects assures the permanency of his rule and achieves great objects. The King should carefully protect by all means gold, grains and land in his Empire and bring them under his control. As a father and a mother well guard their sons, so a king should well guard his senses from his own persons and from others. He should always enjoy by his senses kept well under control —40 44

All the things in this world are under the control of Daiva and the exertions of men. Daiva cannot be clearly recognised, but the

exertions are seen to bring about successful results. He should also keep all his passions under his control which should be applied to achieve something useful when there is an occasion for that. Such a king is universally loved which brings him great wealth, name and fame from his Empire as well as from outside —45 47

Here ends the two hundred and twentieth chapter on the duties of a king

CHAPTER CCXXI

Manu said —“Lord! which is superior, fate or one's own exertion and effort? I have got doubts on this, kindly solve them”—1

Lord Matseya said —The actions of the past life are known as *fate* or *Duwa*, consequently the wise have always held one's own *effort* and *perseverance* as superior. A man who every day performs righteous and auspicious deeds turns even his ill luck into a good one. Those who have performed good deeds, and are filled with *Satvaguna* do not get the desired fruits without their personal efforts and exertions —2 1

Rajoguna class of men get fruits according to their *perseverance* and *efforts*. A man, by *perseverance* gets what he wants. Those who have performed *Tamoguna* deeds attain their desires with great difficulty. Those who are incapable of persevering regard *fate* alone as supreme. Know, O King! that men get all their desired ends by their energy and efforts —5 6

Consequently *fate* conjoint with the present, the past and the future gives fruits while *perseverance* in most cases bears fruit in the present. *Fate*, *perseverance* and *time* all three conjointly bear fruit to a man —7 8

Agricultural prospects thrive by rain which again depends on fixed time and not otherwise —9

A man should therefore persevere righteously; he then gets high fruits during adversity even. Even if he does not get fruits in this life, he is sure to get them in the next world —10

Lazy people and those that only depend on *fate* do not ever gain their objects, so one should always persevere in the path of righteousness —11

Prosperity forsakes those who always dream of *fate* and favours those who persevere. One should therefore always be active and alert —12

Here ends the two hundred and twenty first chapter on Fate and one's own Effort and Energy

CHAPTER CCXXII

Manu said —“Lord! be gracious to explain to me the policies of *Sāma*, etc., along with their characteristic and applications”—1

Matsya said —A sovereign should resort to the following *seven* policies or expedients at the time of necessity, viz., (1) *Sāma* (2) *Bheda*

(3) Dāna (4) Danda (5) Upekṣā, (6) Māyā, (7) Indrajāla Sāma is of two kinds, viz — Satyasāma and Asatyasāma — 2-3

Note — (1) (2) (3) and (4) have been explained in previous chapters Upekṣā (उपेक्षा) = Policy of overlooking or endurance Māyā (माया) = Policy of diplomacy Indrajāla (इन्द्रजाल) = The use of some stratagem in war Satyasāma (सत्यसाम) = Policy of genuine conciliation Asatyasāma (असत्यसाम) = Perfidious policy of conciliation

The policy of Asatyasāma should never be employed in the case of the righteous and the saints for they can only be won over by Satyasāma. If Asatyasāma be applied to them, then bitter and aggressive feelings are aroused virtuous and true and self restrained saintlike sovereigns of high pedigree should be endeared by praising their lineage and by relating to them their deeds of virtue to make a good impression on them never should Atathyasāma be applied to them — 4 7

The following is the rule — Tathyasāma is to be applied in the following manner — narration of the high pedigree and description of the deeds done for one's benefit and acknowledging one's gratitude, etc. Thus the religious persons are brought under subjection. Though it is heard that Rākṣasas are brought over by the use of Sāma, yet it be remembered that it should never be applied in the case of the wicked. For no benefits will be derived thereby. The policy of conciliation wins all, but it should never be employed in the case of the wicked for they look upon a conciliatory sovereign as one afraid of them. Therefore it should never be applied in the case of wicked persons — 8 9

Those born in a good family, noble, simple, virtuous and truthful and modest, are the persons with whom Sāma principle is to be applied — 10

Here ends the two hundred and twenty second chapter on the Dharma of the kings and the policy of conciliation

CHAPTER CCXXIII

Matsya said — With the class of people who are hostile and wicked to one another, who become afraid and feel themselves insulted, the policy of divide and rule should be employed, for they can best be conquered by creating disunion among them so the politicians say — 1

The vices and the weaknesses on account of which a certain class of people become disagreeable to others, should be imputed to the latter in order to bring about a disunion among them. This is the rule — 2

They should be explained about their own faults and defects and they should be frightened by the opposite party. Thus that class of men can be gradually and easily be divided from their party and then brought under submersion — 3

When many kings are bound in alliance, one single king cannot conquer them without creating disunion among them, therefore to create disunion among them is the best policy. Even Indra is unable to bear the influence of the united ones. Therefore the policy of divide and rule is so much praised by the politicians. A king should hear either

directly from persons who are to be divided or through others, then he is to test it and if he be satisfied that he is to take up the Bheda policy. Such a policy should however not be launched personally by a sovereign, it should be given effect to through another agency for then it proves more effective —4 5

A sovereign should not believe in the efficiency of his men employed in working out a policy of divide and rule, for the people to be disunited may be mostly found anxious to serve their respective ends —6

In an Empire there are two sources from which bitter feelings of anger and enmity crop up, one is internal and the other external of these, the internal faction is most to be dreaded, for it is this internal faction that brings about the ruin of kings. The source of anger and enmity coming from outside from other kings is known as external source of danger. The queen, prince, commander in chief, ministers, prime minister, the princes the wrath and discontent of these are known as the internal source of wrath and danger. To a king this is indeed terrible. If the internal condition of the Empire be good and satisfactory, then the external source of danger however great, can be easily conquered by a king. He easily wins victory —7-10

On the other hand the sovereign who is beset with internal danger, perishes in spite of his being like Indra in power, consequently such a danger and wrath ought to be very carefully guarded against —11

A sovereign using the policy of divide and rule in case of his compeers should first try and create disunion among their communities, and kith and kin, but he should very cautiously prevent a similar thing happening amongst his brethren, for distressed kith and kin bring suffering on their overlord, they should therefore be kept intact by gifts and royal regards as a dissension among them is so dangerous to a sovereign —12 14

A wise ruler ought to conquer his foes by creating a division among their kinsmen whom the foreign king does not trust —15

The greatest of the enemies when disunited are vanquished by a small force therefore it is meet to create disunion amongst the enemies —16

Here ends the two hundred and twenty-third chapter on Râja Dharma—the policy of Bheda

CHAPTER CCXIV

Matsya said —“King! The policy of winning over another by gifts (Dana) is the best one. There is scarcely any one who cannot be won over through gifts. Even the Devas also are brought round by mortals through gifts. The gifts are indeed highly beneficial to the people who live thereby, and one who confers gifts on others is beloved of all. Such a sovereign readily wins over his enemies as well as a multitude of enemies conjoint together. Men free from avarice and grave like the ocean although they never accept presents, still they side with

such a sovereign through gifts. Gifts and presents given elsewhere influence others and bring these people round. Therefore this policy is the best of all. Those who give gifts are known to be the best men in the world. They are always guarded by others like their sons. Such a king does not conquer only this world but he also wins the realm of Indra—the abode of the Devas —18

*Here ends the two hundred and twenty fourth chapter on Rāja
Dharma—the policy of Dāna*

CHAPTER CCXXV

Matsya said -- Those who cannot be subdued by the three expedients above mentioned should be conquered by the unfailing Danda —1

A wise sovereign should conquer the people by launching his policy of Danda in conjunction with his ministers according to Dharmasāstra. In his country as well as elsewhere he should use this policy according to the prescribed politics and after knowing his men for all things are established in Danda. He should first scan the race of those who have renounced the world the Vānaprasthas the sage like people before resorting to his artifice of Danda. The above people do not come under the power of Danda. The people of the different orders in life as well as those void of them the worthy, the great the preceptor in fact any of them found deviating from their prescribed order and duties should be adequately punished by a sovereign. A sovereign however who inflicts punishment on the innocent and lets off those who are guilty, loses his realm in this world and goes to hell in the next —26

A sovereign should therefore be most cautious in inflicting punishments. He must not go against the Dharmasāstra and politics —7

The subjects of a king in spite of his being of a very simple disposition do not get spelt where the phantom of a penal code gum in appearance freely moves about and casts its bloodshot eyes on the people —8

If a sovereign does not use his rod the children, aged persons, the saints the Brāhmanas and widows become severely oppressed by the powerful ones as a younger fish is swallowed up by a bigger fish —9

Even the Devas, the denons the serpents the birds, they all transgress their limits leaving their prescribed tracks if they be not made to fear the king's rod. Danda is always seen to exist when a Brāhmana curses, when all kinds of blows are inflicted, when all sorts of powers are exhibited when anger is manifested and when serious determinations are made. A sovereign inflicting punishments discriminately is revered by the Devas but the one who does not do so is not worshipped. In fact such a sovereign is revered more than many pious souls just as Brahmā Puṣa Aryama Rudra Agni Indra Surya Chandramā Viṣṇu and other peaceful Devas are not so much revered and worshipped as other fierce Devas are worshipped. It is Danda that governs all the subjects it protects all it is always alert when everything else is asleep it is known as Dharma by the learned, through its fear the sinners do not sin —1015

Some do not commit sins for fear of Dharmarāja and others do not sin for fear of the king's rod, whereas others again do not commit sins for fear of both, others again not being punished, commit sins. So every thing is established on Danda—16

The royal rod of punishment inflicts punishment on the wicked and guilty and also prevents others who have not committed sin from committing fresh sins. So the object is two-fold. It is out of the fear of Danda that the Devas assembled in the Dakṣa Yajña (sacrifice of the Prajapati Dakṣa) gave the share of sacrificial oblations to Mahādeva and gave the post of commander in chief to Hāritikeya and Vala granted boons to children—17-18

Here ends the two hundred and twenty fifth chapter on Rāja Dharma—the Danda

CHAPTER CCXXVI

Matsya said—A king is created by Brahmā for the preservation of all the beings for awarding to the Devas their respective shares of sacrificial oblations and for inflicting proper punishment to the guilty—1

A king is like the Sun for none dare look at him with hostile eyes. Everyone is pleased at the sight of him, he satisfies all eyes therefore he is like the Moon—2-3

A king like Dharmarāja bestows his affection and inflicts his punishment on the people according to circumstances. He has therefore the attributes of Dharmarāja—4

Just as the God Varuna flings His noose round the enemy's neck similarly a king also throws his fetters round the feet of the wicked. This is the king's Vārunavrata (vow)—5

People are satisfied to look at their king as they are at the sight of the Moon. He is always rigorous and strong to curb the sinners and he should burn as fire does all his enemies who are envious and wicked. This is his Āgneyavrata—6-7

He should always observe this Āgneya vrata. As the earth holds up all the beings so a king nourishes all his subjects. This is his Pāṭhivavratā. As all the subjects of a sovereign are steady in their devotion to him so is he in his devotion to Indra. Surya Vayu Yama, Varuṇa Chandramā Agni and Prithvī. He sustains his subjects as Indra pours forth rain for four months during the rains. This is Indra vrata. He takes revenues from his subjects as the Sun draws in moisture by his rays for eight months. This is Sāyavrata—8-10

As air pervades through and through all the being so does the king know the hearts of all his subjects through his spies. This is Vāyuvrata—11

Here ends the two hundred and twenty sixth chapter on Rāja Dharma

CHAPTER CCXXVII.

Matsya said :—One who has misappropriated anything placed under his custody should be fined by a king which should be equivalent to the value of the thing misappropriated. A king will not thereby lose his religion.—1.

One who does not return anything placed in his custody to the person who placed it with him, and one who mischievously asks for a thing from a person on the mere allegation of having placed it in his custody; are both guilty and should be punished for theft or fined twice as much the amount of the value of the thing placed in custody.—2.

One who defrauds another of any valuable thing should be punished with death along with his accomplices or should be sentenced rigorously as the king considers fit.—3.

One who does not return a thing within a promised time which he took as a loan from another person should be chastised and forcibly made by Purva Sāhasa, to return it to its owner and fined by the sovereign.—4.

One who sells away the property of another through oversight, is not guilty but one who does so knowingly should be punished for theft.—5.

One who does not impart knowledge or mechanical training to his students after having received his fee for the same should be fined the whole amount of his wages —6.

One who does not feed his neighbour and Brāhmanas earns sin instead of virtue and he should be fined also one māśā gold, but if he omits to invite any sinful Brāhmana he is not guilty. If a Brāhmana be invited to join a feast and when he has come to the house of one who invited him and is made to go back without any food and without any due cause, then the invitor should be fined 108 Damas —7-8.

One who does not confer a promised gift on some one should be fined of gold. A disobedient servant should be fined 8 rattis of gold along with his unpaid wages. The master who does not pay his servant at the right time and dismisses him without a fair cause, should be fined 100 Kṛṣṇālas. One who promises to give away a village, country or grain fields, etc., and afterwards goes back upon his word and tells false should be banished from his kingdom by a sovereign. If anyone does not pay or get balance of the value of a thing that he bought or sold, within ten days of the bargain then the seller or purchaser should be fined six hundred Kṛṣṇālas by the king —9-13.

One who marries a girl to another without telling her faults should be fined 96 Panas and one who mischievously and falsely declares a girl to be not good (a eunuch) should be fined 100 Panas. One who shows one girl and then marries a different one should be fined 1,080 Panas (Uttam Sāhasa fine). The man who hiding his faults marries a girl is considered not to have married at all and should pay 200 Panas to the king. A man who weds his daughter to one and then again marries her to another should be fined 1080 Panas, (Uttam Sāhasa fine) Similarly one who sells a thing to another after promising to sell it to some parti-

cular person should be fined 600 Panas. One who demands more money than agreed upon and promised at the time of a girl's marriage should be fined twice the sum agreed upon. This is the rule of Dharmśāstra. A man who after paying earnest money for a thing does not purchase it should be fined 540 Panas (Madhyam Dandā) and the king should make him return the earnest money. One who after accepting his fee steals the milk of a cow under his charge or does not properly look after it should be fined 100 māsās of gold and he should also be tied in iron chains and made to work in fetters —14 22

NOTE—एक= A Coin equal in value to 80 cowries

The prison should be erected out of a city, it should be 100 Dhanuṣa wide and in big towns, the prison should be twice or thrice the above dimensions. Those prisons should be circled by a wall so high as a camel may not look into them —23 25

NOTE—एक—One dhanuṣa is equal to 4 cubits

And no inlet for a dog or a swine should be left in the wall. If an animal gets into a field without any inclosure, and eats some of the grass etc., stocked there, then the man in charge of such trespassing cattle should not be punished. Manu has laid down in his code that if a cow that has calved only ten days ago or a bull set free at the time of Śrāddha consecrated to the Deity eats away corns of a field, though enclosed, the keeper of such animals should not be punished. Other cattle besides them, if found grazing in the fields of others, should however be punished by a fine ten times the damage done, being levied from the owner of the cattle, and if the above crime be done wilfully, twice the above fine should be levied —26 28

If a Kṣatriya's fields be harmed by a Vaiśya's cattle the former should be compensated by the latter ten times the damage done. One who usurps any one's house, tank, forest, garden and fields should be fined 500 Panas. One who does so unknowingly should be fined 200 Panas. One who annihilates the boundary mark at the time of its laying it out, or one who gives a wrong advice or is a councillor of liars should be deprived of his tongue or should be fined 1,080 Panas. This is what Manu has enjoined —29 33

If Brāhmanas Kṣatriyas and Vaiśyas do a thing contrary to their prescribed orders they should be made to perform the usual purificatory rites. A woman if she kills any body should keep up the Śūdratyā ordinance —34

NOTE—एकस्नानम्=An ordinance observed to purify oneself from the sin of having killed a Śūdra.

If a Brāhmin cannot afford to spend as much as required for the performance of a purificatory rite in killing serpents he should keep up Kriśṇavratā for the purification thereof —35

NOTE—एकस्नानम्=An ordinance causing bodily mortification

A twice born is purified by chanting one hundred Vedic hymns if he cuts a fruit-bearing tree or flower creepers —36

The sin of killing a thousand beings having bones is similar to that of killing a crore of boneless insects such as mosquitoes lice etc

To purify himself of such a sin one should observe the Śūdrahatya ordinance and should also make some gift to a Brahmana in case of killing animals having bones. One becomes purified of the sin of killing boneless insects, etc., merely by Prantīyama — 37 38

The sin of killing the worms existing in grains, molasses and fruits and flowers is purified by eating clarified butter — 39

By cutting the medicinal herbs of a jungle without any necessity one commits a sin of which he is purified by living on milk for a day — 40

Such sins are cleansed by the observance of the ordinances mentioned above, now the ordinances which ought to be observed by a thief will be enumerated — 41

By observing the Ardha Krichhra ordinance a Brāhmaṇa becomes purified of the sin of having committed a theft of corn, money, etc., in the house of another of his own caste — 42

By observing Chandrayana one is purified of the sin of having taken a woman, house, well, tank, etc., belonging to another — 43

A man who steals trifles is purified by the observance of Samvapana Krichhra ordinance — 44

The stealing of eatables, conveyance, bedstead, flowers, berries, and fruits is purified by drinking Panchagavya — 45

One who steals hay, wood, tree, dried corn, molasses, cloth, hide, fish and flesh becomes purified by keeping a fast for three days — 46 47

One who steals pearls, gems, Prabāhā, copper, silver, iron, Kāṁśya and stones becomes purified if one eats for twelve days the refuse of rice. A thief of cotton, silk, animals of bledict hoofs, horses, birds, scents, medicines, rope, becomes purified by living on milk for three days — 48

The ordinance mentioned above purify the twice-born ones of the sin of committing a theft, now the ordinances for the purification of illicit connections will be enumerated — 49

One who is guilty of an illicit connection with his preceptor's wife should observe the ordinance prescribed for the sin of committing adultery with a lady of one's own community. For the purification from the sin of having an illicit connection with one's mother's maid, son's wife, virgin, Chandāli, father's sister's daughter, sister, mother, mother's sister's daughter and righteous lady or brother's respected wife, Chāndrāyana ordinance should be kept up — 50 51

A wise man should not indulge with the above mentioned class of ladies nor should he marry one's relation, a fallen woman, a woman in menses. He should also abstain from unnatural offence and indulging with lower animals. One who does so should keep up Krichhrasantāpana penance to purify himself of the sin. If one discharges one's semen in water, one is to perform Krichhrasantāpana vrata — 52 53

One who has a sexual intercourse or makes discharge in course of the day is purified by bathing with his clothes on — 54

A Brāhmaṇa who indulges with a Chandāla woman or a woman of a different caste or eats their food or accepts a gift from them unknowingly

falls from his position. If he does so knowingly he becomes of that caste himself —55

A woman defiled by a Brahman should be kept confined in the house by her husband and so should a woman be kept up who desires for another man —56

If even then she remains the same she should be made to keep up Krichhrasantāpana ordinance which purifies her —57

A twice born should have only one meal a day and turn the sacred Gayatri on his beads for full three years to purify himself of the sin of having indulged with a girl of twelve years in whom menstruation has not commenced (or a barren woman) for a night. These ordinances purify one for having illicit connections now the ordinances prescribed for those who associate with the fallen will be mentioned —58 59

A man who associates with a fallen lot for a year also becomes the same. One becomes fallen even by helping them in the performance of sacrifices by teaching them, by making them his relation, by interdining with them. A man becomes purified of it by the ordinance prescribed for it. But he will remain like a Preta —60 61

A fallen person should be taken outside the village limits by his brethren and made to drink the water of the maid's house. If a fallen man dies the sin that devolves thereby lasts for a whole day and night. One should not talk to a fallen man nor should one sit on his seat. He should only get enough for his sustenance. On the evening of an inauspicious day, the near kinsmen of the fallen man would perform before the Guru his Udaka Kriyā. His maid then would throw in the south west corner one pitcher full of water. His friends are to fast the whole day and night and they would not accept the Aśauca of that Preta. The friends of the fallen man should not address him or sit with him or travel with him. Nor should they express that he is their near relative. This is the social rule. He should only get enough for his sustenance. He should not be made to entitle himself to his share as an elder brother in spite of his being senior but the biggest share should go to the most deserving among the remaining ones —62 65

One who injures the prestige of a man should be fined Prathama Sāhasa (270 Panas) —66

A Kṣatriya who abuses a Brahmana should be fined 100 Panas, a Vaiśya doing so should be fined 200 Panas and a Śūdra if he does so should be sentenced to capital punishment —67

A Brāhmana who abuses a Kṣatriya should be fined 50 Panas, if he abuses a Vaiśya he should be fined 25 Panas and if he abuses a Śūdra the fine should be 12 Panas —68

A Vaiśya abusing a Kṣatriya should be fined Prathama Sāhasa, if a Śūdra abuses a Kṣatriya his penalty should be that his tongue would be severed —70

If a Kṣatriya abuses a Vaiśya he would be fined 50 Panas and if he abuses a Śūdra, he should be fined 25 Panas. If a Śūdra abuses a

Vaiśya he should be fined 1080 Panas (Uttama Śāhasa), but a Vaiśya abusing a Śūdra should be fined only 50 Panas.—71.

People abusing men of their own community should be fined only 12 Panas and those who indulge in most foul abuse should be fined twice the amount prescribed.—72.

A Śūdra should be deprived of his tongue if he abuses violently a twice-born, if his offence be moderate; if his offence be highest, he is to be fined Uttama Śāhasa.—73.

A king should put a red, hot iron spike twelve Angulas long in the mouth of a Śūdra who vilifies violently one, taking his name, caste and house.—74.

A Śūdra who teaches Dharma to the twice-born should also be punished by a sovereign by getting hot oil poured into his ears and mouth.—75.

The person who speaks a lie with regard to his country, caste, Veda and corporeal duties should be fined 2,160 Panas (twice the Uttama Śāhasa)—76.

A sinner who abuses a high class man ought to be fined 1080 Panas (Uttama Śāhasa) one who violates the ordinance of a king should pay double the amount of fine for he is really a man who tries to upset the determination of the king.—77-78.

If a man who abuses another and then says that he did so in a joke, through love or intoxication and would never do so again, should be fined only half of the amount codified.—79.

The man who speaks ill towards the one-eyed, the blind, the bald-headed, and the crippled by addressing them as such should be fined one tola of silver (Kārsāpana Danḍa)—80.

One who uses harsh words towards his preceptor, mother, father, elder brother, father-in-law and does not make room for his preceptor should be fined 100 Panas (hundred Kārsāpanas)—81.

One who does not make room for another sagelike person other than his preceptor should be fined one rattī of silver (one Kṛiṣṇala).—82.

A king should get that limb of a Śūdra severed from his body which he uses in causing pain to the twice-born.—83.

The lips of the man who haughtily spits on another should be cut down. One who mischievously makes water facing another should be deprived of his organ, and similarly the hind part of the man should be dealt with who maliciously makes wind in the face of another—84.

The lips of a low class man occupying the seat of a high class man should be chopped off with a mark sealed on his hip.—85.

The hands of the one who extends them to catch hold of the hair, feet, nose, neck, scrotum of a high class man should be lopped off by a king—86.

The one who makes another bleed by his blows should be fined 100 Panas, and the one who pricks into the others flesh should be fined 24

tolas of gold or silver according to the seriousness of the offence. The one who breaks anyone's bone should be exiled from the country —87

The king should get that limb of one's body annihilated by which he breaks another's bone, he should also be fined as much as would be necessary for the aggrieved person to spend in getting himself released from the court.—88

One leg of the man who kills a cow, goat, elephant and camel should be chopped off. The man who kills small animals, and deer should be fined twice *Damas*, and the man who kills insects and worms should be fined one *māsā* of silver and the owner of the animals should be paid his price —89-90

One who fells his master's or other's tree should be fined gold pieces and double the fine should be imposed on those who cut a tree near a tank, a thoroughfare or a boundary line —91-92

Those who break fruit trees, arbours, creepers, and floral plants should be fined one *māsā* of gold —93

Even a man chopping grass unnecessarily should be made liable to pay a fine of *Karsāpana*, one who beats another should be fined three *rattis* of *Kriṣṇalas* —94

Out of the fines levied for cutting trees, the king should use his own discretion, he must pay the owner of the trees the price for them and the rest should go to the royal exchequer —95

If any harm accrues through an untrained driver of a conveyance the fault lies with the master, but if any such thing occurs through a skilful man the fault lies with the driver for which he should be punished. If perchance anything happens through sheer accident none is to blame —96-97

One who knowingly or unknowingly usurps the property of another should appease the man whose property he usurps and pay a fine to the sovereign —98

One who steals away a rope from a well or breaks away the place where drinking water is supplied to the passers by should be fined one *māsā* of gold and the stolen articles should be made good, and he should satisfy the master of the well —99

A person stealing more than ten jars of grain should be killed and the one who steals less than that should be fined eleven times more the value of the stolen grain —100

The man stealing more than 10 jars of eatables should also be fined eleven times the value of the stolen things, but he should not be killed, and a man stealing gold, silver, fine rauments, wife of a high class man, oxen, arms, medicines and principal jewels should be subjected to death. A king should adequately punish one who steals curds, milk, water, juice, bamboos, utensils, clay pots, powders according to the gravity of the offence. A man stealing cows, buffalos, and horses of a Brahmana should have half his leg cut off immediately —101-105

Those who steal cotton bales, cotton, wines, cowdung, molasses, fish,

birds oil, clarified butter, flesh, honey salt, rice and cooled food should be fined twice the amount of the price of these articles —106 108

A man who steals grain out of a field, flowers creepers, and rice should be fined five masas of gold or silver and the theft of ripe crop śika berries, and fruits should be punished with a fine of 100 Paṇis if the thief has no sons and if the thief has son then 200 Dindas. The limbs of a thief employed in the accomplishment of his mission should be cut off. There is no sin if a Brāhmanā who is not carrying anything, through hunger plucks a couple of sugarcanes or berries on his way —109 111

Manu has said that there is no crime in taking a couple of cucumbers, two melons in fact any two fruits two handfuls of grain, as well as the taking of śakā in an equally small quantity, the fruits growing on forest trees forest berries a small quantity of firewood, grass the plucking of flowers from elsewhere in the absence of a flower garden for Divine worship. A man found doing any of these things should not be punished. One who kills any animals having claws and fangs such as lions snakes, etc., does not commit any sin. Neither there is any sin in killing an Atatāyī a man who has come to attack and kills be he a Brāhmana, a preceptor, a child, a learned man, and an unknown man —112 117

Note —For the definition of an Atatāyī see below

People who deprive others of their fields those who indulge with the class of women whom they ought to avoid, those who set fire to others property, those who poison, those who treacherously kill another with a weapon those who act mercilessly against a king are known by the knowers of Dharma as Atatāyī. If a beggar a woman or a vicious person, though prohibited, enters a place, he should be fined twice. Those who are found talking to another woman in a sacred place, forest or in their own house, those who are detected in breaking a river dam should be punished by the sentence named Saṅgrahana —118 121

If such a person is again found talking to women he should be fined a tola of gold or silver, but there is no serious crime in talking to actresses in private or walking with them in private for it is their profession and they should therefore be fined something for doing so for they earn their livelihood by prostituting their bodies —122 123

One who forcibly violates the modesty of an unwilling maid in the household should be killed outright —124

If one does so with her consent he should be fined 200 Danda and the person taking share therein, either inducing or assisting should also be punished with a similar fine (i.e., death) —125

One who allows another to commit such a thing in his house is also worthy of being punished similarly. The person who forcibly commits such an act with another woman is worthy of being killed outright but the woman so outraged is faultless. If a virgin after getting menses for the third time in her father's house, seeks a husband for herself, should not be punished by a sovereign. One who takes the girl away to a foreign land after marrying her in his own country is a thief and should be killed —126 129

If one is carrying away a girl who is without any ornaments or

property, then he is not guilty, but if one carries away a girl with money he is liable to be punished instantly. A girl who desires to marry a high class man should be given to him in marriage, and after marriage if the girl be confined in the house, she would remain all right —130

If a low caste man wants to marry a high caste girl and does so would be punished with death, similarly a high class woman marrying a low caste man should be punished with death —131

The woman who is disobedient to her husband on account of being proud of her brothers, etc, should be driven out of the house by the king —132

She should be deprived of her authority and given dirty clothes, and food just enough for her to live upon when defiled by a man of her Varna (caste). She should be lodged in one's own house in that condition —133

The head of the woman defiled by a superior man should be shaved and ten locks of hair left on her head and she should be given dirty clothes to put on —134

A Brahmana, Kṣātrīya, and a Vaiśya who indulges with a Kṣātrīya, Vaiśya and Śūdra woman in lower order should be fined Uttama Sahasa 1080 Panas, and if a Brahmana indulges with a Vaiśya woman, or a Kṣātrīya with a Śūdra woman, they should be fined Madhyama Sahasa and if a Vaiśya indulges with a Śūdra woman, he would be fined Prathama Sahasa —135 137

A Śūdra who indulges with a woman of his own community should be fined 100 Panas, double the amount if a Vaiśya does so with a Vaiśya woman, treble the amount if a Kṣātrīya does so with a Kṣātrīya woman and four times the amount in case of a Brahmana when he goes to a Brahmana woman. This amount of fine is in case of only such woman as are without any guardianship, and if the crime committed is in connection with a woman who is under guardianship, the amount of fine levied should be increased —137 138

One who indulges with the sister of his father or mother, mother in law, maternal uncle's wife, uncle's daughter, aunt, sister, wife of a friend or a disciple, a brother's wife, should be fined twice the amount of fine as above mentioned. The daughter of a sister, the wife of a king, the exiled woman, and a high class woman are not fit to be approached. He who indulges with these, must have his penis cut off and killed —139 140

One who indulges with a donkey, etc, should be punished by his head being shaved —141

One who indulges with a Chândala's wife, who eats dog's flesh, should be killed, and that animal should be fed. One who indulges with a cow should be fined a gold piece and a twice-born indulging with a whore should be made to pay her wages —142

If a concubine after getting his wages goes to another person she should be made to pay double the amount of it to the man who paid her the wages in advance —143

If a man takes a prostitute to another person on the pretext of taking her to some particular individual should be fined a *masā* of gold —144

If a man after bringing a harlot does not indulge with her, the king should make him pay her twice as much and should levy a similar amount of fine for himself. Dharma will not thereby be upset —145

If a number of people forcibly indulge with a concubine, the king should make each one of them pay her double the amount of her wages —146

Fallen father, mother, wife, preceptor, priests should not be abandoned, but a man doing so otherwise should be fined 600 gold pieces —147

Fallen Gurus are not to be abandoned and mother should not be forsaken, even if she does a great vicious crime, for she is superior to all on account of her bearing the son in her womb and nourishing him —148

A pupil who reads at forbidden times should be made to pay a fine of 3 *Kāhanas* and the master should be fined twice the amount. If one quits one's *acharya*, one would have to pay also three *Kāhanas* where no fine is specifically mentioned, gold *Kṛishnas* ought to be inferred. Wife, sons, servants, disciples brothers should be beaten on their back with a rope or a cane when they commit a fault. They should never be beaten on their heads. One who does so should be punished like a thief. If a person sets animals to fight with each other or gambles he should be punished by the sovereign according to his discretion. A washerman should very carefully and cautiously wash fine clothes, on a wooden plate or on a good stonepiece he should be fined a *masā* of gold if he does not do so. If a thing is found missing under the custody of its custodians they should be made to make it good —149 150

If the revenue obtained by a servant from the cultivators be not paid to the king's coffer or to the proprietor, his property is to be forfeited and he should be exiled. If a landlord realizes more rent from his tenants and gives less to the king should be banished from the Empire after all his wealth being forfeited to the crown —151 158

The officials of any estate who spoil the interests of the subjects and who are found to be void of sympathy and full of wickedness should be deprived of all their wealth. Those who persecute the subjects by misrepresenting the mandates of the sovereign should also be similarly dealt with —159-161.

Those who govern intricately who kill women, children, Brāhmana and who eat fishes, should be hanged and the minister or any other official of the state be he a minister or a *Prādirvaka* if he is working contrary to the policy of the crown should be banished after being deprived of all his wealth. Those who kill Brāhmana indulge in drinking, thieves, and those who indulge with preceptor's wife should be killed. If such a man be a Brāhmana he should be banished, with a mark on his body, —162 163

Or they might be branded with different marks, and then exiled. These who indulge with preceptor's wife should be branded with a mark

resembling the female privacy, those who drink should be branded with the sign of a flag hung at a tavern, a thief should be branded with the sign of dog feet, and a man killing a Brahmana with the sign of a headless human body. Men branded with such marks should not be taken in society. None should speak, interdict or live with them —163 164

Those who speak irrelevantly, eat forbidden things and marry one who ought not to be married should be outcasted by their brethren and the sovereign should take all their wealth and plunge it in the waters in the name of Lord Varuna. If a man having a wife is proved to have committed a theft he should be punished, when he is caught with all the stolen things. Those also should be punished who harbour thieves by providing them with food and utensils. The officials of the state who may have created a vice among the subjects should also be punished like a thief. Those who do not go and rescue according to his might where there is a danger, in a village say a house fallen or when a woman is attacked on the way, should be deprived of all their wealth by the sovereign and then exiled. Those who plunder a royal treasure or assist the enemies of the sovereign should also be killed. Those who commit thefts by housebreaking or other similar devices in course of the night should be punished by their hands being cut and they should be hung on a trident. Or they should be punished by being drowned, or by any other means thus punished —165 170

Those who stop the course of water in a tank, &c, should also be similarly punished —171

Those who break into a royal arsenal or a temple should be killed outright —172

Those who in times of no danger, throw unholy things on the royal road, should be fined one Kâhanas and the king should make them clear off the road —173

If these be crumple, old persons pregnant women and children, a lame man, they will be chastised by mere speech. A physician who purposely spoils the treatment of a patient should be fined with 1060 Panas. Those whose treatment is blameable should be fined Madhyama Sâhasa and the false ones should be fined Prathama Sâhasa —174 175

Those who break a state umbrella banner or an idol should be fined 500 gold pieces and made to repair them —176-179

Those who break pure articles and also those who break jewels should be fined Prathama Sâhasa —180

One who increases or decreases unjustly the value of anything should be fined accordingly. The prison and the place of capital punishment should be made on a public road at such a place as to enable the sovereign to have an eye on the culprits —181 182

Those who break the city walls ditches or gates should be exiled as well, those who plough not well and instruct the vicious should be exiled —183

One who practises Vasikarana and Abhichara practices, etc should be fined 200 Panas. One who sells bad seeds calling them to be good

and also one who interferes with the authority of the sovereign should be killed, after being disfigured. The goldsmith who adulterates the articles of manufacture with mischief should be cut down to pieces by weapons and one who taking things from a trader does not pay the price or sells privately those things should be fined *Madhyama Sahasa*. A man found selling things by speaking a lie should also be similarly dealt with —184 187

If a man finds fault with and blames weapons, sacrifices, asceticism, country, idol, chaste woman should be fined 1060 *Panas* (*Uttama Sahasa*), and if a similar offence is committed by a group of persons, each one of them should be severally fined twice as much and one who gives rise to quarrels should also be punished —188 189

A *Brahmana* who eats garlic, onions, ham, chicken and animals of five nails and other uneatables should be banished by a sovereign, and a *Sudra* doing so should be fined one *ratti* (*Krishnala*) of gold —190 192

Whereas *Brahmanas*, *Ksatriyas* and *Vaisyas* doing so are to be fined fourfold, threefold and twofold respectively greater than *Sudra*, the one who excites them should be fined twice as much. If one volunteers to finance and thus help them to eat uneatables should be fined four times. One who does not pay where ordered by a donor to do so and one who breaks open a lock or crosses an ocean should be fined 50 *Panas* —193 194

One who is holy and of a superior class if he touches anything which he ought not or attempts to do a hard thing, which he is unable to do, or gets animals or procures abortion to a maid or eats in a *Sudra's* *Daiva* and *Pitru* *karmas* and does not attend the invitation after accepting it should be fined 100 *Krishnas* —195 197

One who throws about stones or thorns in the house of a good man should be fined one *Krishnala* of gold and one who gives evidence in a dispute between father and son should be fined 200 *Damas*, and if he be a honourable man he should be fined 800 *Dandas* and one who gives a false evidence in spite of his being aware of the laws should be fined 800 *Panas* and one who uses false weights should be fined 1060 *Panas*, (*Uttama Sahasa*) —198-199

One who kills his wife, son, husband, preceptor with poison or fire, etc., should be punished by his nose being clipped and ears and lips being chopped and then killed near a cow yard. One who sets fire to the farm, crops, stocks or house or indulges with a queen should be burnt in the fire of straw —200 201

A king's writer if he by some defects more and less, in his writing on a stump paper frees a thief, would be fined *Uttama Sahasa* (1060 *Panas*) —202

If he be a *Ksatriya* he would be fined *Madhyama Sahasa*, if a *Vaisya* he would be fined *Prathama Sahasa* and if a *Sudra* he would be fined half of it. One who defiles a *Brahmana* by making him eat any thing unworthy should also be fined 1060 *Panas*, if he does so with a *Ksatriya* the fine should be 105 *Panas*, if he does so with a *Vaisya* the

fine should be 270 Panas and in case of a Sâdra it should be 135 Panas —203

The seller of the cover of a corpse, the one who beats another, the one who sits on the royal conveyance and throne should be fined 1060 Panas (Uttama Sâhasa) —204

One who again files a suit that he has lost should be fined twofold, his appeal being dismissed —205

One who does not present himself in obedience to a writ royal or comes unasked and the man who being sentenced effects his escape from the judge and those who are without any manhood should be made liable to a fine of silver or gold as the case may be. A messenger for his fault should be fined half of the abovementioned fine. One who escapes from the lock up where he is confined to meet his deserts or receive the award of his quota of punishment as codified, should be punished with eight times the punishment above prescribed —206 208

One who gets another's hair or nails clipped in course of harmless discussions should be fined 405 Panas —209

One who sets at liberty a man kept in confinement or a culprit worthy of being sent to the gallows should be punished twice as much as prescribed for the real culprit —210

If the courtiers of a king do anything unmindfully they should be fined thirty times the amount prescribed which the king should offer to God Varuna —211

If a servant of the state inflicts less or more fine than prescribed, he should be made to recoup the shortcomings out of his own pocket —212

The sin that a sovereign commits in taking the life of an innocent person is just the same as is accrued in protecting a man worthy of being condemned to death —213

A Brahmana guilty of any crime howsoever serious it may be, should not be condemned to death. He should only be deprived of his wealth and banished —214

A Brahmana should never be killed for there is a great sin in doing so, one should therefore avoid doing that —215

The king who does not punish a man worthy of being condemned and punishes an innocent man merits enormous discredit and goes to hell —216

A king should always punish a guilty person after thinking over duly the gravity of the offence, in consultation with a Brahmana —217

*Here ends the two hundred and twenty-seventh chapter
on the King's Dharma—his inflicting punishments*

CHAPTER CCXXVIII

Manu said —“Lord ! pray tell me how peace offerings (Sânti) are made to avert the ominous signs seen in the celestial intermediate and terrestrial regions”—1

The Lord Fish replied — "King ! I shall now mention to you the ceremonies that one ought to perform to appease the three classes of evils. Out of them those relating to the terrestrial region should be attended to without delay —2

The Abhayâ ceremony appeases the evils of the intermediate region. The Saumyâ⁽⁺⁾ ceremony averts the evils of the celestial region. An ambitious man persecuted by another and desirous of prosperity and of conquering his enemies should perform Abhayâ rites to obtain his desires and annihilate his enemies. When one becomes afraid in his abhichâra practises (magic or charm for a malevolent purposes) or when one wants to destroy enemies, or when great danger comes up Abhayâ peace offering should be performed. Saumyâ Sânti should be performed by the people suffering from phthisis and other similar diseases. People used to the performance of sacrifices and those wounded should perform also Saumyâ Sânti. Vaisnavi Sânti is to be performed when there is an earthquake, or scarcity of grain, famine, excessive rain, drought, visitation of locusts or raid by daring thieves —3 7

When lower animals and men begin mostly to die and when terrestrial ominous signs become visible Raudri Sânti should be performed —8

Brâhmi Sânti should be performed when the Vedic lore begins to decline, atheists begin to multiply and the unworthy ones begin to occupy the position of the worthy —9

Raudri Sânti should also be best performed when a sovereign ascends his throne, when there is a fear from any hostile monarch, when the country is disunited and when the destruction of enemies is intended —10

Vayavi Sânti should be performed when an uncommonly high wind blows for three days and all the eatables go bad and diseases arising from wind crop up —11

Vayavi Sânti should be performed when the rains hold off, agricultural prospects get ruined or when the tanks run foul —12

Bhârgavi Sânti should be performed when one has to obviate the effects of a curse or spell. And Prajāpatyâ Sânti is to be performed when there is any irregularity in the delivery of children. Tâstri Sânti⁽⁺⁾ should be performed when the vegetables become polluted. Krumâri Sânti⁽⁺⁾ is very beneficial for the young ones. Agnaryâ Sânti⁽⁺⁾ is necessary to withhold fire and when commands are not duly executed by the servants, when servants begin to perish. Gândharvî Sânti is performed when horses begin to get unruh and when horses are desired —13 16

When there is an epidemic among the elephants or when elephants are desired then Âṅgirasî Sânti should be performed —17

Nairityâ Sânti should be performed when evil spirits cause danger, Yamyâ Sânti should be performed when there is a fear of an untimely death, when one has bad dreams and when there is a fear of hell. Kauveri Sânti should be performed when riches begin to decline —18-19

Parthivî Sânti should be performed when the trees and their fruits begin to decline, when riches begin to decline and when prosperity is desired —20

Āgneyī Śānti should be performed when any untoward things happen before daybreak or during the night time in the first Yāma when Hasta, Svāti, Chitrā or Aśvinī asterisms are seen with the Sun in the north-western corner, or when in the second Yāma of day or night Puṣyā, Viśākhā, and Bharanī star go with the Sun and ominous signs are seen in the south eastern corner —21 23

Aindri Śānti should be performed when any ills occur in the third Yāma of night or day when Rohini or Jyēsthā star is seen with the Sun and ominous sign occurs in the south east corner —24 25

Mahā Śānti should be performed when any ills happen in the fourth Yāma, night or day when Aślesā, Ardrā, Puṣyā or Mūlā star is seen with the Sun and ominous signs appear in the west —26-27

When any ills occur at noon during day two propitiatory rites should be performed Rites performed when there are no disturbances beget no consequence —28

The prescribed propitiatory rites avert the ills as an armour saves one from a volley of arrows —29

*Here ends the two hundred and twenty eighth chapter
on the propitiatory rites or Śāntis*

CHAPTER CXXXIX

Manu said —“ Lord ' be gracious enough to tell me about the chief and peculiar ominous signs, the consequences thereof and the ways of averting them, for you are the knower of all things ' —1

Matsya said —O King ' I shall relate to you what the hoary sage Garga told to Atri once upon a time sitting on the banks of the river Sarasvatī when the fiery sage Atri asked the most illustrious Garga —2 3

Atri asked —‘ Sage ' pray tell me how men, cities and kings look before their destruction —4

Garga said — ‘The gods become angry at the incessant evil doings of men and then untoward things crop up They are of three kinds, viz ills pertaining to (1) Celestial (2) Intermediate and (3) Terrestrial regions When stars and planets are malefic celestial and intermediate portents become visible eg, the shooting of stars the preternatural redness of the sky modifications in the halo of the Sun and Moon the sight of the city of the Gandharvas in the sky, the unnatural rains, etc, are the portents in the intermediate regions Disturbances among the movable and the immovable, earthquakes changes in the waters of the rivers, etc, are the portents of the terrestrial region The terrestrial portents show a little result and get fructified within a short time —5 9

The celestial portents produce middling effects, and get fructified within a comparatively longer time If there is a good rain within seven days of the happening of any kind of portent the latter becomes void of all effects All the ills should be averted by the performance of the propitiatory rites otherwise they are bound to produce their effect the very

terrible ones last for three years by endangering the king, his preceptor and city — 10 12

Their fructification takes place on the body of the kings, ordinary men, in the entrance of the city, in the sons or in the treasury — 13

I shall also explain to you the influence of the various seasons of the year on the various portents, that really turn their ills into good-luck, as for instance, the falling of a thunder bolt earthquake, the thunder in the evening, loss of agricultural prospects, the Sun and Moon being circled by a halo, the sky being covered with dust, or smoke the directions assuming a red hue at the time of sunrise or sunset, the gush of myrrh from a large number of trees, the increase of cattle, birds, and honey are all very lucky signs during the vernal season the months of Chaitra, Vaiśākha. The appearance of a comet or a malignant star, the falling of meteorites, the Sun and sky in the evening turning tawny, the sky getting dark, tawny, red, or oceanlike, the loss of water in rivers, during the summer months are very lucky. The appearance of a rainbow, the falling of a thunder bolt, lightning and meteors, the peal of laughter, the crackings in the earth, the shaking of bridges, earthquake, the overflow of rivers and tanks the excitement among the horned animals and boars during the rainy season are very lucky. Cold winds, frost, the loud speaking of deer and birds, the sight of apparitions and spirits and voice speaking in the Heavens the pervasion of smoky darkness in the directions, the blowing of high wind, the sunrise and sunset at great altitudes are very good signs during the Hemanta season. The sight of Divine ladies Gandhārvas, extraordinary things seen in the Vimānas, stars, planets, the Daivavani (celestial voice) the sound of music coming from the hills and wood the increase in agricultural produce, the production of juices, in crops are very lucky signs during the autumnal season. Frost, wind, the production of young ones by the she goats, birds and males, the sprouting of leaves in the trees, the shooting of meteors, the sight of extraordinary forms, the sky looking black the falling of stars are good signs during Śiśira, the cold season — 14 25

These are the lucky signs if they occur during the periods mentioned above, if anything otherwise happens, a king should at once take measures to avert those ills — 26

*Here ends the two hundred and twenty ninth chapter
on Santi offerings*

CHAPTER CCXXX

Garga said — Where the idols of the Devas begin to dance, shiver, shine like fire, vomit smoke, blood, any unctuous substance, fat, weep, laugh, perspire, stand up, walk, breathe, terrify, eat, throw away the banner, etc., at a long distance, cast their head down, or move from one place to another one should not stay there for the king with his Empire where such things occur, or sins increase, are ruined. Such things forebode ill of the country where they happen. Such portents manifest through

Lingas of the Devas or through the temple where the Deva is installed or through the Brahmanas in the temples. Know that the country is in danger where evil signs are seen when the Devas march in procession in Deva Yâtiâs. One would quit that place even if it be the place of the grandfathers. The mischiefs amongst animals are caused by Rudra, the mischiefs amongst kings are caused by Lokapâlas, Svamikârtika causes them amongst the commanders of an army and Viṣṇu, Vasu, Indra, and Viśvakarmâ cause the mischiefs among the rest of the creation —1-7

Gṛneśa causes them amongst the chieftains, the Divine spies cause mischief among the spies of a sovereign, and the Divine ladies cause mischief amongst the ladies of a sovereign —8

These evil portents by the grahas are caused by Vasudeva. When the Divine images and idols undergo such uncommon changes the learned in the Vedas the preceptors of a sovereign should worship the Divine images with incense flowers madhuparkī etc, and then decorate them with ornaments and should sacrifice and offer oblations in the Fire for a week without giving way to laziness —9 11

They should also feed the Brâhmanas with sweets and other things for a week and on the eighth day give away cows, land gold, etc, which then averts the effects of all such omens —12

*Here ends the two hundred and thirty eighth chapter on propitiations
for the bad omens*

CHAPTER CCXXXI

Garga said —The country where the burning takes place without fire and fuel and where fuel fails to produce it is sure to be harassed by some foreigners —1

Where flesh is cooked only in water, where a part of a kingdom is burnt where forts gateways, palaces temples, catch fire or be struck by lightning, the sovereign is in danger —2 3

Where darkness pervades during the day the sky becomes covered with dust without a duststorm, smoke pervades without fire, great calamity befalls there —4

Where flashes of lightning are visible without clouds, stars are visible during the day time, great ills are sure to happen —5

When stars planets become mortified and lose their colour or positions, where the stars become unusually mortified where quadruped deer and birds are seen in cities, Vahanas and conveyances, where fiery weapons become pale where wealth is being taken away from the Treasury, one should infer that great battle is sure to ensue —6 7

Where without fire, sparks appear anywhere, where arrows are fixed in bows in an unusual way, where weapons get deranged, war is sure to ensue. When these bad omens appear the royal priest should fast for three days and pour offerings of sesamum and ghee into the fire kindled up by the

wood of milky trees and afterwards the Brāhmanas should be fed and given gold, cloths, lands, which will then avert all the calamities that befall by the rage of fire —8-11

*Here ends the two hundred and thirty first chapter
on Śānti*

CHAPTER CCXXXII

Garga said —The cities where the trees, inhabited by the Devas, begin to cry, laugh, eject sap, drop their branches without any cause or high wind, the plants that are only three years old bear fruit, trees begin to overflow with milk, oily substances, blood, honey, or water, they suddenly dry up without disease, the dried ones begin to sprout, the fallen ones stand up, the standing ones fall down, all such things forebode ill of them. The weeping of the trees indicates the approach of some epidemic, and the country becomes annihilated by their laughing —1-5

The breaking down of their branches foretells a war, the bearing of fruits by the three years' old plants means the death of babies, plethora of fruit and flowers means the disunion in the empire, the flow of milk indicates the loss of milk in cows, and that of oil forebodes a famine —6-7.

The flow of wine means the destruction of conveyances the flow of blood foretells war, the flow of honey means diffusion of great diseases, and the flow of water means drought.—8

The drying up of trees without disease means famine, the sprouting of the dried up trees means the loss of vitality and grain —9

There is danger of disunion foretold by the fallen trees standing up and the standing ones falling down, and their moving from one place to another means the annihilation of the country —10

There is loss of wealth where the trees begin to weep or laugh and their barks are burnt. These are the portents which transpire through adorable trees —11

Where the fruits and flowers of trees undergo change the sovereign is sure to die. Such ill forebodings should be averted. The tree in which the above signs appear should be covered with clothe and adored with sandal, incense and then an umbrella should be stretched over it. Then Lord Śiva should be worshipped and an animal should be sacrificed near the tree —12-14

Then the mantra " Rudrebhyoh, etc " should be uttered and oblations offered unto Fire and the Rudra Mantra is to be muttered. Afterwards Brāhmanas should be worshipped and fed with clarified butter, rice cooked in milk and sugar, sugar, etc, and then give them presents of land. Then rejoicings should be held in the house and Lord Śiva should be worshipped with music and dancing —15

*Here ends the two hundred and thirty second chapter
on Graha Śānti*

CHAPTER CCXXXIII.

Garga said ;—There is always fear of a famine by excess of rain as well as by drought or want of rain. Copious rain at an improper time (other than the rainy season) is dangerous. Rain without clouds means death of a sovereign and the weather getting warm and cold at unusual times means danger to the sovereign from his foes.—1-2.

Where there is a downpour of blood, there is always fear from weapons and war, and the city where there is a rain of dust and cinders perishes.—3.

Showers of marrow, bones, oily substances mean the increase in the death-rate of men. Showers of fruits, flowers, grain mean a great danger and a downpour of dust, stones and small beings indicate the approach of an epidemic and a shower of bored grains foretells the loss of agricultural prospects.—4-5.

If there be no shadow seen while the sun shines brilliantly, there being no clouds or dust in the sky, it means ill-luck to the country.—6.

If a rainbow is visible towards the north-west during the night in the absence of clouds, if meteors shoot, and the directions become unusually red, and the Gandharva regions are visible and the Sun and Moon surrounded by halos ; then there is sure to happen some unrest in the land and fear from some foreign power.—7-8.

To avert these ills, sacrifices should be performed in the name of the Sun, the Moon and the Wind and money, cows, and gold should be given to Brāhmanas.

Here ends the two hundred and twenty-third chapter on Śānti.

CHAPTER CCXXXIV

Garga said :—If rivers, lakes, or cascades advance close to the town or recede to a great distance away from it, and if the waters of the tanks and streamlets, etc., become tasteless and if the water of the rivers turns warm, dark, of an unnatural colour, and full of froth and sand if it turns milky, oily, winy, or bloody ; the empire where such things happen is bound to pass into the hands of another sovereign within six months from the time of such happenings. When reservoirs make unusual noise, and kindle up, or look as if smoke, fire and dust are coming out of them or water suddenly springs up, without there being dug a well or so, or a multitude of beings plunge into water, and when all the reservoirs begin to produce musical sounds ; there is always a great danger of dreadful epidemics. To avert the calamity, Ganges water or other holy water, clarified butter, honey and oil should be poured into the waters and the head should be turned on the mantra sacred to Lord Varuṇa and sacrificial offerings should be performed in the water.—1-6

Afterwards Brāhmanas should be fed with clarified butter, honey, and given cows covered with white cloth and jars full of water.—7.

Here ends the two hundred and twenty-fourth chapter on the extraordinary offering when reservoirs of water go bad.

CHAPTER CCXXXV.

Garga said :—The bringing forth of children by women at unusual periods, their giving birth to twins, the birth of other beings from human foetus, the birth of mouthless offspring as well as of those having more than ordinary limbs, or of the lower beings, birds, scorpions, snakes mean the destruction of that country and family in which such birth, takes place.—1-3.

The women giving birth to such progeny should be sent out of the country by the sovereign and he should then adore the women and the Brâhmanas are to be fed satisfactorily.—4.

Here ends the two hundred and thirty-fifth chapter on the extraordinary Santi on the delivery of women.

CHAPTER CCXXXVI.

Garga said :—It is a most unlucky sign when first class horses and other similar conveyances do not move in an orderly manner, when made to do so while they go regularly when not intended so. A great danger is sure to come.—1.

The drums and other sounding instruments not giving any sound when beat or struck or emitting sounds without being struck, the moving of the immovables, the not going of the movable objects when made to move, the sound of the drums, etc., coming from the sky as well as the singing of the Gandharvas, the wooden ladles, axes, etc., undergoing unusual changes, cows fighting among themselves with their tails cocked up and women kill women and changes occur in young ones ; these indicate a war.—2-4

Brâhmanas should be made to worship Lord Vâyu with barley meal and the head should be turned on the formula sacred to Vâyu. Afterwards presents should be given to Brâhmanas and they should be fed with Paramânnâ and be given fees in abundance.—5.

Here ends the two hundred and thirty-sixth chapter on unusual peace offerings.

CHAPTER CCXXXVII.

Garga said :—The emigration of wild deer and jackals from the jungles into the town is a bad omen ; so is the emigration of village birds and deer from village into the jungles. The inauspicious howling of jackals fearlessly in front of a royal mansion and the entrance gate of the city is most unlucky. When the land animals go to water and when the aquatic animals come over to land, the time is very inauspicious —1-2

The roaming about freely of the animals in course of the night, that usually prowl in the day and *vice versa* as well as the desertion of their usual habitation by the village animals forebode the desolation of the place where such place where such things occur.—3.

The sauntering about of the dogs and other animals of habitation in a circle in the evening, and their waiting in an unpleasant chorus, also forebode the desolation of the place where they do so —4.

The crowing of the cock in the evening hoarsely, the laughing of the cuckoos and the howling of the she-jackal facing the rising sun are also most inauspicious signs —5

The swarming of pigeons in a dwelling house, the coming down of fire on a man's head, the laying of the honeycomb by the bees within the house, foretell the death of the owner —6

If fire occurs on an enclosure entrance gate or within a house or on any entrance, or on a shop, mart, banner or weapon and if any such place or things be covered with an anthill or if the honey flows out of a honeycomb in their places, the desolation of the country and the death of its ruler are certain —7-8

If a place be infested with too many rats and locusts, disease arises out of hunger or when there are seen charred pieces of wood bones, and dogs with horns, the diseases of the monkeys occur, where crows are seen with grains in their mouths and those who are skilled in the arts of warfare fearlessly subdue all people then a dire famine is sure to occur, and the people are doomed to bear the sufferings of a great war. If a monarch chances upon a white crow in course of his amorous pastimes he is either destined to die or his country and wealth are on the verge of ruin —9 11

The king in front of whose gateway or in whose palace an owl is visible, is doomed to die or lose his treasure —12

To drive away the ill effects of such unlucky forebodings a sacrifice should be performed, and terrestrial Sântis is to be performed, and fees presents should be given to the Brâhmanas, and five Brahmanas should be made to turn their heads on the prescribed formulæ viz, Devâkapotâh, etc "

Afterwards some cows adorned with gold and cloth should be given away to obviate the impending disaster —14

Here ends the two hundred and thirty seventh chapter on extraordinary Sântis due to birds and deer, etc

CHAPTER CCXXXVIII

Garga said —There is a fear of sovereign's death when his palace, gateway, balcony, fort, etc, fall down abruptly—1

The directions being covered with dust and smoke, the waning of the Sun, the Moon and the stars foretell the impending danger of a sovereign—2

When Rakṣasas put on their appearance, when Brâhmanas become void of their duties, when seasons are subverted the unworthy ones are worshipped when stars fall, know these are the signs of death. When the Sun and Moon are eclipsed, when the halos of the Sun and the Moon appear porous, when Ketu rises and when the stars and planets look pale

they forebode ill and great danger. Where women are quarrelsome where boys kill boys, where prescribed religions are not practised, where fire in course of propitiatory offerings does not shine well, where the marching of ants from the north into fire takes place, where jars full of water become empty or where the loss of charred butter occurs or where there is the absence of propitious formulæ, the waning of the voice of the Brāhmanas, the dimness of the musical instruments in the temples, the hatred towards the preceptors and friends and the worship of the enemies, the loss of the prestige of the Brāhmanas and friends, and honoured persons occur, where atheism prevails as to the auspicious effects of Homa and other sacred ceremonies and the destruction of the country or the death of its sovereign is at hand — 3 11.

Now hear the signs that are seen on the impending ruin of a king. The finding of faults of the Brāhmanas by the king, the harassing Brāhmanas and usurping their wealth, the wish of killing Brāhmanas, the disregard of Brāhmanas in the performance of religious rites, the presence of anger when anybody asks for cutting, the love for decrying them, the disinclination to praise them, the causing of pain to them out of avarice, not paying attention to one's own duties, the levying of fresh taxes out of avarice, are also most unlucky signs to obviate the consequence of which Indra with Indrāni should be worshipped, Brāhmanas should be fed and sacrificial offerings should be made to the Devas. The Brāhmanas and good men should be worshipped and given presents — 12-15.

High class Brāhmanas should be given cows, gold and lands, sacrifices should be performed, and Devas should be worshipped. Thus this will be destroyed and order restored again — 6.

*Here ends the two hundred and thirty eighth chapter on extraordinary
Sāntis on unlucky signs*

CHAPTER CCXXXIX

Manu said — "Lord ! How should a king perform Griha yoga, Lakṣa homa, and Koṭi homa the dispeller of all evils ? pray tell me all about them." I want to hear in details the methods how these sacrifices are to be done by a king wanting to avert the danger and desirous of Sānti — 1 2.

Lord said — "King ! I shall answer your question fully please listen to me." A sovereign who has the well being of his subjects at heart should always perform Griha yajna and Lakṣa homa. Griha yajña should be performed at the confluence of rivers as well as before the Divine images and on the plains. First a king should find out a suitable spot in company of his preceptor and Ritvikas which should be a level piece of ground. A sacrificial pit measuring one hand in length and breadth should be dug then. The sacrificial pit for a Lakṣa homa should be of double the size (i.e., two hands in length and breadth) and that for a Koṭi homa, four times (i.e., four hands in length and breadth) — 3 6.

There should be two R̥tvikas and eight Brāhmanas well versed in the Vedas who should live on fruits or curds and milk before they perform the sacrifice. Various kinds of gems should be thrown by them on the pit the enclosure of sand should be made and afterwards sacrificial fire should be lit —7 8

Ten thousand sacrificial offerings should be made by reciting the sacred Gāyatrī, 6 000 by reciting the formulæ 'mānastokenau,' 30,000 by reciting the prescribed formulæ of the Navagrahas (nine planets), 4 000 by reciting the formula sacred to Viṣṇu, 5,000 by reciting the Kūṣmāṇḍa richas, 16 000 by reciting the Kusumāḍī formulæ and 17,000 by reciting the Bādhina formulæ, and 14 000 by reciting the formulæ sacred to Lakṣmī, 5 000 by reciting the formulæ sacred to Indra. Thus 1,00 000 offerings should be made after which one should bathe out of the sixteen pitchers of the consecrated water containing a piece of gold. Such a bath brings peace to the devotee and then presents given to the Brāhmanas avert all the ills of the household. The sacrificial fees given on such occasions are considered of high merit —9 14

Elephants, horses, chariots, lands, clothes, oxen and 100 cows and buffaloes should be given to the R̥tvijas (priests) —15

Presents should be given according to the means of the devotee and he should never be miserly here. Lakṣa homa should be concluded within a month —16-17

Kotī homa should be performed on the banks of the Ganges, on the confluence of the Yamunā and the Sarasvatī or on the confluence of the Narmadā and Devikā —18

There should be 16 R̥tvijas in this Lakṣa homa and presents should be given to Brāhmanas on the occasions of each sacrifice —19

A devotee should first commence the preliminary rites in the month of Chaitra especially in the month of Kartika, then he should remain initiated for one year with R̥tvijas and Achāryas and then sacrifice should be performed or he should perform it once every year. The devotee should live on fruits or milk —20-21

Barley, rice, sesamum, mustard, Māṣakalā and Palaśa fuel are best for the sacrificial fuel and streamlets of clarified butter should also be run on walls. The priests should be fed with milk during the first month and rice and pulse cooked together, which helps one in Dharma, Kāma, and Artha should be used during the next month —22 23

During the third month they should live on barley gruel and in the fourth month ladḍūs should be given to the Brahmana priests —24

During the fifth month they should be given curds and rice, Suttā during the sixth month, mālapuṣ during the seventh month, ghevara during the eighth month, Saṃṭhi rice during the ninth month, barley during the tenth month and urada during the eleventh month. The R̥tvijas should thus be fed —25 26

During the twelfth month they should be given all the various kinds of eatables and fees should be given to them every month. The Brāhmanas should put on pure clothes (never torn clothes) and perform sacri

fice in the noon and the devotee should always remain with the Brāhmanas which pleases Indra and other gods, and for the satisfaction of the gods animal sacrifice should also be made. Afterwards Agnistoma sacrifice should also be performed, afterwards Purnahuti is to be duly performed. In one hundred Homas two hundred Purnahutis are to be performed, in one thousand (1,000) Homas twice that (i.e.) 2,000 Purnahutis are to be performed, thus up to one lakh Homas, this rule of doubling is to be followed. The Brāhmanas should then offer the sacrificial offerings for the Parodasa for the satisfaction of the Devas. Afterwards the devotee should adore the manes, and offer libations as prescribed. Thus the ceremony is completed —27-33

A king should give handsome Dakṣiṇās on the conclusion of this sacrifice. He should give his weight in gold and queen's weight in silver. He should not be led away by avarice. He should give one lakh umbrellas of gold or silver. In fact if anyone gives away everything in this sacrifice, he will get the benefits of the Rājśūya sacrifice. The Ritvijas should then be dismissed —34-37

Then the following is to be recited. Let the lotus eyed Hari, the Lord of sacrifices be pleased. When Hari is pleased, the whole world becomes satisfied —38

Thus I have described to you all the ills due to Devas, men or other beings and show they ought be appeased and the devotee the performer of these three sacrifices becomes virtuous when he does not grieve even in death. In fact nothing more is left for him to accomplish. He gets the benefit of having bathed in all the sacred tirthas —39-40

Here ends the two hundred and thirty ninth chapter on Graha yajñas, etc

CHAPTER CXXI

Manu said —Lord! now be pleased to tell me when and how a king should march for war?—1

Matsya said —A king should march when he finds his enemy pressed by some valiant king or his tributary chiefs. He should first see that he has abundance of strength and fighting men and materials and then he should leave a powerful guard to protect his stronghold before starting to face his enemy, without which he should never set out. To protect his own country, the base of all operations, there should be many more fighting persons and generals than the other kings and chiefs engaged in conquering his enemy. He should never start when his tributary chiefs and the neighbouring kings are not subject to him. It becomes very hot during the month of Chaitra so Chaitra should be chosen for an expedition as far as possible or the month of Agrahayana when rains cease might be chosen otherwise he should take every advantage of his enemies' adverse circumstances —2-6

A king should take every advantage of the planets and celestial, intermediate and terrestrial influences that completely harass for his

enemy, or when his enemy has broken his hands or legs or is become defective in any of his organs —7

He should set out to the direction that gets unusually red where there are myriads of falling meteors or thunderbolts when there has been an earthquake, and meteors come out of the earth, when a comet is visible. He should also go to fight against the country when people lead a vicious life, where there are too many flies and insects, where the king is addicted to some particular hobby and is oblivious of his affairs, where the people are atheists and disrespectful, the country that is under the rage of diseases, plague or famine. He should certainly encounter foe upset with rage. A king is undoubtedly victorious when he invades the country of the infidels of the thoughtless and of those who have bad generals in the army. Where the people are divided against themselves. —8 13

A king is to start against his enemy whose soldiers have no weapons and fighting materials, whose bodies tremble, and who see bad dreams. A king who is full of ambition, hilarity, and has valiant generals in his army and his soldiers energetic and glad, should face his foe. He should at once set out against his foe when his auspicious limb vibrates and when there are other similar auspicious signs, when the sweet peacocks echo, etc —14 15

He should start to conquer his foe when he is under the influence of the six lucky stars presiding over Janma Sampat, Ksema, etc, when the planets are auspicious and when the astrologers predict auspicious times —16

A king should be blessed by the Devas, after worshipping them and he should consider the time, place, and circumstances and he should feel himself sufficiently powerful. An ambitious king should not lose the opportunity of vanquishing his foe who is under unlucky stars and has his country and times against him. As a crocodile is subdued by an elephant on land, an elephant by a crocodile in water, a crow by an owl during the night, an owl by a crow during the day, so should a king start against his foe taking a measure of the current circumstances —17-19

He should march with a good force of infantry and elephants during the rainy season, of cavalry and chariots during the dewy and cold season, he should march with camels and mules during the hot weather, and with forefold forces during the vernal season. A king whose infantry is strong can attack his foe with great vigour —20-22

An elephant corps can win a foe situated in a muddy surrounding, or in a woody country, and a cavalry and chariots can vanquish a foe on even land. If the king be helped by a number of allies, he should respect them by presents and kindness. If a king who has a strong mule and camel corps should be subdued during the rains and taken prisoner, he should still fight on as there is chance of his recovery —23-25

During the winter season a king should have a good store of straw and fire wood to enable him to vanquish his foe. Vernal season is known

as the best time A king should set out in the summer season against a country that is wetty and covered with snow —26

A king should always think well over the present circumstances, past and future and take the advice of his minister and Brāhmanas before setting out against his enemy —27

Here ends the two hundred and fortieth chapter on the march of a King

CHAPTER CXXI

Manu asked —“Lord ! you are the knower of all, so be pleased to tell me the auspicious and the inauspicious omens ”—1

Matsya said —The vibration of the right limbs is said to be generally auspicious. The left sides of the back and heart are also auspicious —2

Manu asked —“Lord ! How should one know what is going to happen on the vibration of the several limbs of the body ? Pray explain all that to me fully ”—3

Matsya replied —The vibration of the head in dreams means the acquirement of another empire, that of the forehead means acquisition of further lands, that of the eyebrows and the nose means the prospect of meeting some dear friend —4

The vibration of the eye means death, near about the eye begets wealth, if the centre of the eye throbs one becomes very anxious, the closing of the eyes begets an early victory, and of the outer corner of the eye means the enjoyment with a handsome lady The vibration of the ears makes one to bear good thing that of the nose brings happiness, of the upper and lower lips begets progeny, of the neck bring enjoyments and pleasures, of the shoulders means the increase of enjoyments —5 7

The vibration of the arm means the love of a friend, of the hand brings in wealth, of the back means defeat, of the chest means speedy victory —8

The trembling of the belly means affection, the vibration of the breast means the impregnation, that of the navel means the loss of one's position, that within the navel begets wealth, that of the knees means the union with some powerful enemy, and that of the ankles forebodes the destruction of some portion of the country —9 10

The vibration of the feet begets good situation, that of the soles gets wealth and other dress and presents.—11

These are meant for men, that of the women are contrary If the above mentioned right limbs of a woman vibrate, the results are contrary, but in the case of men they are most auspicious —12

Vibrations of the limbs contrary to those mentioned above are unlucky Gold should be given to Brahmanas to avert the evils arising out of their throbbing

Here ends the two hundred and forty first chapter on the vibration of different limbs and their effects

CHAPTER CCXLII

Manu asked —“Lord ' be pleased to tell me all about the effects of the dreams that a king may see as well the auspicious signs when he goes out on some purpose How should those different dreams be interpreted ? ”—1

Matsya said —“Now listen to the effects of the various kinds of dreams If one dreams that grass has grown all over his body excepting on the navel, or that pieces of bell metal have been pasted on the head, or that his head is clean shaven, or that he is naked or that he has put on poor clothings or that he has fallen down from a height, or that he is besmeared with mud or oil, or that he is collecting molten iron, or sees the carcass of horses, red flowers, red trees, red halos, or that he is riding on a boar, bear, donkey or a camel, or that he is eating cooked flesh, oil or kichari (rice and pulse cooked together), or sees dancing, merry making, marriage, hears songs, etc , or the playing of musical instruments other than the Vina or the guitar, or that he is plunging himself in the source of a river, or that he is bathing after rubbing himself in waters dirty with cowdung, or that he is bathing in muddled water, or that he is in his mother's womb, or that he is on a burning pole, or that the banner set up in honour of Indra has fallen, or the fall of the Sun and the Moon, or the various ills that arise in the Celestial, Intermediate or Terrestrial regions, or that the gods, the twice-born, the king or the preceptor are angry, or that he is embracing virgins, or the males committing unnatural offence, or that he has lost a limb of his body, or that he is besmeared with vomit or stool, or that he is going towards the south, or that is laid up with some disease, or that the fruits and flowers are on the decline, or that the houses have tumbled down, or the houses are being swept, or that he is playing with demons, monkeys, bears or men, or that he is discarded by his enemies the sight of one wearing gerua (red) cloth, or that he is drinking oil or bathing in it, or that he is wearing red garlands, or his body is besmeared with red paste are all unlucky signs It is always good to tell such bad dreams to other people. Also it is advisable to go to sleep again after seeing such dreams —2 15

By bathing after rubbing over his body some grain paste, performing a sacrifice with sesamums, or worshipping the Brâhmanas, worshipping Viṣṇu, and by listening to the story of the liberation of the elephant by the Lord (Gajamoksan) the evil effects of bad dreams are driven away A dream dreamt in the first part of the night gives its fruit in the first year, if it is dreamt in the second part of the night it gives its fruit in six months, if it occurs in the third part of the night it gives fruit in three months and if it comes in the fourth part of the night, it undoubtedly gives its fruit within a month —16 18

If one gets a dream just before sunrise, it gives fruit within ten days If one gets a couple of dreams in the night, the last one bears fruit consequently one should not go to sleep after he has dreamt a good dream —19 20

If one rides on a horse, an elephant or an ox or climbs a hill or a palace or on a tree bearing white flowers, it is very auspicious —21

It is also equally auspicious to see in dream that a tree or some grass has grown in one's navel, or that he has several arms, heads, or the luxuriance of fruits, or that he is wearing white raiments and withered garlands, or that he sees the eclipse of the Sun, the Moon or the stars or that he catches hold of the rainbow, or that he sweeps a floor or so or that the heaven and the earth are under his subjugation, or that he has killed his enemies. The seeing of these dreams brings victory in battle and gambling. When a man dreams that he has eaten raw flesh, fish or rice cooked in milk and sugar, or he sees a flow of blood, or that he is bathing in blood, or that he is drinking wine, blood, or milk, or that he is entwined in the intestines, or sees a clear sky, or the lioness, the she elephant, and the mare or cow yields milk from their mouths, or that he is getting favours from the Devas, Brāhmanas or his guru or spiritual teacher, all these are auspicious dreams. When a man dreams that he is being anointed with waters from the cow's horns or moon, he will have chance of getting a kingdom. When a man dreams that he is being installed in a throne or that he is beheaded, or that he is burnt in a fire and dead, or that his house or person is on fire, or that he has been blessed with the regalia of kingship, or that he is hearing the playing of guitar these also indicate the getting of sovereignty. The dream of crossing the water by swimming, or that he is crossing an uneven country, or that a mare a cow or a she elephant is giving birth in his house, or that he is riding on horses, these are auspicious, or that he is weeping, or that he has obtained good women, or that he is embracing beautiful women, or that he is fettered, or that he is besmeared with filth, or is being visited by a living king or friends, or the sight of the Devas or crystal waters, these are auspicious — 22 34

One who sees such dreams readily gets wealth without any effort and if a sick person gets such dreams he is sure to be cured ere long — 35

Here ends the two hundred and forty second chapter on dreams and marching

CHAPTER CCXLIII

Manu asked — ' Lord ' be gracious enough to tell me the good omens that are propitious at the time when a king marches on his journey — 1

Matsya said — The following are the bad omens at the time of a journey, viz., the sight of useless medicinal herbs scattered, black grain, cotton, hay, dried up cowdung firewood, cinders, molasses, oil, dirty men covered with oil, naked men, poor head dress, men with loose hair, diseased men, hermit clad in red, coloured robes, mad man distressed person, eunuch, Chāṇḍāl iron, mud hide, refuse, fowler, sinner, pregnant women husks, ashes, skulls broken utensils, utensils stained with blood. Just before sunrise at the Brāhma Muhūrta if an indistinct sound is heard in front or a loud sound of a broken vessel letting waters flow in a stream be heard, it is auspicious, but if the sound be heard from the back it is inauspicious. "Go" if such a sound is heard in front it is auspicious

cious, "go" on the other hand is most inauspicious, if it comes from the back "Where do you go" "Do not go" "Stay" "what use in going there," these are all inauspicious words and indicate danger—2 10

If a Rākṣasa sits on a banner it is unlucky and so are the falling down of the conveyances, the overlapping of the dress, the striking of the head against the door, the falling down of the banner, umbrella, cloth at the time of departure are unlucky signs—11-12

If there is thus seen one bad omen at the time of departure one should adore Viṣṇu and praise Madhusūdana and then resume his mission, but if there is another one for the second time, he should return home—13 14

The following are good omens, viz, the sight of white flowers, pitchers full of water, aquatic animals, bird's flesh, fish, cows, horses, elephants goats, Devas, idols friends, Brāhmanas, blazing fire, dancing girls, green grass, wet cowdung, gold, silver, copper, all the gems, all the medicines, barley, sesamum bhadrapitha, sword, umbrella banner, clay weapons emblems of regality, clarified butter, curds, milk, various kinds of fruits the eddy of a river, Kaustubha gem, melodious music, nice and deep songs the tunes Gāṇḍhāra, Śadaja, Rīṣabha, pot marked with Svastika sign—15 21

If a dry dust storm blows against at the time of departure it is unlucky—22

On the other hand if a gentle and pleasing wind blows favourably it is very auspicious and so is the chorus of kites, etc, as well as the mild thunder of glossy clouds resembling elephants, and the sight of rainbow—23 24

The sight of Sun and Moon's halo is inauspicious as well the rains, the good influence of stars particularly the rising of Vrihaspati, (Jupiter) in anuloma, mind full of devotion the adoration of the worthy, the sight of the things very dear to one's mind are all lucky things at the time of departure—25 26

The hilarity of mind at the time of journey is the indication of victory and in fact it equals all the good omens in point of good luck—27

The king whose mind is full of joy is sure to win and so is the case with the one who hears auspicious words at the time of his departure and when all his conveyances are very eager to start—28

*Here ends the two hundred and forty third chapter
on auspicious signs at the time going out*

CHAPTER CXXLIV

The Rīṣis asked —Sūta! you have related to us the duties of a sovereign and also about the various omens and effects of dreams, now we are desirous of hearing the glory of Lord Viṣṇu. Pray tell us why the Lord in His Vāmana incarnation made Bali the great demon king a captive? How did He make His Dwarfish form increase all over the three worlds?—1 2

Sûta said —Rîsis! the same question was put by Arjuna to the Muni Saunaka in Vamanâyatan in days gone by when the former was on a pilgrimage. When Arjuna violated his promise with Yudhiṣṭhira about living with Draupadî, he went on pilgrimage for the expiation of his sin. The image of Vâmana was installed in Kurukṣetra. When Arjuna saw the image of Vâmana he asked Saunaka why Vâmana was worshipped? and why did He assume the Dwarfish form? Why Lord Viṣṇu incarnated Himself as Vârâha and how this Kṣettra became so dear to Vâmana? —3 7

Saunaka replied —I shall relate to you in brief the glories of Vâmana and Vârâha. In the past decade, when Indra was vanquished by the Devas, then Aditî the mother of the Devas began to practise rigid austerities for sons again —8 9

For one thousand years she worshipped Lord Kṛiṣṇa by living on air alone, and on seeing Her children oppressed by the Devas she said to Herself that Her sons were born in vain and she then saluted Lord Viṣṇu and became very distressed —10 12

Aditî said —O Lord! the Dispeller of all the troubles of the devotees on mere remembrance, the one who wears a garland of lotus flowers, the Prosperity of all beings, I salute Thee —13

O Lotus eyed one! Thou art the Prime Deva, Thou art more auspicious than the most auspicious. From thy navel sprang the lotus, O Lord of Lakṣmî, the One, armed with a quoit, I salute Thee —14

My salutations to the One from whose lotus, navel has sprung Brahmâ, O Thou, the self manifested! the One armed with a conch, sword, etc., Thy essence is goldlike, salutations to Thee —15

O Âtmayogin! O Âvîṣesa! O Yogachintya! O Âtmajnân! O Vijñanasampanna! O Nirgun! my salutations to the One within whom the universe exists but whose majestic glory the universe does not realize. I salute that Being, the Deva Hari, who is the gross of the gross and the subtle of the subtle. Who hold conch in His hand —16

I salute Him whom ordinary eyes do not see in spite of their seeing the universe, who although enshrined in every heart is not accessible to the mind of the wise even, in whom exist the grain, milk, rivers, and in fact the whole universe, the sustainer of the whole universe who is the very first Prajâpati, the Lord of all the creation, the Lord of all things, the Lord of all the Devas, who is Kṛiṣṇa, the ordainer, who is adored both in the Pravṛtti Mârga and Nivṛtti Mârga by one's own karmas, who is the giver of heavenly joys and emancipation, who drives away all the ills by a mere devotional meditation of Him, by realizing whom the soul is liberated from the cycle of births and deaths, the Deva worshipped in the form of sacrifices the One Who is said to be inherent in all the Devas, the One from whom the universe emanates, the One in whom the universe ultimately merges in whose infinite glory the whole universe from Brahmâ downwards is sustained, the Supreme Lord Who sustains the universe in the form of water, by devoting to whom with all heart and soul people cross over all ignorance. Who exercises His influence in the minds of all beings by dancing in forms of dismay, contentment, anger, etc., the Great Deva who

like the Sun destroys the demons, who destroys in the shape of wisdom and knowledge of Kapila, the darkness of ignorance, Who witnesses with His eyes the Sun and the Moon, all the actions of the beings of the universe, the Lord Viṣṇu Who is true to all my sayings In Viṣṇu, the Lord of all, all the truths that I have expressed are existing, nothing false is there I adore that Unborn, Undecaying Hari —17 33

If what I have said in my prayer be true as I believe it to be, let all my wishes be fulfilled —34

Śaunaka said —Lord Viṣṇu, unseen by all, instantly appeared before Aditi, and said "O Virtuous Aditi! you shall certainly have your desires fulfilled ere long Ask for a thing that you may wish without delay, you will prosper for my sight never goes fruitless"—35 37

Aditi replied —"Lord! if you are pleased at my devotion, I wish my son Indra to become the Lord of the three regions, which boon be pleased to grant The demons have deprived him of his realm and share of sacrificial offerings. Let all that be restored to him through your favour Lord! I am not so much grieved at the defeat of my son in the hands of the Asuras as I am grieved at the loss of his realm and rights and that he has been driven out of Heaven.—38-40

Lord Viṣṇu said —"O Devi! I am quite pleased with your devotion, I shall therefore be born of you through Kāśyapa when I shall kill all the demons"—41-42

Aditi replied —"Lord! be pleased, how can I bear you in my womb? You in whom is established this universe, you are the Lord of the creation"—43-44.

Viṣṇu said —"What you say is true Verily all the universe rests in Me Even the Devas Indra, etc, cannot hold Me, I hold you along with the universe, the Devas and Kāśyapa, etc Do not be anxious, you will be blessed You will feel no trouble when I will enter within your womb The favour of Mine that is so very difficult for others to get, you have got that —45-47

"When I am in your womb I shall deprive by My glory those who dare to despise your progeny Do not be sorry"—48

Śaunaka said —Saying so Lord Viṣṇu vanished from sight and Aditi bore Him in Her womb in due course —49

When Viṣṇu entered Her womb the universe began as if to go down in that direction where Aditi walked on the mountains began to quiver, and the oceans receded and all the demons began to decline —50-52

*Here ends the two hundred and forty-fourth chapter
on the Vāmana incarnation*

CHAPTER CXXV

Śaunaka said —Afterwards the demon king Bali on seeing the demons bereft of their fire and energy asked Prahlāda, his own grandfather, thus —"O Sire!—1

All the demons have become suddenly void of their glory and look like coals charred in fire. They therefore appear as if visited by Providential calamity. How is this? Are these the symptoms of their approaching death?—2

Have the enemies raised up a *kritya* for their destruction. Will they now fall on account of having thus lost their glory?—3

Prahlaḍa after a long pause said to Bṛhī —“All the mountains are being shaken, this earth has become unstable, the demons have become day by day, void of their lustre, the planets do not follow the Sun. I believe the lustre of the demons has been eclipsed by the glory of the Devas. The Devī Lakṣmī has become pleased with them. Lord of the demons' great calamity is going to befall us, do not consider this to be any ordinary sign of coming misfortune —4 7

Śaunaka said —Saying so, Prahlaḍa concentrated his mind devoutly and meditated on Hari, the Lord of the Devas —8

He brought to his mental vision where the Lord Viṣṇu was then —9

He saw Hari, in the form of Vāmana (dwarf) in the womb of Aditi and saw within Him the seven regions, Vasus, Rudras, Aśvini Kumāras, Maruts, Sādhya devas, Viśvedevas, Ādityas, Gandharvas, Uragas, Rākṣasas, Virochana (his own son), Bali, Jambha, Kujambha, Narakāśura, Vāna and other Asuras, his own soul, the seven oceans, sky, earth, air, water, fire, trees, Nandī, lower animals, deer, all the mankind, serpents, scorpions, Brahmā, Isāna, the planets, stars, mountains, Dakṣa and other Prajāpatis and became amazed, he then came back to his senses and said —10 13

Prahlaḍa —“I now know the reason of these demons turning so lustreless, hear it from me” —14

“The Deva of the Devas, the source of the universe, the Unborn, the eternal, the beginning of the universe, the most best, the greatest of the great, the authority of the authorities, the Guru of the Guru of the seven realms the Lord of Lords, the one without beginning, middle and end, the Lord of the three regions, the Infinite, Lord Viṣṇu, has been born of Aditi by His one Aṁśa —15 17

Lord of the demons' He whom even Brahmā, Rudra, Indra, Sūrya, Chandramā, and the sages like Marichi, etc, fail to know sufficiently, that Lord Vāsudeva has thus manifested Himself by His one Aṁśa —18

The very same Lord killed my father in His form of Nṛsiṃha in the past days, it is He who has now come down, the knower of all yogas, the Great Time and the Refuge of all —19

He is eternal Brahma, the knowers of whom through their knowledge are liberated from their sins and merge into Him. Those who merge into Him are not reborn, I salute the same Vāsudeva every day —20

As the surges emanate from the ocean, so do all the creation, and the infinite beings spring from Him. I salute the Lord Vāsudeva in whom all the universe is ultimately absorbed —21

I every day salute Lord Vasudeva, the Supreme Being whose form, glory and desire are not properly known even to the Devas like Brahmā and Śiva —22

I salute the One who has given eyes to all the beings to see, the skin to feel the tongue to enjoy the taste, the ears to hear, the nose to smell, the One who brought the land from Pātala on His one tusk in the form of Vārāha for the good of mankind, in whom all the universe reposes, the eternal Viṣṇu, Who cannot be felt through the organs like the nose, and the ears, etc., and can only be discerned by the mind —23 24

I salute Him who has made the demons void of their lustre by coming into the womb of Aditi. He is endless, and is the hewer of the worldly tree (by ending there worldly phantasmagoria) —25 26

He is the great cause of the universe, He has entered the womb of the mother of the Devas by His one sixteenth part and, He has taken away all your splendour and fire "—27

Bali said —"Who is Hari who has caused us terror? There are demons more valiant than this Vāsudeva —28

Look at Viprachitti, Śivi, Samku Ayah, Saṃku, Ayahaśirā, Aśvaśirā, Bhaṣmakari, Mahātānu, Pratīpa, Praghosa, Saṃbhu, Kukura, and several other demons are the most valiant. They can lift the world even. Viṣṇu is not powerful like one of them even —29 31

Śaunaka said —Prahālada the most virtuous, hearing such words from his grandson, exclaimed —"Fie, fie unto you "—32

Bali! when there is a king like you, void of discrimination, vicious, I think all the demons will no doubt come to their end. Who else than you, so vicious, can utter such words regarding that Unborn illustrious Deva of the Devas, the Lord Vāsudeva —33 34

Which other sinner than yourself can blaspheme the most Supreme, the Eternal, Lord Vasudeva?—35

All the demons named by you, the Devas like Brahmā, etc., the Daityas, the world, the movable and immovable, the oceans the peninsulas, yourself, myself, the rivers, the trees, all the seven regions cannot become equal to the Lord Viṣṇu —36

Who else than you, who are on the road to destruction, indiscriminate, vicious and disrespectful of the sayings of the noble minded old persons, can use such words of Lord Viṣṇu who is highly adored, all pervading, the Highest Self and on whose one foot this whole universe is established —37-38

I am awfully ashamed of your having been born in my house for you profane the name of Lord Viṣṇu —39

The devotion towards Viṣṇu is the dispeller of all the mundane sins. Nothing is dearer to me than the devotion to Kṛiṣṇa and every one knows about it, but you wicked do not know it. Hari is dearer to me than my life. You have the audacity to show me disrespect by despising Hari —40-42

Bali! Virochana is your father and I am his father and Nīrāyana who is my Guru is the Lord of the universe whom you despise. You shall therefore lose your kingdom ere long —43-44

Lord Viṣṇu, Janārdana is my Deva. He is my Guru. I have abandoned you for having despised Him and I pronounce my curse on you in consequence of it. Thus Hari will be pleased with me —45 46

I feel as if you have wounded me more than if you had severed my head by using such words about the Lord. You shall now be soon bereft of your realm and I may see that —47

I do not know of any one else excepting Śrīkṛṣṇa who could be my protector in this ocean of the world. And as you have blamed Hari, the Lord of the three worlds, I curse you thus. Love your kingdom and be fallen —48

Saunaka said —That demon king hearing such words of Prahlāda bowed down again and again and made repeated attempts to please him —49

Bali said —“Be pleased. I uttered such words through delusion, ignorance and conceit —50.

Delusion clouded my intellect. I am indeed a sinner. You have done well in cursing me —51

I shall certainly not be sadder to lose my realm than I am by being disowned by you —52

It is not difficult to attain the realm of the three worlds nor is it difficult to acquire even more than that, but it is indeed very difficult to get a Guru (spiritual teacher) like your worthy self in this world, therefore be pleased upon me and shake off your anger. I am tormented by your wrath —53 54

Prahlāda said —I have no anger. It has sprung up by your ignorance and consequently I have cursed you —55

If my sense had not been overshadowed by your ignorance, how could I, the knower of Hari, the all pervader, have cursed you in whom Hari too resides? —56

Demon king! the curse that I have pronounced on you is bound to take its effect, but do not be sorry for from this time forward your devotion in Lord Viṣṇu will take place and He will be your protector —57-58

Under the influence of this curse you will always remember me and I shall always seek your welfare —59

Saying so Prahlāda held his peace and later on in due time Lord Viṣṇu was born as Vāmana —60

After the birth of the Lord, Aditi the mother of the Devas, was freed from all her troubles —61

Bracing and balmy breeze began to blow, the sky became quite clear of its dusty layer, and all the beings were fixed in the path of righteousness, —62

And all the Devas, even the Demons, men, earth, heaven, sky became peaceful —63

On the birth of Vāmana, Brahmā performed the prescribed natal ceremonies, etc., and began to pray —64

Brahma said —“Victory to you Eternal Lord O, Omnipresent, free from birth, old age &c endless, Achyuta; etc, O Unconquerable One! O destroyer of all! let victory attend on you! Thou art, the supreme object, the Supreme Knowledge, Victory, the Infinite, the great beholder of the universe, the Guru of the universe, Thou art immeasurable, unmanifested, Thou art the highest reality, Thou art knowable through knowledge, Thou always roamest in self Victory to Thee —65 67

Thou art the witness of the universe! Thou art the Lord of the world! Thou art the world Teacher! Thou art endless Victory to Thee Thou art the protector of the world Thou art limit, Thou art limitless, the beginning, the middle, the end, the ocean of supreme intellect, the incomparable, the giver of emancipation to Yogis seated in the hearts of all, having thy ornament the virtues like Dama, &c, the most subtle, the incomprehensible the image of the universe, victory to Thee Corporeal most subtle, the Cognizance of the senses, beyond the senses fixed in the Yoga of the great illusion caused by the Self, the Imperishable, the uplifter of the earth by the tip of a single tusk, victory to Thee —68 71

Thou art all this universe, Thou art resting on Thy Māyā, Thou sleepest on Śeṣa serpent O Aghora! Victory to Thee The opener of the hearts of the enemies, Nṛsiṃha, the Soul of the universe, Vāmana, Keśava, victory to thee —72

The unconquerable, covered by the Māyā of Thyself, Janārdana, Prabhu, victory to Thee —73

Hari, thou growest infinite by the evolution of the attributes of Māyā, all the virtues are centered in Thee, victory to Thee —74

Hari! even Śiva, Indra, Devas, Seers Sanaka and other Rishis, ascetics cannot amply comprehend your nature —75

Deva! the whole universe is covered by Thy illusion, who can therefore penetrate this veil and realize you without Thy grace? —76

Deva! the one who only thinks of Thee and loves Thee can know you None else can realize you —77

Thou art sprung of Thyself for the creation of this universe mayest Thou grow ever Victory to Thee! Nandīśvara, Uśara, Lord, Vāmana grow prosperous and sustain the universe —78

Śunaka said —Vāmana thus prayed by Brahmā, smiled and gravely said —79

“Brahmana! Keśava had prayed to me along with you and the Devas like Indra, etc, and I knew your object Later on when Aditi prayed, then I also said that Indra would be the Lord of the three realms free from any fear —80-81

Again I say this truly unto you all, that I will keep my promise by making Indra the Lord of the three realms —82

Then Brahmā gave Vāmana a deer skin Vṛilaspatis created Indra with the sacred thread, Marichi the son of Brahmā gave him Daśajā (a cow),

the sage Vasiṣṭha gave him Kamaṇḍala, Amgira gave Him Kuśa grass and the Vedas, the sage Pulaha gave Him Aksasūtra, Pulastya gave Him white raiments, then all the Vedas with the most sacred Omkāra, the Sāṅkhya and the Yoga Śāstra and the Sākhās of the Vedas began to worship Him —83 85

All the Śāstras such as Sāṅkhya Yoga, etc., were also attained by Vāmana. Afterwards Vāmana with his long hair, daṇḍa, kamaṇḍala and umbrella visited the sacrifice of the demon king Bali. The portion of the land on which Vāmana put His feet in walking sank down and a deep hole appeared there and He made the whole world with all its mountains to oceans, and earth with island quiver though He walked slowly —86 90

Here ends the two hundred and forty fifth chapter on the incarnation of Vāmana

CHAPTER CCXLVI

Saunaka said —The demon king Bali on seeing the land quaking with all its forests and mountains, bowed down to his preceptor Śrī Śukrāchārya and said —1

“Preceptor! why does this land with all its oceans, forests and mountains shake and why does Agni not accept the offerings made in the name of the demons?”—2

On being thus questioned by Bali, Śukra said after a deep meditation —‘ Lord Hari has been born as Vāmana in the house of Kaśyapa and He is coming to your sacrifice. This earth is trembling on account of the thumping of His feet. For the same reason the planets are quivering, the oceans are being agitated. This land cannot bear His weight. The Devas, the Gandharvas, the demons, the Yakṣas the Kinnaras united cannot bear the weight of Viṣṇu. He is holding this earth, therefore this earth is sustaining fire, water, sky, air, all the Manus, etc. He is the sustainer and the sustained, He is now tormenting this earth, it is the thick Māyā of Śrīkrishna that is the cause of this world —3 8

The earth is so much agitated on account of its becoming the holder instead of remaining the held. The sacrificial fire refuses to accept the offerings owing to the Lord being in such a close proximity” —9

Bali said —“I am indeed blessed for Lord Viṣṇu the lord of sacrifices is coming to grace my sacrifice with His presence, who can be really more blessed than myself. The Lord whom the Yogis wish to acquire through their asceticism will come to my sacrifice, which other man than myself will have the good luck of attaining the Lord whom the Hotas Udgātās. Preceptor! be pleased to advise me as to what would be meet for me when Śrī Krishna the Lord of all comes here” —10 13

Śrī Śukrāchārya said —“Demon! on the authority of the Vedas only the Devas are entitled to the sacrificial offerings, but you have given that privilege only to the demons —14

Lord Viṣṇu, pervades the universe and sustains it through Satva and the very same Lord annihilates the creation in His manifestation of Śiva. Now the Lord Viṣṇu is engaged in sustaining the creation, so you should be on your guard. Demon king! if Viṣṇu finds a place, in your sacrifice He will grow stronger. So you should not commit yourself to Him. You should put Him off—15 17

You should simply say that you are not in a position to give Him anything for Lord Kṛṣṇa is coming here to fulfil the object of the Devas"—18

Bali said—"Deva! I never refuse the prayers of anyone, how can I possibly do so in case of the Lord Viṣṇu who is the dispeller of all ills?"—19

Lord Viṣṇu is worshipped by means of various ordinances, what can be more to me than the asking of the Lord for something?—20

What can be the greater fruit of an asceticism to me than the asking of the Lord for something from me? It indeed means my uncommon good fortune that the Lord for whose sake various asceticisms, gifts, sacrifices, etc., are performed will accept my gift in person? Oh! certainly I did lots of good work in my previous births, I performed severe asceticism, and I did many sacrifices, therefore Hari will take gifts from my hand in my sacrifice—21 24

If I refuse to comply with the request of the Lord I shall indeed render my life fruitless—23

If Lord Viṣṇu the Lord of sacrifices asks me to give him my head even, I shall not hesitate to comply with His request—24

How would it be possible for me to say 'No' to the Lord when I do not do so with any other person? It is not my habit to tell "No" when anybody asks anything from me—25

It is said to be good even if one invites adversity on him through charity. The charity in the performance of which hitch arises is said to be void of good fortune—26

There are in my kingdom no poor, unhappy suffering agitated, angry people nor those void of ornaments garland, etc. All my people are contented, strong, and happy. I am happy in every way. Through your favour I have got such an opportunity of giving a gift to such an worthy personage! If I sow the seed of my gift in the receptacle of the Lord Viṣṇu, what will remain for me to achieve? If the Devas prosper by virtue of my gift even then I shall have tenfold benefit. This is indeed an opportunity to win eternal fame. All the objects are attained by the sight of Lord Viṣṇu what can be greater bliss to me than the acquirement of the Lord's grace?—27 32

Deva! if the Lord comes to me in fury for my having stopped the sacrificial offerings of the Devas and even if He kills me in His wrath, that too would be best for me as my death at the hands of Lord Viṣṇu would lead me to Emancipation—33

It is indeed exceedingly kind of Lord Viṣṇu who has everything at His command to come and ask me for something—34

How would Lord Visnu who creates and sustains the universe and annihilates it at His pleasure, devise means to kill me?—35

Noble Preceptor! keeping all this in view, you should not stand in the way of my charity. Sri Govinda, the Lord of the universe, and you should also present yourself before Him when He comes"—36

Saunika said —As the discourse between the preceptor and the pupil was going on, Lord Visnu the great incomprehensible, appeared there in His (dwarfish) Vāmana form—37

At His sight all the demons present at the sacrifice lost their lustre and all the sages present there began to pray the Lord and mutter Jīmam and the demon king Bali also thought himself blessed—38-39

The demons did not speak anything to any one and all present there adored the Lord mentally with great devotion—40

Lord Vāmana the witness of all, the Lord of the Deva of the Devas seeing the demon king Bali so meek and mild and looking at the seers assembled there, began to praise sacrificial Agni, Yajamāni, Ritvijas, sacrificial articles and the courtiers engaged in the performance of sacrifices—41-42

After a few moments all assembled there became highly pleased with Vāmana and Bali the demon king also shared the feelings of all present, said —"Sīdhu! Sādhu!" and got up to offer Argha to the Lord, and said—43-44

"Lord Vāmana! you look so dear and charming I shall be pleased to give you heaps of gold, gems elephants, horses fairest women, clothes, ornaments, villages, the land of the seven oceans Ask for anything out of these that you may like best I will give that to you"—45-46

When Bali uttered such words with so much feeling, Lord Vāmana smiled and gravely said —'King! give Me simply land measured by My three feet Give gems, gold, villages, etc., to those who ask for them'—47-48

Bali said —"Why do you ask for three feet of land only? What purpose of yours will be served by that? You are most welcome to take hundred or thousand feet of land"—49

Vāmana said —'I shall be amply satisfied with this much land I only want this much The rest of your gifts you may confer on other people who ask for them'—50

Hearing those words of Vāmana the demon king Bali gave three feet of land to the Lord—51

After the Lord had received the promise that Bali would make the required gift He instantly began to grow, who is composed of all the Devas—52

He had the Sun and the Moon for His eyes, the heaven was His forehead, the earth became His feet the demons were the fingers of His feet, the Gubhyakas the fingers of His hand, the Viśvedevas in His knees, Sādhyas Devas in His ankles, the Yakṣas in His fingernails, the nymphs in His streaks, all the solar rays in His hairs of the head, stars in His eyes

and hairs, the Risis in His small hair over the body Similarly His arms were the intermediate directions, ears were the directions in which were enshrined *Aśvañi Kumārs*, the wind was located in the nose, the Moon in His cheerfulness, *Dharma* in His mind, Truth in His speech, the Goddess *Sarasvatī* in His tongue, the Divine mother *Aditi* in his neck, the knowledge in His wrists, *Maitra* on top of the skull, the door to Heaven, *Trāṣṭā* and *Puṣā* in His eye brows, *Agni* was the mouth, *Prajāpati* the testicles, *Para-Brahma* the heart, the sage *Kṛṣṇa* His manliness, *Vasus* the back, *Marudgana* in all the joints the *Sāktas* and the *Richas* the teeth, planets and stars in His lustre Lord *Śiva* was in His chest, the ocean was the forbearance, the valiant *Gandharvas* were the stomach, the Goddess *Lakṣmī*, Intellect (*Medha*), Steadiness (*Dhṛiti*), Lustre (*Kānti*), and all Knowledge (*Vidya*) were in the waist Then supernatural strength and energy came to that Being and the *Munis* saw that in His belly, breasts were the *Vedas*, in His belly, the great sacrifices and the loins were the eyes The demons also saw that Form composed of the *Devas* and they were also blessed They all were attracted to Him like the insects in the fire of His glory and Lord *Vāmana* assuming the huge form rubbed the sole of His feet, as if He was bringing the destruction of the race of the demons —53-65

Thus, to protect the *Devas*, He spread His vast Form and He measured the earth in the twinkling of an eye Then the Sun and the Moon came in a line with His breast, and when He brought out his third foot, they fell in a line with His thighs when He started measuring the still more higher regions They reached His knees Thus the mighty Divine form of *Viṣṇu* spread all over and conquered all the three realms and killed the great *Asuras* for the benefit of the *Devas* He triumphed over all the demons and bestowed the three realms on *Indra*, and gave the lower region of *Sutala* to *Bali* to live in and said "King *Bali* ' since you have given Me a gift which I have accepted therefore you will live a good long life for a *Kalpa* After *Varvasvata Manu* is succeeded by *Sāvarṇi Manu*, you will become *Indra* —66 72

Now as I have given the three realms to *Indra*, I shall keep him here for a period till the four *Yugas* come and go 11 times *Bali* in ancient times you had worshipped me most devoutfully, so I will always destroy your enemies You go and live in *Patala* at My behest You go and enshrine yourself in the region abounding in excellent gardens palaces, luxuriant flowers, lakes, rivers, beautified by the dancing of dancing girls, where you will have various kinds of eatables at your command —73 79

You will have all these enjoyments at your pleasures for a *Kalpa* as ordained by Me You will prosper as long as you do not molest the *Devas* and the *Brahmanās* and the moment you do so, you will be undoubtedly entangled in the noose of *Varuna* knowing which you should never go against the *Devas* and the *Brahmanas* —80 81

Hearing such words of the Lord, king *Bali* saluted the Lord and most cheerfully said —"Lord ' be pleased to tell me how I will be able to get all the things of enjoyments in *Pātāla* - 82-83

Srī Bhagavāna said —“Bali ' you shall attain all such good things through misguided charities, through the Śrādhā ceremonies void of Brāhmanas oblations on the Fire without any faith, sacrifices without any fees, works without following any rule through studies without any vow—performed by various persons —(84-85)

Saunaka —Having thus conferred the kingdom of the three realms on Indra and that of Pātala on Bali, the Lord vanished then and there —86

Afterwards Indra also began to sustain the three realms under his sway and similarly king Bali enthroned in Pātāla began to enjoy the best of the luxuries and comforts —87

Thus the Lord had tied the demon king Bali for the benefit of the Devas, in the Pātāla who is there unto this day O Arjuna ' your kith and kin, Lord Śrī Kṛṣṇa Who is enshrined at Dvārikā, is also there with the object of vanquishing the demons He will be your charioteer O Arjuna ' as you wanted to hear the history of Lord Vāmana, I have narrated to you all about Him

Arjuna said —O Lord ' I have heard from you all about the glory of Viṣṇu Now permit me to go to Gangādvārā Sūta said —Thus saying Arjuna went away, and Śaunaka went to the forest of Naimiṣāranya. One who reads or listens to this piece of glory of Lord Viṣṇu will be liberated from all sins ' —88-92

One who thinks of the discourse of Bali and Prahlāda, or that of Bali and Śukrachārya or the dialogue of Bali and Lord Viṣṇu, will be freed from all the doubts arising in his minds and will never be laid up with any dangerous illness nor will he even be deluded —93 94

A king who has lost his realm regains it by hearing this narration and one who is separated from his dear and near ones get them back —95

Here ends the two hundred and fifty-sixth Chapter on the incarnation of Vāmana

CHAPTER CCXLVII

Arjuna said —“In the Purānas are narrated the glorious deeds of the Omnipotent Lord Viṣṇu but I do not know the doings virtue intelligence of His Varāha manifestation Which form did the Lord assume in His Varāha manifestation? What Deva was He? What did he do in that manifestation? Pray be pleased to tell me all about Him in detail, especially before this assemblage of Brāhmanas '—1-4

Sauna said —“Arjuna ' I shall relate to you all about the Vārāha manifestation of the wonderful Kṛṣṇa Hear the most interesting history of Vārāha as sung in the Vedas Hear attentively how He raised the earth from the oceans assuming the form of a boar and lifting the earth on His tusks It is most sacred and you should listen to it attentively It should never be related before an atheist but before one who believes in the Vedas the Purānas, the Sāṃkhya, the Yoga etc —5-9

Viśvedevās, Sādhyas, Rudras, Ādityas, Advant-Kumāras, Prajāpati, Saptarīṣis, other seers born out of mind and thought, Vasus, Marudgana, Gandharvas, Yaśas, Rākṣasas, demons, evil spirits, serpents, all individual souls, Brāhmanas, Ksatriyas, Vaiśyas, Śūdras, Mlecchhas, lower animals, birds, other moveables, and immoveables, all go to Nirvāna after thousand yugas pass and a day of Brahmā elapses, when Viṣṇu manifests Himself like Fire and consumes the three worlds by His three-fold flashes. Then all the things and persons above mentioned become burnt and discoloured by the rays coming out of that Fire. At that moment the Upanisadas, Vedas, Purānas, Itihāsas, entire knowledge, Dharmas, the 33 crores of Devas with Brahmā merge into Nārāyaṇa the Supreme Being having mouths on all sides that high souled, Supremely imperishable soul, the Lord Hamsa. This is known as their death as the Sun rises and sets continually, so the creation and re absorption again and again, of all these worlds which I am relating to you. When the thousand yugas forming a kalpa expire, all the karmas of all the Jivas get finished. Then the universe sleeps within the Supreme Brahma. In other words Lords Viṣṇu after annihilating the Devas, demons, men and all the regions remains all by Himself. He then begins to create the universe in the beginning of the next kalpa and destroys everything at the end of it. He is Avikāśī, (eternal) Dhruva and the whole universe belongs to Him—10 23

When the Sun loses his lustre, the Moon and the planets vanish, when wind emits fire and smoke, when the sacrifices and Vāṣaṭ become weak and powerless, when the roads become void of birds and other beings, when the Raudra become void of their honour, when all the quarters become covered with darkness, and when all the regions or Lokas disappear due to the want of any work, then there being no enmity everything assumes a peaceful aspect and this universe rests in Nārāyaṇa. When He goes to sleep He looks beautiful with His red eyes, yellow garments and cloud like colour, and with his thousands of black rays resembling matted hairs. A garland of one thousand lotuses hangs on his breast, He becomes anointed with red sandal paste, Lakṣmī Devī rests on Him. Then He goes to wonderful yogic sleep, that peaceful Soul, bringing good to all the worlds, till the completion of a thousand yugas. Then discarding His yogic contemplation He gets up, becoming the Lord himself. He thinks to create the world and through the perseverance of Brahmā, He creates the universe with the Devas, men, insects, etc. The very same Nārāyaṇa is the Creator, Abstainer from business, Annihilator and Prajāpati. Verily Nārāyaṇa is the supreme truth, final beatitude, the Highest region, the highest sacrifice, the self manifested, He is Sarva, the All, worthy of being known by the Devas, etc. He is the sacrifice and Prajāpati—24 37

What is worthy of being comprehended by the Supreme Lord of the universe, cannot be known by anyone. Prajapati along with the Devas and Rīṣis contemplate and do not get the end of the very same supreme spirit, His highest form cannot be seen by the Devas. Brahmā and the Devas only adore that form of His which He manifests Himself and which the Devas see—38 40

And if he does not like to show His form, His form then cannot be seen by any. He is the strength inherent in the Devas, Agni, Vāyu and all the beings of the village —41

He is the repository of fire, asceticism and immortality, the ruler of the Dharmas of the four Āśramas, the enjoyer of the sacrificial fruits of Chāturlhotra, the grantor of salvation up to the four oceans and the originator and mover of the four yugas. He withdraws Himself the whole universe and places it within His comb for one thousand years. He then brings forth the great egg of the universe. That Lord then created the whole universe with all the Devas, demons, lower animals, birds, serpents, Siddhas, Chāraṇas, Gandharvas, Yakṣas, nymphs, mankind, mountains, trees, medicinal herbs and Guhyakas, by means of His glory. At that time the Vedas did not exist —42-44

Here ends the two hundred and forty seventh chapter on Vāṇḍha incarnation

CHAPTER CCXLVIII

Saunaka said —In olden days this world was in the form of a golden egg, and this egg was in the form of Prajāpati. This is the Vedic Śruti —1

This very egg was ripped open on its upper side by Lord Viṣṇu at the end of a thousand years, O king! The Creator then pierced the lower end of the egg, for the creation of Lokas —2-3

Again it was divided by Viṣṇu, the Creator and the great Divider, into eight parts. The hole in the upper half of it became the sky, and that in the lower half formed the Patāla. Kāncanagiri was formed by the water that came out first of the egg created by Viṣṇu for the formation of the Lokas —4-5

Then thousands of mountains sprang up, and these extended to many thousands of yojanas wide, the earth was overweighed with them and, becoming unable to bear the load, the earth became very much tormented. She became void of the golden tejas (energy) of the all-powerful Divine Nārāyaṇ and being oppressed with the weight of the above energy became unable to bear the weight and sank down. Seeing the earth sinking down, Viṣṇu wanted to raise Her for Her welfare, and He said —“This Universe unable to bear my glory, is going down like a cord sinking in a swamp” —6-11

Hearing those words of the Lord, the Universe began to pray to Lord Viṣṇu. I salute you, O, the most valiant one in all the three realms, the most illustrious Mahāraha, the most powerful of all the Devas, the one armed with sword, quail, club &c. This world has come out of you, and the Puskara land is born of you. Brahmā, the Creator of the Universe, has been born out of your body and has acquired sempiternity amongst the beings —12-13

Through your glory alone, Lord Indra enjoys the pleasures of heaven, O, Lord Janārdana! the demon king Bali, has been conquered by your

wrath You are the Sustainer, the Creator and the Annihilator The whole creation rests in you The Manus, the Dharmarāja, Agni, Vāyu, Clouds, Varnāśramadharmas, oceans, trees, rivers, Dharma, Kṛma, sacrifices, with rituals, are all the component parts of your supreme person — 14-16

You are knowledge and that which is to be realised through knowledge You are all these beings, Modesty, Lakṣmī, fame, stability, forgiveness, Purāṇas, Vedas Vedāṅgas Saṃkhya, birth and death, immovable objects, the three periods, these all are the products of your glory — 17-18

You are the giver of higher fruits to the Devas, you are the winner of the hearts of heavenly ladies, you are the mind of all, you captivate, you are the great, forest like, wide expanse of ether (mahākāsa), the minds of all, of which the rain clouds are the shoulders, satya loka is the branches, the oceans are the juice extracted, the nether regions are the basins for water dug round the tree Airavata is the foot of the tree, all the beings are the birds, and you are the great tree, consisting of all the Lokas, with goodness, gentleness and the other best qualities forming the sweet scent, you are the great ocean in the form of the three Lokas, the twelve Ādityas are the islands thereof, the eleven Rudras are the foundations and towns, the eight Vasus are the mountains, the Siddhas and the Sadhyas are the billows, the birds are the winds, the Daityas are the crocodiles, the Urugas and Rāksasas the fishes, Brahmā is the great patience, the heavenly ladies are the gems, Buddhi Lakṣmī, modesty and fame, are the rivers Time is the great knot, sacrifices are the moments thereof O Nārāyaṇa ' you are mighty by your yoga; you are the great time and become delighted by the clear waters of your own — 19-26

The three regions created by you are annihilated again by your fury All the yogis, impelled by you, again merge into you You are the fire that is ablaze at the end of each yoga, you are the time, the clouds, and you manifest yourself in all the yogas to bring deliverance to the universe — 27 28

You assume white appearance during Satayuga, like champaka during Treta and red in Dwāpara, and black in Kaliyuga, and you get discoloured and pale in the evening of the yugas and the Dharmas also get pale You are shining, you are walking, giving heat, protecting, trying, becoming angry, getting fame, illuminating giving rains, laughing, remaining quiet, waking, and annihilating all the beings at the end of a yuga — 29 32

You mark the time of progress, cessation, unconsciousness, and the end of the age, you annihilate everything You are Śeṣa, for you alone are left when all else is destroyed by the fire that burns at the end of the age You do not fall even when Brahmā, Indra, Varuna and other Devas fall, therefore, you are known as Achyuta — 32 34

Note — The rest.

You control Brahmā, Indra, Yama, Rudra, Varuna, and other Devas, and then attract them to you, and that is why you are known as Hari You are known as Sanātana, for you give body, fame and pros-

perity, etc., to all the beings, you are Ananta, for the Devas, Brahma, etc., and sages do not find your end —35 38

You do not wane or perish, even in course of crores of Kalpas, consequently, you are called Akshaya Viṣṇu, you are Viṣṇu, for you pervade the universe, moveable and immovable. You are omnipresent in the three Lokas in the immovable objects, and the Yakshas, Gandharvas, serpents and the Universe rest in you, hence Brahmā calls you Viṣṇu. The philosophers call the waters Nāra, and you first reposed yourself in the Waters, therefore, you are called Nārāyaṇa. You revive at the end of every yuga the lost Vedas, that is why you are known by the Risis as Govinda. You are the master of the senses (Hrisis), therefore, you are known as Hriṣī Keṣa —39 44

You are, Vāsudeva, for at the end of the ages Brahmā and other Devas rest in you, as well as on account of your Omnipresence in all the beings. You absorb everything by drawing them unto you at the end of each Kalpa, that is why you are named Samparsana. You are Pradyumna, for the Devas the demons are sustained in their respective orders and taught duties by you. You are Aniruddha, for there is none other in the creation that can act as a brake on all the beings. You bear the whole universe, you annihilate it, I only hold what is held by your glory. I can never hold anything which you do not hold yourself —45 51

Nārāyaṇa ' You give deliverance to the world at the end of each age, when it is oppressed heavily —52

Supreme One ' come to my rescue. I have gone down on account of my not being able to cope with your glory. I am at your mercy —53

I am greatly oppressed by the demons and Rakshasas, and O, Sanātana ' I am at your mercy since eternity —54

Deva ' You are the Bull, and I had all fears till I do not seek mentally your support from my heart, and now what is the fear when I have placed myself under your shelter. Lord of the Devas ' when the Devas, like Indra, etc., are not in a position to sing your praises adequately how can I do so? ' There is no other equal to you. You alone are your equal, and you know only who is your equal —55 56

Sāunaka said —Hearing such a prayer of the Earth, Lord Viṣṇu was pleased to meet its wishes, and said —“Devi ' One who repeats the prayer just uttered by you will never be overtaken by any misfortune. He will also attain the pure loka of Vaiṣṇavas. Its repetition will give the benefit that one attains by reading the Vedas —57 60

Dharaṇi ' Kalyāṇi ' do not fear. Be in peace I shall situate you nicely ' —61

Afterwards Lord Viṣṇu thought of all His Divine manifestations as to which would be most appropriate to enable Him to relieve the sufferings of the Earth at that moment —62 63

Then the Lord manifested Himself as a boar that He might enjoy the playing in waters. That mighty Lord, incomprehensible by mind and speech of all the beings that Brahmā extended Himself to hundred yojanas in length and twice that in height. Shining and thundering like

the blue clouds, looking like a mountain, with white sharp tusks, full of lustre like the sun, lightning and fire, with a high waist, with such a formidable form, adorable by all, He sank down into the Rasātala to lift the world. The Lord, in that mighty manifestation, having the Vedas for His feet, the sacrificial post for His tusks, the sacrificial pit for his mouth, the fire for His tongue, the Kuśa grass for His hair, Brahmā for His head, night and day for His eyes, Vedāṅgas for His ears, sacrificial clarified butter for His nose, the sacrificial ladle for his snout, the chant of the Sāmavedā for His breast, truth, virtue and deeds for His courage and effort, purificatory rights for His claws, sacrificial beings for His knees, all the sacrificial emblems as the seed, medicines for the results, the sacrificial altar for His inner self, sacrifices for His bones, soma for His blood, the Vedas for His shoulders, Sākalya for His aroma, conjoint with the divisions of havya and kavya, the sacrificial fees for His heart, the Vedas as His passages, Upāvarmas for His lips, Pravargyas for his ornaments, with mysterious Upānisadas for His seat, the protector of His shadow like better half, majestic like the mountain, He raised up the earth on His tusk from the Rasātala, and located it in its proper place. In other words, He let the Earth drop that was sticking to His tusk, though holding Her mentally, after which She felt blessed and made Her obeisance to the Lord. Thus Varāha came to the rescue of the Earth for the welfare of all, and then wished to make partitions on Her —64 78

The Lord Vṛṣakapi, of unequalled valour and prowess, has thus brought deliverance to the Earth in the most excellent Boar form, by means of His single tusk —79

Here ends the two hundred and forty eighth chapter of the Matsya Purāṇam on the incarnation of Varāha

CHAPTER COXLIX

The Rṣis asked —We do not feel amply satisfied by listening to the glory of Nārāyaṇa that you have been pleased to relate to us. We feel keen to hear more and more about it. Pray tell us how the Devas became immortal. What karmas they did, what tapasyā they practised, or whose favor they gained, or whose energy they imbibed, that they obtained immortality in ancient days —1 2

Sāta said —They became immortal when Nārāyaṇa and Śiva helped the Devas in ancient days —3

In days gone by, when war ensued between the Devas and the Asuras hundreds of Devas used to be killed, but amongst the Daityas, when they were killed they were restored to their lives by Sukrāchārya, the son of Bhṛigu, with the help of Sanjivani mantra. Lord Śiva was pleased with Bhārgava and gave him this wonderful Mṛta Sanjivani mantra. Knowing that Sukrāchārya was acquainted with the above Māheśvari Vidyā direct from the mouth of Lord Śiva the Daityas began to fight with the Devas when Sukra restored to life the Daityas that were killed. Sukra obtained from Sankara that knowledge, which all the worlds, the Devas, Itākasas, Nāgas, Rṣis, Brahmā, Chandra and Viṣṇu could not get,

so Sukra became very pleased. Thus, when the great war ensued again between the Devas and the Dānavas, the Danavas' army, when killed, were early called to their lives. Then Indra and Vrihaspati, and the other Devas became powerless and greatly depressed. It dismayed the Devas, seeing which, Brahmā addressed them thus on the summit of the Mount Meru—4-12

"Devas! You should follow My advice and make peace with the distracted demons, then you should make an effort to churn the ocean of milk for nectar. You should win the sympathies of Lord Varuna, and then appeal to the mighty Viṣṇu for help. You should in churning the ocean employ the Mount Meru as churning stick, the Śeṣa serpent as the string of the churning stick. For the time being you should appease Bali, the king of the demons, so that he may be the supervisor in this work and pray to Kūrmā, the tortoise incarnation of the eternal Viṣṇu, in the Pātāla, as the base, and the Mount Mandara also for help—13-16

Hearing those words of Brahma, all the Devas went to Pātala and said to the demon king Bali:—"Bali! Do not be hostile to us now, we are your slaves. Endeavours should be made to churn the milk-ocean for nectar, for which purpose Śeṣa has to be utilised as the string of the churning stick. Demon king! we will undoubtedly become immortal by the nectar obtained through your grace." Bali said—"Devas! I shall do what you say. I can alone churn the milky ocean. I shall certainly acquire nectar to help you to become immortal, because one who does not oblige his enemies that come from far, is ruined in this life as well as in the next. I shall therefore give you my full support"—17-22

Saying so, that demon king Bali, accompanied the Devas, and they all prayed to Mandarāchala as follows—23

"Mandarāchala! the king of the mountains, be pleased to help us in churning the milk ocean for nectar. Befriend us, for this is a great work for the Devas and the demons"—24

In accepting their prayer, the lord of the mountains said: "I shall be the churning stick, and let some one who may be strong enough to volunteer himself to act as a receptacle, on which I can revolve, then I will be able to churn the ocean, also the Śeṣa serpent to coil round the stick. Afterwards the most valiant turtle and Śeṣa, endowed with $\frac{1}{2}$ of Viṣṇu's power, went to support the Earth, and valiantly the Turtle said—'When I can easily hold all the three regions on my back, how can I feel the weight of this Mandara mountain?'—25-28

Śeṣa said—"I can coil round the three regions, what difficulty can therefore be in my coiling round this Mandara mountain?"—29

Afterwards all the Devas and the demons hurled Mandarāchala into the milk-ocean, after which Śeṣa coiled round it, and kūrma (turtle) placed Himself underneath it as the support of the mountains. When the demons and the Devas could not manage to turn the floating Mandarāchala, all the Devas with Bali went to the abode of the Lord Viṣṇu, in Vākuntha, that was shedding its lustre like a white lotus, where the mighty Lord was lying absorbed in deep meditation, wearing yellow

clothes, adorned with armlets, &c, shampooed by the Goddess Lakshmi, fanned by the wings of Garuda and prayed for by the Siddhas and Châranas and the Vedas incarnate, reclining on His left hand, placed under His head All the Devas and the demons prayed to the Lord —30-36

By surrounding Him with folded hands, they all saluted Him, and said "Lord of the three regions, overpowering by your lustre more than the myriads of the suns, the enemy of Kaitabha, the Great Cause of the universe, the Protector of the creation, we all salute you —37-38

O, Annihilator of all, invincible even by the trident, enemy of and as it were a conflagration of the demons, we salute you —39

From your navel-like lake, the lotus-wombed great mountain has sprung up; you are the creator of Brahmâ, we salute you O, one who measured the universe with three strides, the Creator of the three regions, the destroyer of the formidable demons, the originator of the highest attributes, shining like a great blaze, the Creator of the universe out of the lotus stick springing up in your navel, the most dear one to all, we salute you —40-41

Lord of all the realms, the cause of deeds and all causes, the destroyer of the enemies of the Devas, Participator in the great war, we salute you The one who draws in the honeyed aroma of the Goddess Lakshmi's lotus-like face, the receptacle of fame, we salute you Pray, do churn the ocean by holding the mountain by one of your valiant arms to make us immortal Hearing this prayer, Lord Viṣṇu shook off His yogic repose, and said —42 45

"Devas and others! Hope you had no inconvenience in the way, Pray tell me the object of your having come here"—46

The Devas said—"Deva! In order to obtain nectar to make Ourselves immortal, we all are churning this ocean, but without your assistance we are helpless We will be successful, if you lead us" Hearing those words, Lord Viṣṇu followed the Devas to that spot where Mandara was floating The great mountain was then encircled by the Śēṣa and the Devas and the Asuras took hold of the string The Devas took hold of the tail end of the Śēṣa, and the demons, Rāhu and others, took the head ends Lord Viṣṇu caught hold of the summit of Meru with His left hand and Bālī held the thousand heads of Śēṣa with His left hand, and with his right hand he caught hold of his body, Śēṣa firmly coiled round the Mandarachala, after which the Devas and the demons started to churn the ocean for a hundred Divine years —47 54

When all the Devas and the demons were overcome with fatigue in churning the ocean, Indra caused the rains and cool wind to refresh them But, in spite of all that when the Lord Brahmâ found them giving way to fatigue, He shouted out "Go on churning Those who persevere are undoubtedly blessed with the highest prosperity"—55 57

The Devas, thus encouraged, applied themselves heart and soul to the task of churning the ocean, when the motion of the Mandarachala 1,000 yojanas high, caused herds of elephants, wild boar, Sarabha other

animals residing on that mountain, trees began to fall down into the ocean.—58-59.

Afterwards the juice of the fruits, flowers, the sap of the medicinal herbs, falling into the ocean, was churned along with it, when all the contents of the ocean assumed a curdy appearance.—60.

Innumerable beings were powdered in that violent churning, the fat and marrow of whom, coming in contact with the waters, produced wine, the smell of which pleased all the Devas and the demons, and the taste of it recouped the vigour of the latter. They then churned the ocean most vigorously and the Mount Mandarāchala became fixed.—61-63.

Viṣṇu came forward, and with his arms, holding the lotus and as long as Brahmānda, caught hold of the Mandara mountain, placing His hand on the hood of Vāsuki. Viṣṇu turned black on account of His having covered the mouth of Śeṣa. Then emitted from the oceans sounds like thousands of thunders. Indra, Sūrya, Rudra and Vasus, Guhyakas placed themselves at the second end of Vāsuki.—64-66.

At head of them, Viprachitta, Namuchi, Vritra, Śaṃvara, Dvimūrdhā, Vagrudamāstrā, Rāhu, Bali, &c., facing the mouth of Śeṣa, applied themselves to the churning of the ocean.—67-68.

Now here, then, was a thundering din caused by the churning of the ocean, thousands of the aquatic beings fell dead by the blow of the Mandara mountain.—69-70.

Many of the aquatic beings living in Pātāla also met with the same fate.—71.

Later on, the trees on Mandarāchala fell down into the ocean along with birds on them rubbing against one another.—72.

The rubbing of the trees produced a blaze of fire like lightning which enveloped all that mountain and also consumed all the elephants, lions, &c., residing on it, which also fell charred dead into the ocean. Afterwards Indra quenched the fire by bringing down rain.—73-75.

When myrrh of the various trees and the juice of several plants trickled into the ocean.—76.

Through the potent sap of those plants the Devas of golden colour felt themselves immortal (?)

Then the ocean turned like milk and clarified butter came out of it by admixture of the various saps.—78.

The Devas, then said to Brahmā:—"We all feel quite exhausted and the nectar has not yet come out. Excepting Nārāyaṇa, the Devas and the Daityas won't get nectar, even if they go on churning for a long, long period." Hearing which Brahmā prayed to Nārāyaṇa: "You are the supporter of them all, therefore, be pleased to impart them strength."—79-81.

Viṣṇu said:—"I am imparting strength to those that are exhausted; now move the Mandarāchala carefully and steadily."—82.

Here ends the two hundred and forty-ninth chapter of the Matsya Purāṇam on the churning of Amṛta.

CHAPTER CCL

Sûta said —Hearing such words of Nârâyana, the Devas and the demons began to churn the ocean with great force —1

Then the beautiful Moon with its refreshing rays came out of the ocean —2

Next came out the Goddess Laksmî, wearing white raiments followed by Surâ Devî, after whom was obtained the horse Uchaiśrava, later on came the precious divine Kaustubha gem, necktarlike, cheering which Viṣṇu took it and placed on His chest Afterwards came out the charming Pârjâta flower shrub with bunches of golden flowers Shortly after the Devas and the demons found the sky covered with smoke which gradually spread in every direction and caused terrible headache to everyone making them senseless and lie down They all sat down on the coast holding their heads In the meantime that smoke turned out to be the unbearable Barabânala (conflagration) by the the heat of which many Devas and demons were singed and began to run about in all directions, after it Dundubha snakes, various kinds of red and black snakes, living on air alone, came forth Also came out serpents with long teeth, red-coloured snakes, snakes living on air alone also white, yellow and variously coloured snakes, also snakes came out of Gnasa class —3 10

Next came forth mosquitoes, flies, centipedes, and innumerable kinds of venomous insects and terrible beings —11-12

Then came out most deadly poisons by the mere fumes of which the mountain summits were consumed as well as Śaruga, Halâhala, Musta, Vatsa, Kangaru, Bhasmaga, and Nilapatra and hundreds of other poisonous things —13

Shortly after the Devas and the demons beheld in that vast ocean a terrible form of blue colour, like Bhṛinga Anjana and mountain, shining like golden clouds full of precious gems and roaring like clouds, the most deadly poison—Kâlakûta—strong like fire It is throwing off awful breath, and enveloping all the Lokas by its body, its hairs blazing like fire Its body was decked with golden gems, it was dressed in yellow robes, a crown on the head and adorned with various flowers It began to make dreadful noise in the ocean Its fumes pervaded all round and caused an awful consternation among those present there Under its deadly influence, many became petrified, most of them began to vomit froth They all were awfully terrified and most of them were rendered senseless —14 17

By its fumes Viṣṇu, Indra, demons, etc, became burst and other divine beings turned into cleaned coals Lord Viṣṇu addressing this form said —18

"Who are you of this death like nature and what is your object? Whence have you come? How will you be pleased?" Hearing those words of Lord Viṣṇu, Kâlakûta thundered out like a huge kettle-drum —19 20

"I am Kālakūta poison born out of the churning of the ocean I am born to kill the Devas and the demons for their having churned the ocean so furiously —21-22

I shall now destroy them in a moment They should now either swallow me or go to Lord Śiva"—23

Hearing those fearful words, the Devas and the demons placing Brahmā and Viṣṇu in front of them repaired to the abode of Lord Śiva and stood at His gateway They were announced to the Lord by His attendant Gaṇeśa and with His permission went inside His cave in the golden Mandarāchala the steps of which were studded with precious stones, having pillars of Vaidūrya gem Then they knelt down and prayed to the Lord under the leadership of Brahmā —24 27

The Devas and the demons —"Virūpakṣa' having divine eyes, armed with bow, thunderbolt and Pināka, we salute you —28

O, One armed with trident, the Lord of the three realms, the receptacle of all the beings, we all salute you —29

O, destroyer of the enemies of the Devas, having for your eyes, the Sun, the Moon and the fire, the one who manifest yourself as Brahmā, Viṣṇu and Rudra, Saṃkhyā Yoga, ordaining welfare to all the beings, we salute you —30 31

Annihilator of Cupid ' destroyer of the Lokas and time ' the Lord of all the Devas, our salutations to you Ekavīra ' Śarba, the one with plaited hair, the Lord of Parvatī, the destroyer of the sacrifice of Dakṣa and Tripura, the cause of the universe and giver of bliss and freedom to all, of the forms of Indra, Agni, Varuna the three Vedas Rik, Yajur, Sāma, you are the Puruṣa, you are Iśvara, Vipra, having Śrūti for your eyes as well, you are Sattva Rājo and Tamogunas, eternal, we salute you You are the foremost, you are the formidable —32 36

Note —वराह = Pro-eminent warrior, hero

शिव = An epithet of Śiva.

The darkness is also Your Form, you are eternal and changeful; you are manifested, you are unmanifested, you are both manifest and unmanifest, you are dear to Nārāyaṇa, we salute you —37

Beloved of the Goddess Pārvatī, residing in the mouth of Nandī, you are the seasons, the Manvantaras, the Kalpas, fortnights, months, days, the one who manifests himself in many ways, you are Muṇḍī (with shaved heads) Ratnī, Dhanyī Yati, and Brahmachārī Holder of the lotus, having directions for your garments, we salute you."—38-40

After that prayer the Lord Śiva became pleased and said —"Devas and demons! why have you come here? Why do you look so helpless and suffering? What shall I do for you? Tell me your object outright' Hearing such words of the Lord the Devas and the demons said —41 42

"We have churned the mighty ocean for nectar, out of which has come out the most deadly Kālakūta poison which threatens to destroy us all if we do not gulp it down —43-44

We are unable to devour that poison We have come to you being overpowered by it It sends up its fumes powerful like the

flashes of lightning and has blackened Visnu, dismayed Dharmarâja, rendered many unconscious and killed several —45-46

Lord ' as the pelf of the unfortunate becomes the source of misfortune, and as in misfortunes the objects of the weak are not fulfilled, similarly this deadly poison has come deadly to us We have, therefore, come to you for succour and be pleased to give your helping hand to us —47-48

You are clement on your devotees, knower of all motives, the recipient of the first share of sacrificial offerings the most Supreme Lord, the annihilator of Kâma, you are Soma, and Saumya and doing well to the Devas, you alone are our strength, you are the protector of the attendants, pray be pleased to swallow it and thus rescue us from the danger of our being destroyed by the formidable poison "—49 50

Mahâdeva said —"I shall swallow the Kâlakûta, and shall also fulfil if there is any other difficult mission to be accomplished by you "—51 52

The Devas and the demons were filled with extraordinary delight on hearing those words of the Lord, their eyes were moist with tears of joy and their voices got choked —53

Afterwards Lord Mahâdeva set out on his quick going buffalo as swift as wind on the aerial track when the Devas and the demons also followed Him on their respective conveyances, favouring the Lord with chowries —54

The Lord's knotted hairs, standing up on high became tawny coloured by the fire of His third eye Then the Lord saw Kâlakûta on getting to the coast of the ocean —55

He went to a shady place and quaffed it holding it in His left hand The Devas and the demons thundered out with glee when they saw the Lord drinking it They also danced and sang, and Brahmâ and other Devas began to pray When the venom was deposited in the throat of the Lord, Balî along with the Devas and the demons said "O Lord' white like the lotus, the venom looks awfully beautiful like bees in your throat.—56-59

It looks as if you are wearing a garland of black bees Let this remain in your throat" The Lord replied that if that be the case He would let it lie there and not allow it to settle down, Sîva thus returned home after quaffing the poison and the Devas and the demons again resumed the churning of the ocean —60-61

*Here ends the two hundred and fifty-fifth chapter on churning
the milk-ocean*

CHAPTER CCLI

Sâta said —When the ocean was churned again the great physician Dhanvantari, the author of Ayurveda, came out —1

Next came out the broad-eyed Mâdiri, the nectar and the cow Surâbhî, the dispeller of the fears of all beings —2

Lord Viṣṇu took Lakṣmī and Kaustubha gem. Later on came out the famous elephant Airāvata, and they were taken by Indra and Dhanvantarī, the giver of health to all the beings, was taken by the Sun —2 3

Dhanvantarī, the great professor of Āyurveda, brought relief to the sufferings of the creation. The famous umbrella that came out of the ocean was taken by Varuna. Then came out two earrings which were taken by Vāyu —4

Parīṣṭa tree was taken by Indra. Then Dhanvantarī assuming a charming form and taking a Kamandalu came out with the pot of nectar in his hand. At that time the Devas and the demons shouted out for nectar "It is ours, It is ours," when Lord Viṣṇu assumed the appearance of a bewitching damsel —5-7

And He⁸ fascinated the demons, who, being deluded, placed the pitcher of nectar into the hands of the Lord and then ran towards the Devas to fight with them, with various arms in their hands. In the meantime the Lord most ingeniously brought the pot of nectar before the Devas and the demons, when the Devas began to drink it. The demon Rāhu, assumed the form of a Deva took his seat along with the Devas and was going to drink the nectar —8 12

The Sun and the Moon drew the attention of the Devas to this for their benefit. When the nectar had gone into the throat of Rahu, Lord Viṣṇu severed his head by His quoit, but the severed head of the mountain like demon, that fell down and shook the earth remained alive and became immortal which is known as Rāhu. Thus Rāhu became the enemy of the Sun and the Moon and he takes vengeance on them even up to the present day at the time of their eclipses —13 16

Afterwards Lord Viṣṇu leaving His form of that enchanting damsel began to inflict blows on the demons with his various weapons —17

Hundreds and thousands of powerful sharp Paśastras then began to fall. The Asuras got pierced with Chakra which made them vomit blood —18

Most of them fell on the ground by the blows of sword, trident, etc., and the skulls of many were ripped by the terrible Pattisastra and fell down with garlands round them —19

Then most of the mighty demons, soaked in blood, shining like burnished gold fell dead on the ground —20

The battle went on till evening. They fell down like the mountains of red chalk and a huge din was made by their fight and fall —21

In that terrible fighting all the arms were dyed in gore and the universe resounded with the war cries "Cut them clean into two, break them, run away, throw them down etc." —22 23

When the universe was filled with that din then Nara and Nārāyaṇa resorted to the battlefield, Lord Viṣṇu, seeing the bow in Nara's hand remembered His Sudarśana quoit, and at that very instant Sudarśana the destroyer of the enemies descended from the heaven and seeing that mighty weapon, the annihilator of the enemies, shining like the Sun, burning

like fire, Lord Viṣṇu violently hurled the terrible Chakra at the demons which repeatedly struck them—24-28

Then that quoit shining like the brilliant form of fire, mercilessly killed thousands of demons. At some places it burnt them like fire aided by wind, it cut them into pieces, then it rose into the air and hurled flames of fire on the demons and drank their gore. The demons began to hurl mountains after mountains on the Devas and crushed them. But by the force of that quoit many mountain chains looking like the banks of clouds fell down with mighty trees when the world began to quake and rumble. The mountain tops were also shattered by the arrows of the Devas and the demons. Then Nara hurled his great arrow, decked at its fore-end with gold, and covered the atmosphere. The Devas were frightened when He cut assunder all the tops of the mountains by arrows. Then the demons harassed by the Devas entered into the ocean, and others down into the bottom of the earth—29-34

The power of the fiery weapon Sudarśana then subsided. And the mount Mandarachala was put back into its original position through the glory of Sudarśana. The Devas worshipped the mountain Mandara duly before refixing it and uttered sounds of joy. The Devas then returned to their abodes with joy and stored the nectar most carefully and kept it under the charge of Viṣṇu.

Here ends the two hundred and fifty first chapter on the churning of the ocean

CHAPTER CCLII

The Rishis asked—"Sûta! be gracious enough to tell us how royal palaces and other houses are constructed. Also explain to us what is Vâstu Deva"—1

Sûta replied—(1) Bhrigu, (2) Atri, (3) Vasistha, (4) Viśvakarmā, (5) Maya, (6) Nārada, (7) Nagnajit, (8) Viśalākṣa, (9) Indra, (10) Brahmā, (11) Svāmīkārtika, (12) Nandīśvara, (13) Śaunaka, (14) Garga, (15) Śrī Kṛṣṇa, (16) Anuruddha, (17) Śakra, and (18) Vrihaspati are the chief eighteen preceptors of the Vâstufāstra. Lord Matsya had explained briefly the Vâstufāstra to the king Vairasvata Mānu,—2-3

Which I will now relate to you. In days gone by, perspiration (water) trickled from the forehead of Śiva at the time of His fighting fiercely with the demon Aṃbhaka in course of which the latter was killed, and out of this sweat of the fatigued Śiva was born an attendant, grim in appearance, who looked as if to swallow the whole universe with seven islands and the sky. He then began to drink the blood of the Aṃbhaka demons that lay scattered on the ground, but he was not satisfied with it. Then that hungry attendant began to practise tapasyā with the object of devouring the three regions, in honour of Śiva. The Lord Śiva in due time was highly pleased with the devotee and asked him to select a boon.—5-10

The devotee said —“Lord! be pleased to permit me to eat of the three realms” and the Lord said —“Be it so” Then that devotee besieged and brought all the three regions, under his clutches and then fell down on this earth —11-12 ;

The terrified Devas, Brahmā, Śiva, demons, Rākṣasas got round and captured him from all sides, the being, thus imprisoned, remained there and since then, owing to all the Devas remaining there and living round him, he came to be recognised as Vāstū Deva —13 14

Seeing the Devas thus predominant and finding himself thus besieged the being, that sprung from Śiva's sweat, said “Devas! you have now made me motionless, be pleased, how can I stay, thus imprisoned, with my head downward?” The Devas replied “You will enjoy the sacrificial offerings of the Viśvedeva sacrifice and the offerings that will be given within any dwelling house and one who will perform sacrifices without the prescribed method will also be your food —15 17

You will also enjoy the sacrificial offerings made in course of other ordinary sacrifices That Vāstū Deva then became highly pleased to hear those words and since then the Vāstū worship became extant to appease Vāstū Deva ” —18 19

Here ends the two hundred and fifty second chapter on Vāstū Deva

CHAPTER CCLIII

Sāta said —“I shall now tell you about the different auspicious periods of building a house One should always select an auspicious time to start a building —1

If the foundations of a house be laid in the month of Chaitra, the owner of it gets ill, if in Vaiśākha, he gets cows and gems, if in Jyēṣṭha, he dies, if in Āśāḍha, he gets good servants gems and domestic animals, if in Śrāvaṇa, he gets good servants, if in Bhādra, he becomes a loser of something, if in Āśvīn he loses his wife, if in Kārtika he gets wealth, if in Margaśīra, he gets plenty of grains and eatables, if in Pauṣa, he has a fear of thieves, if in Māgha he gets good lots of various things but there is a risk of fire also, if in Phalguna, he begets a son and gold, such is the influence of time, of these different months Now I shall tell you about the influence of different asterisms Āśvīni, Rohiṇi Mūla, Uttārāṣāḍhā, Uttārā Phālgunī, and Mṛgaśīra, Svātī, Hasta, and Anurāḍhā are said to be the auspicious asterisms —2 6

Barring Tuesday and Sunday all the other days are said to be auspicious The following are known to be the evil Yogas for building a house, viz, Vyāghāta Sāta, Vyatipata Atigamda The following Yogas are beneficial —Viśkambha, Gamda Paṇḍya, and Vajra The following are said to be the best Muhūrtas viz, Śveta Maitre, Māhendra, Gāmdharva, Abhūta Rohiṇi, Vairāḍya and Śivitra First see that the Sun and Moon are benefic, and fix an auspicious Lagna, then leaving all other work, fix a pillar within the ground This is the rule to start a building well or tank —7 10

In laying the foundations of a building or digging a tank or well first it is necessary to test the nature of the soil before commencing the operations and *lying Vāstua*. White earth is lucky for the Brāhmanas, red is good for the Kṣatriyas, yellow earth for the Vaiśyas, and black earth is auspicious for the Śūdras. This can be ascertained by digging. The earth tasting sweet is good for the Brāhmanas, pungent one is suited for the Kṣatriyas, the bitter earth is fit for the Vaiśyas and the astringent earth is good for the Śūdras. After the earth is examined a hole is to be dug one foot and a half square and it is to be leaped with cowdung, melted butter is then to be placed on a kuchcha earthen pot and four wicks should be placed in it, one in each direction. If the eastern wick burns more bright than the rest, it means the plot of land is good for the Brāhmanas, similarly if the southern wick is more bright, the land is good for the Kṣatriyas, if the western wick is more bright the land is good for the Vaiśyas, the brightness of the northern wicks shows that the land is good for the Śūdras, and if all the four wicks are equally bright the land is good for all the four class of people. Such is the test of the land dugged in one and a quarter cubit of land —13 16

The hollow is then to be filled with excavated earth; if the excavated earth be greater than the hollow filled, then the buildings reconstructed on that ground will bring in riches and influence, if the earth be insufficient it means loss and if it be just equal, then the result will be normal. The second test is to get the land ploughed and sown with some seeds, if the seeds sprout and become big in three, five or seven days the land should be known to be best, if the sproutings are small, that land is to be avoided, if the sproutings are tolerably high, that land is middling —17-18

After thus testing the land one should wash it with Panchagavya and sprinkle with the water of all the medicinal herbs, then lines should be drawn in gold forming 81 squares (a square containing eighty one smaller squares in it). Then the lines should be encircled with a thread dyed in lime or any other mixture of colours. Ten lines should be drawn towards the east, ten towards the north and on the nine divisions on each side $9 \times 9 = 81$ divisions are known to be 81 feet or rooms of Vāstu Deva (ten lines are to be drawn to have nine divisions within them) and 45 Devas should be worshipped there and out of these 32 Devas should be worshipped outside (the smaller squares lying on the eastern, southern, western and northern sides) and 13 inside. The 32 Devas outside should be worshipped with ghee in the north east (Isāna) corner. The following are the 32 outside Devas —(1) Śikhī, (2) Parajanya, (3) Payanta, (4) Indra, (5) Sūrya, (6) Satyā, (7) Bhṛīṣa, (8) Ākāśa, (9) Vāyu, (10) Pūṣṇa, (11) Vātatha, (12) Gṛihaksata, (13) Yama, (14) Gandharva, (15) Mṛiga, (16) Bhṛingarāja, (17) Pīṭṭis, (18) Dauvārika, (19) Sugrīva, (20) Puṣpa-damta, (21) Palādhīpa, (22) Asura (23) Śesa (24) Papa, (25) Roga, (26) Abi, (27) Mukhya, (28) Bhallāta, (29) Soma, (30) Sarpa, 31) Aditī, (32) Diti, these 32 Devas (31?) are worshipped outside Vāstu in the north-east corner and the following are worshipped inside the Vāstu. Apa, Śivitrī, Paya Rudra and Brahmā and the other eight Devas close by

these 13 Devas are worshipped in the nine feet of Vāstu and around Him are eight Devas, the Sadhyas in their respective stations, viz, Aryamā, Savitā, Vivasvāna, Vivudhādhipa, Mitra, Rājyaksā, Prithivīvara, Apavatsa, these are to be worshipped in the eastern side and the five Devas, viz, Āpa, Apavatsa, Parajanya, Agni and Diti are to be worshipped in south eastern corner. This is the mode of worship of the Devas at several corners. Āryamā, Vivasvāna, Mitra, Prithivīdhara, these are worshipped amongst the twenty and on the outside, and on the eastern and southern side are worshipped the Devas presiding over three feet. Brahmā is in the centre of all. In such a way 45 Devas are present in Vāstu — 19 33

N B — Draw the figure Vāstumandalam of 81 Padas and put the Devas and colours in it. Then everything will be clearly understood.

Now the Vamsas are being stated in due order, viz, from Vāyu to Roga, from Pitris to Agni, Mukhya to Bhṛīśa, Śesa to Vitatha, Sugriva to Aditi, Mriga to Parajanya, at certain other places from Mriga to Jaya is considered one family or Vamsa. The smaller squares where the Devas are located are termed Pada. Madhya and Sama, they are named also Madhya, Trisula and Konaga. These are always to be avoided in the ceremonies. Stambhanyāsa and Tulādividhi (where gifts are made in gold equivalent to the weight of the performer of the ceremonies). The Vāstu is always to be fixed on the lines of Pitris and Vaisvānara. Impurities (Uchhiṣṭa) and Upaghātas, etc. are to be carefully avoided — 34 38

Agni is on the head of Vāstu, Āpa on the mouth, Prithivīdhara and Āryamā on its breast, Āpavatsa on the chest, Diti and Parajanya on the eyes. Aditi and Jayambhaka on the ears, Sarpa and Indra on the shoulders, the Sun and the Moon on the two arms, Rudra and Rājayaksmā on the left hand, Sāvitra and Savitā on the right hand, Vivasvāna and Mitra on the stomach, Pūṣi and Aryamā on the wrist. Asura and Śesa on the left side, Vitatha and Grahakṣata on the right side, Yama and Varuna on the thighs, Gandharva and Puspadanta on the knees, Sugriva and Bhṛīśa on the shanks, Dhruvārika and Mriga on the ankles, Jai and Sakra on the organ, manas on the feet, Brahma in the heart and on the ninth feet in the centre — 39 46

Brahmā has said that Vāstu with 64 feet should be worshipped in the Prāśāda (veranda or outer yards). There Brahmā is located in the 4 feet or smaller squares in the centre, the Devas with half feet are in the corners, the Devas with $1\frac{1}{2}$ feet are in the outer corners, 20 Devas are with 2 feet. Vāstu thus has 64 feet — 47 48

N B — Draw the figure Vāstumandalam of sixty four smaller squares in a bigger square to mark the rooms and the Devas and their colours.

At the commencement of a building if the owner feels an itching sensation on his body, it is to be inferred that there is a nail or some foreign matter under the ground. And he should remove the nail from the portion of Vāstu in which corresponding part of his own body he feels itching — 49

32	1	2	3	4	5	6	7	8	9
31	33	3	35	35	35	6	36	10	
30	30	34	35	35	35	37	11	11	
29	44	44	45	45	45	38	38	12	
28	44	44	45	45	45	38	38	13	
27	27	42	41	41	41	39	14	14	
26	43	22	41	41	41	19	40	15	
25	24	23	21	20	20	19	18	16	17

Drahmā is four footed Corners are half footed See
chapter 253 Verse 48

14 las. Doras.	Colours.
1. Ica	Sakti
2. Parjanya	Pita
3. Jayanta	Dharmā
4. Bakṛ	Pita
5. Bhaskara	Rakta
6. Satya	Sukla
7. Bhṛnga	Sveta
8. Yoma	hṛisna
9. Hutāsan	Rakta
10. Puṣpa	Rakta
11. Vitatha	Kṛisna
12. Gṛihastika	Sakti
13. Valvasavata	Kṛisna
14. Gaṇḍharva	Pita
15. Bhṛngi	Syāma
16. Ariga	lita
17. pitarāga	Sveta
18. Dadvārika	Sukla
19. Susriva	Kṛisna
20. Puspodanta	lita
21. Paryasmarita	Si kṛa
22. Suro	hṛisna
23. Sosa	karhura
24. Pāpa	Syāma
25. Rōga	Syāma
26. Māga	Rakta
27. Visvakarmā	Pita
28. Bhallata	Pita
29. Yajñevarya	Sukla
30. Nāgarāja	Sveta
31. Mahādovi	Pita
32. Diti	Kṛisna
33. Ūrdha	Sakti
34. Adhah	Pita
35. Aryamā	Rakta
36. Savitri	Rakta
37. Savitri	Sukla
38. Vivasān	Kṛisna
39. Ica	Pita
40. Indradaja	Pita
41. Mitra	Rakta
42. Rudra	Sukla
43. Bhāgyakṣi	Pita
44. Dhara bhara	Pita
45. Dhṛuṇi	Rakta

CHAPTER 253 verses 25 35
VASTU MANDALAM—No 1
House of 81 Pâdas

Pâdas	Dozas	Colours
1	Sikhi	Rakta.
2	Iarjanya	Pita
3	Jayanta	Sukla
4	Kolisa	Pita
5	Surya	Rakta
6	Satya	Sveta
7	Bhrisa	Pita
8	Akasa	Sukla
9	Vâyu	Dhumra
10	Pudâ	Rakta
11	Vitatha	Syâma
12	Orlakasta	Sveta
13	Yamâ	Krisna
14	Gandharva	Gaura.
15	Bhrugutâja	Sukla
16	Mriga	Gaura
17	Pitrinaga	Sveta
18	Dauvârka	Krisna
19	Sagriva	Sveta
20	Puspadanta	Rakta
21	Jaladhupa	Sukla
22	Asura	Rakta
23	Sovâ	Krisna
24	Pâpa	Krisna
25	R ga	Dhumra.
26	Abi	Gaura.
27	Mulbya	Rakta
28	Bhallata	Gaura
29	Roma	Sukla.
30	Sarpa	Krisna
31	Aditi	Rakta
32	Diti	Syâma
1/33	Âpa	Sukla
2/34	Sâvitrî	Rakta
3/35	Jaya	Sveta
4/36	Rodra	Krisna
5/37	Brahmâ	Rakta
6/38	Aryamâ	Pându
7/39	Savitâ	Gaura
8/40	Vivasvân	Rakta
9/41	Vivudhâdhipa	Pita
10/42	Mitra	Sukla
11/43	Râjayaakamâ	Gaura.
12/44	Prithivîdhara	Sveta
13/45	Apavata	Gaura

East

1	2	3	4	5	6	7	8	9
32	1/33	3	4	5	6	7	2/34	10
31	31	13/45	6/38	38	38	7/39	11	11
30	30	12/44	37	37	37	8/40	12	12
29	20	44	37	5/37	37	40	13	13
28	28	44	37	37	37	40	14	14
27	27	11/43	42	10/42	42	9/41	15	15
26	4/36	23	22	21	20	19	3/35	16
25	24	23	22	21	20	19	18	17

North

West.

South

For a nail in the vital part of Vāstu is dangerous it is very auspicious. If there be any part defective or part in excess then it should be avoided—50

Now hear the names of Vāstu with four śālas, three śālas, two śālas and one śālas—51

Here ends the two hundred and fifty third chapter on the ascertaining of Vāstu (site) for buildings, etc

CHAPTER COLIV

Sūta said —“I shall first tell you the names and the details of chatuḥśālās.” The building (chatuḥśālā) has four doorways, one in each direction and it is encircled by an enclosure wall. If the palace or temple be made into a chatuḥśālā, it is known as sarvatobhadra. Such a mansion built for a king or a god is very auspicious. The house having three entrances, *i e*, if the western doorway does not exist, it is known as Nandyaāvarta —1 2

The mansion that has three entrances, *i e*, if there be no southern gateway, it is known as vardhamāna, the one without any gate towards the east is known as evastika the one without any gate towards the north is known as ruchaka. If the houses be slightly unsymmetrical, the building is known as triśālā or as known as dhanyaka. It is auspicious and brings prosperity to the owner and gives him a good many sons. The mansion having no wing to its east is known as sukṣetra —3 5

It is known to be the giver of longlife and destroyer of woes and delusions. The mansion without any wing to the south and whose rooms are big is known as the annihilator of the family and causing all sorts of ill, and the one that is without its western wing is known as paksaghna. It is the destroyer of the sons and friends of the owner and causes many fears. The mansion having only two rooms on the west is very auspicious. It gives lots of wealth and grains and sons to the owner —6 8

The mansion having rooms on the west and the north is known as Yamasūrya. It has fear from king and fire and is the destroyer of the family. The one having rooms on the north and east is known as Dapda. It is inauspicious for the owner of it has a danger from other kings and untimely death. The one having rooms on the east and south is known as Dhanākhyā. It is also inauspicious as the owner has danger from arms and of dishonour. The one that has fireplaces built for cooking purposes on the east and west causes the death of the owner and widowhood to the womenfolk and causes also many fears. The mansion having two rooms on the south is also the cause of fear to the owner. Such mansions forebode ill and should not be built by the wise. The big rooms known defective as Siddhārtha and Vajrayukta are always to be avoided by the intelligent ones. Now the ways of building a royal mansion are described —9 14

A royal palace is of five different classes in descending order of merit. The best one is 108 hands in breadth, and the remaining of the

four classes are each 8 hands less respectively. The length of all of these is $1\frac{1}{4}$ of their breadth.—15-16.

Similarly the mansion of his heir-apparent is also of five different classes, viz., the first best is 86 hands broad, and the remaining four are each six hands less respectively. They are in length $1\frac{1}{4}$ of their breadth. Now the dimensions of the Commander-in-Chief's mansion will be described.—17-19.

His best house should be 64 (sixty-four) hands in breadth and the remaining four are each six hands less respectively. Their length is $1\frac{1}{8}$ (one and one-sixth) of their breadth. Now the mansions of the other chief servants of the sovereign are described.—20-21.

The Prime-minister's house should be 60 sixty hands broad and the remaining four are each 4 hands less respectively. Their length is $1\frac{1}{8}$ (one and one-eighth) of the breadth.—22.

The houses of captains and other ministers :—48 (forty-eight) hands wide and the remaining four are each four hands less respectively. Their length $1\frac{1}{4}$ (one and one-fourth) of the breadth. The houses of the architects, artisans, sentries, concubines are also of five kinds. The best one is 28 (twenty-eight) hands in breadth and the remaining four are each less by two hands.—23.

Their length is twice their breadth. Now the quarters of the maids, etc., will be described—24

Their best house is 12 hands in length, the remaining four can be made $2\frac{1}{2}$ hands less each respectively. Their length should be $1\frac{1}{4}$ of the breadth.—25.

Now the five kinds of houses of the Astrologer, Preceptor, Physician, Councillor and Priest will be described. The best of their houses are 40 hands in breadth and the remaining are each four hands less respectively. Their length is $1\frac{1}{8}$ of the breadth.—26-27.

Now the dimensions of the houses of the men of the four castes are described. The best house of a Brāhmana should be 32 hands in breadth, of the remaining four each should be less by four hands respectively. The house of a Kṣatriya should be 28 hands in breadth, that of the Vaiśya 24 hands and of the Śūdra 20 hands. The length of a Brāhmanas house should be $1\frac{1}{10}$ th times of Kṣatriya $1\frac{1}{4}$ th times, of Vaiśyas $1\frac{1}{8}$ th times, of Śūdras and $1\frac{1}{4}$ th times of their respective breadths. The houses of the lower castes are to be upto (sixteen) hands wide. A sovereign should have his own residence between the capital and the house of the commander-in-chief and at the same place should be built the store-room. The houses of the Brāhmanas, etc., those revered always by the king should be round the mansion of the commander-in-chief. Besides these, the sleeping-rooms of other lower men and those residing in the forest are to be fifty hands long. Similarly the sleeping-rooms of the king and the commander-in-chief are to be seventy hands long. Within 35 hands from that, the outer verandah is to be laid. Thus are related the arrangements of houses.—28-33.

The house of a Brāhmana should be 36 hands and seven angulas

long He ought never to discard the above figures and follow other dimensions Similarly the length of the house of a Ksatriya ought to be 36 hands and 10 aṅgulas and that of a Vaiśya ought to be 35 hands and 13 aṅgulas The measurement of a Śūdra's house ought to be as previously mentioned and fifteen aṅgulas more If the building be divided into three parts where there is a road-way in the first (front) part and whose back side is elevated and beautiful, it is named Sosnisa Where there is a road way on one side, that is named Sāvastambha and where there are road ways all round the building that is named Susthita, all these buildings are auspicious to the Brāhmanas and three other classes The height of the ground floor of the building erected on small areas is to be one-sixteenth of its breadth together with four hands ($\frac{1}{16}$ breadth + 4 hands) The height of the upper floor (on the ground-floor, i.e., the first floor) is to be $\frac{1}{2}$ th of the height of the first floor, that of the second floor is to be $\frac{1}{2}$ th of the first floor and so on The foundations should be of well burnt bricks and its width is to be one-sixteenth of the breadth of the house, the foundations may be of timber or it may be of mud also In the latter case its dimensions is to be the same as that of the middle of the house The width of the door way is to be in a certain ratio to the width of the room and the height of the door way to be twice the width

The thickness of the jambs of a door [two inside pieces (vertical)] should be as many fingers as many hands there are that will give their height and the thickness of the lower horizontal piece (the sill) is $\frac{1}{2}$ th of the thickness of that of the jambs —34-44

Here ends the two hundred and fifty-fourth chapter Vāstu vidya

CHAPTER CCLV

Śūta said —“ Now I shall tell you the measurements of the pillars ” Multiply the altitude of the house by 7 (seven) which divided by 80 (eighty), will give the breadth of the pillars If the pillars be square, they are known as ruchaka and if they be octagonal they are called Vajra —1 2

A sixteen sided pillar is known as Dvi vajra and the one with 32 sides is known as Pralīnaka and the one that is circular in the centre is called Vṛtta —3

These five pillars are mahā stambas (huge pillars) and are auspicious for all the buildings Paintings and beautiful carvings should be made in all these pillars Lotuses, creepers leaves, earthen pots and jars, are to be nicely carved Divide all the pillars into nine parts and the lowest one for carving should be made the base of the pillar Above it in one part should be made ghata and in the other one lotus Then in the other part beautiful carvings should be made and the rest of the parts should be left in a clean polished square The weighing balance (sutā) is also to be carved equal to dimension of the pillar, $\frac{1}{2}$ or $\frac{2}{3}$ of that can also be done, and then it is called upatula —4-6

Now the ways of locating the doors in a house will be described The eastern doorway should be named Indra and Jayanta, the southern ones should be named yāmya and vitathā —7 8

The western doorways should be named Puspādāmta and Vāruṇa and the northern ones should be named Bhallāta and saumya. Thus the experts say — 9

The doorways should never be blocked with anything. The exits and entries should not be hindered by anything. These being blocked by a thoroughfare, tree, corner of another house, are inauspicious. By its being blocked up by a lane means the annihilation of the family, by being blocked up by raised earth it brings jealousy, by being blocked up by moist soil or mud, it brings misery, by being blocked up by a well it gives epilepsy, by being blocked up by a waterfall, it brings in some evil, by being blocked up by some nails, it brings in danger from fire, by its being blocked by any Deva there is danger of destruction. If there is the corner of another house in front of it, it means the death of the master. The doorway being blocked by a filthy drain or other impurities causes sterility to women. If there be any obstruction in the shape of pillar it indicates difficulties to the wife, and if it be obstructed by the house of a lower caste, it indicates the fear from weapons. No obstruction is recognised at a distance greater than twice the height of the house — 10 14

The family of the houseowner whose doors open by themselves becomes mad and whose doors shut by themselves, become extinct — 15

The houseowner whose doors are higher than the specified height has a danger from a king and if they be lower than the fixed standard then he has a danger from thieves. If the doors be above one another the house is known as the den of death — 16

A very big house, impregnable and situated on an open roadway is like a vajra, it brings in ruin of the owner of the house within a short period — 17

The house the doors of which interlap with other doors get and obstruction with other things is very inauspicious. Other doors of a house should not be made like the main entrance door and the latter should be decorated with the ornamental work containing pitchers, flowers, leaves or the images of Lord Śiva's attendants. Every day the main entrance gate should be attended to with water and durva grass — 18 19

A banian tree to the east of the house is auspicious and all desires are fulfilled and a fig tree to the south, a pipul tree on the west, and Plakṣa tree (webleaved fig tree) to the north of it brings fortune to the owner. If Kautaki trees, milky trees Asana tree and the straight trees be planted in the house in the above mentioned directions respectively then it means misery to the lady of the house and her children. If one does not cut down such a growth he should plant auspicious trees near them. A house with the following trees in its vicinity is very auspicious, viz Pun naga, Aśoka, Bakulā, Samī, Tīlaka, Champaka, Pomegranate, Pippalī, Drākṣā (grape), Kusumamandapa. The following trees bring prosperity and increase riches, viz Jambīra, Puga, Maltika, cocoanut, kadali, Patalī — 20-24

Here ends the two hundred and fifty fifth chapter of the Matsya Puranam on Vāstu vidyā

CHAPTER CCLVI

Sûta said — A wise man should first of all examine the site well and then construct the pillars as above mentioned and the building with specified heights and having downward slopes towards the north with the turrets level and gradually ascending heights —1

A dwelling house should not be made close to a temple, or near a wicked man's house or near a minister's house or near a square where four ways meet By doing that one invites grief and misery on himself —2

Some space should be left all round a building The front of a building should not be covered with trees, rather the back of the house should be so covered in the trees If the house be built on the southern side of the ground, then ruin ensues, for the south is the place where the head of the Vâstu deva remains so it is best to construct houses on the left side for thus all the desires of persons are fulfilled After choosing a good and lovely site one should lay its foundation in an auspicious hour ascertained by an astrologer after putting some jewels underneath it Over the jewel is to be placed a stone and on the stone all sorts of seeds are to be kept, then a pillar is to be erected and worshipped by the Brahmanas Then that pillar is to be bathed with all medicinal plants by the Brahmanas wearing white clothes and versed in the Vedas Then that pillar is to be fixed by the artisans after putting round it clothes and ornaments, when the vedas are chanted and the auspicious musical instruments are sounded next the Brahmanas are to be fed Lastly Homa ceremony is to be performed with ghee and honey with the mantra 'vastospate Pratiñihî etc.' after the Brahmanas are feasted with Pāyasanna The fixing of the pillars the laying out of threads placing a pillar at the entrance gate and doing the ceremonies and worships above mentioned at the time of entering the house are to be performed —3-10

If there be any defect then to make up for the deficiency the Vâstu Deva should be appeased by performing five fold Vâstujajna a string should be drawn in the N E pillar is to be then fixed in S E, the house should be circumculated, and foot prints of Vâstu should be written by the forefinger, thumb, middle finger with young shoot gems and gold waters This is the best —11-13

Vâstu should never be designed by nails weapons leather ashes burnt wood, bones of horns skulls etc It is most inauspicious to do so with these things It brings in grief and calamities At the time of entering the house the artisan is to make these especially things all the auspicious ceremonies laying out of thread and fixing of pillars etc, is to be done —14-15

When an evil omen occurs e.g. a vulture shrieks, facing the sun or it touches some part of the body of the owner, it is to be understood that on the corresponding portion of Vâstu underneath it there is the bone of an elephant or of a terrible carnivorous animal, indicating danger —16-18.

If a dog or a jackal jumps over the thread spread out or an ass starts braying hoarsely when the line is stretched, it shows that there is some evil or foreign matter underneath and great misfortune is store for the

owner If a crow be crowing not harshly in the N E corner it shows that treasure is buried there at one of the four corners If that string is cut it means the death of the owner and if the nail is curved downwards it shows that illness is in store for the owner If at the time of digging the ground coals come out, it means the owner is to run mad and if skull comes out the owner is to get confused —19 21

If a conch is unearthed the lady of the house is to turn loose and the confusion of the artisans indicates the end of the owner or of the house itself — 22

If the pillar or the pitcher falls down the owner gets some disease in the head and if the jar be ston the family of the owner is perished The breaking of the vase of water means the death of the artisan and if the computation on the fingers goes wrong it means the death of the owner —23 24

There is a fear of evil spirits in the house in which seeds and medicinal plants are destroyed The pillars should be circumambulated from right to left otherwise there is a fear of misfortunes The prescribed propitiatory rites should be performed to drive away the ills arising from fixing up the pillars wrongly and not circumambulating it —25 26

The ceremony Prākudakṛavan is to be performed with regard to the pillar but one should be careful not to make error as to direction on the top of the pillar is to be placed a young twig with fruits attached to it If there are confusions and errors as to the directions with reference to pillar houses rooms or doors or dwelling room it means the extinction of the family —27 28

Such a flaw should be carefully avoided in fixing up the pillars making the doorways and also in the dwelling places for if it is allowed to remain in them it means the destruction of the household The house should not be extended in one direction only If extension is to be made it should be made uniformly and symmetrically in all directions If it is to be extended towards the east it creates enmity —28 29

If it is to go to the south it means death if to the west it means the loss of wealth if it is to the north it means misery if to S E it means the danger from fire —30 32

If it is to S W it means the loss of children if it towards the N W it means maladies and gout if it is so to the N E it means the loss of grain In the north east corner of the house the place of worship should be made as well as the saṁt grihas kitchen should be made In the S E corner close to the north should be made the water godown and the general godown of the household should be S W —33-34

Bathing place and Badhasthan (place of killing) should be made outside the house granary should be made in the N W corner and the office is to be located outside Such a house is lucky to the owner —35

Here ends the two hundred and fifty sixth chapter of Matsya Puranam on Vāstu Vidyā

CHAPTER CCLVII

Sūta said —“Now I shall tell you the ways of hewing trees for the supply of wood for a building’ Dhanistā, and the four Nakṣatras following it, (*viz*, Śatavisā, Pūrvabhādrapada, Uttarabhādrapada and Revati) and Viṣṭyā and the following Kāranas should be avoided On an auspicious day one should go to the forest and first he is to offer the sacrifices and worship to the trees proposed to be cut —1 2

If the tree falls towards the north east it is very lucky and it is unlucky if it falls towards the south —3

The wood of bo-tree and of other milky trees should not be used for a building nor should the wood of trees inhabited by a large number of birds, or one burnt up by fire, be used Nor the tree cut and torn by wind is auspicious —4

The wood of the trees broken by elephants, struck by lightning, semi dried up, or dried up of itself or those growing near a charṭya or sacrificial place, temple, confluence of two rivers burial ground, well and tank should in no case be used for house building by one desirous of great influence and wealth These trees are to be specially avoided —5 6

Neep, Neem, Bibhitak, Slesmātmak, mango and Kantakī trees should be avoided Asana, Aśoka, Mahuā (madhuka) Sarja, Sala, are the auspicious timber trees —7 8

It is very auspicious, to use sandal, and Panasa wood for a building —9

Deodār and Haridra are auspicious when used in the building in one two or three pieces But if more pieces are used it is, dangerous Sinsipī Sriparni or Sindukt are auspicious in house building when only one of these is used, but the mixture is inauspicious Similarly Syandana Panasa Sarala, Arjuna and Palimaka trees alone are auspicious, but when mixed are inauspicious A tree cut and brought down to the ground is named Godhā If the colour of the tree at the time of cutting down a timber tree is that of a Bengal madder, the tree is termed Bhikā, if the wood is of the blue colour, it is named Sarpa, if it is red, it is termed Sarata, if it is of the colour of the pearls it is termed Sukādī, if it is of tawny colour it is termed Musika, if the wood is of the shape of a sword, it is known as Jalachhedā, one should avoid the use of such timber for building purposes —10-14

If the wood of an auspicious tree previously cut be lying somewhere, one should fetch it and use it multiply the length of the tree by the circumference in hands and then divide it by eight if the remainder is 1 it is dhvaja if the remainder is 2 it is Vṛṣa if the remainder is 3 it is Sinha if the remainder is 4 it is Vṛṣabha if the remainder is 5 it is Gardhava, if the remainder is 6 it is Hasti and if the remainder is 7 it is Kaka Of these dhvaja is auspicious in all directions and is good Especially it brings all sorts of happiness when used in towards the western door in direction —15 17

Sinha is auspicious towards the north, Vṛṣabha, towards the east.

and Hasti is auspicious towards the south This is what the Rsis have said and all these are lucky The other trees face the corner directions and they should be avoided —18 19

Similarly multiply the remainder above obtained by eight and divide by twenty seven, whatever remains is known as Vyaya, if this figure be in excess, it means inauspiciousness Therefore the excess in Vyaya is to be avoided Bhṛgavān Hari says —Peace comes in Āyādhikya (excess of incomes or profit) —20-21

After building according to the above prescribed formulæ the brick-work one should place a vase full of water, curds, uncooked rice, fruits, flowers, gold along with the Brāhmanas Then gold and clothes should be given to the Brāhmanas, and then entry into the auspicious house should be made on Tuesday Homa and sacrifices should be made according to the Vedas for the expiation and appeasing of any defects or faults that may arise to the Vāstu Deva, the Brāhmanas are to be feasted with various delicious food, then the owner, wearing white dress should enter and take his seat in the house incensed with Dhūpa, etc —22-23.

*Here ends the two hundred and fifty seventh chapter
on Vāstu vidya*

CHAPTER CCLVIII

The Rsis said —How do the householders attain success through karma-yoga? It is said that karma yoga is superior to thousands of jñāna-yogas —1

Sūta spoke —“I shall explain to you the karma yoga of Divine worship and reciting the name of God for there is nothing like it in the three realms to bestow enjoyments and Mukti (freedom)” —2

Know that as the karma yoga which severs the bondage to this world which is the installation of the Devas' images, the worship of the Devas, reciting their names and holding sacrifices and Utsavs (festivals) in honour of them —3

The ways of making the image of Lord Viṣṇu that is highly beneficial will now be described It should be made holding conch, quoit, club and lotus, having a canopy over the head, with neck like a conch, beautiful eyes, rused nose, ears like the shells of mother of pearl, peaceful and serene in appearance —4 5

Eight, four or two hands should be made and the image is to be installed in the abode by the priest —6

The image with eight hands should be made to hold a sword, a club, an arrow and a lotus in the right hands, and a bow, a shield, a conch and a quoit in the left hands The image with four hands should be made to hold a club and a lotus in the right hands and a conch and a quoit in the left hands Thus persons desirous of wealth and opulence should follow with regard to the four armed Viṣṇu —7-9

The image representing the incarnation of Lord Śrī Kṛṣṇa should be made to hold a club in the left hand, this is better, and the conch and quort may be placed high or low if so desired by the devotee —10

Earth is to be located below between His legs Garuda is to remain in a bowing posture on His right side —11

The Goddess of wealth and prosperity—Lakṣmī Devī with auspicious face and lotus in hand is to be placed on the left of the Lord. Those who desire prosperity should place Garuda in front of Him and Śrī and Puṣṭi adorned with lotus on either side of the image. The temple and the entrance gate should be made with an ornamental arch containing the image of Vidyādhara, sounded with Deva Dundubhis (sweet sounding musical instruments) furnished with Gandharva couples, ornamented with leaves, floral works lions and tigers and kalpa latikās (creepers) —12 14

The figures of the immortal Devas in praying posture, and chanting hymns should also be made close by. The pedestal of the image should be divided into three parts —15

The heights of the Devas Danavas and Kinnaras are 9 tālas (1 tāla = the space between the thumb and the middle finger stretched respectively) —16

Now a table of measurement is being enunciated. The particle of dust that is seen dancing in a sunbeam is called a trasarenu. Eight trasarenus = 1 bālāgrā, 8 bālāgras = 1 likhyā, 8 likhyās = 1 yūkā, 8 yūkās = 1 yava, 8 yavas = 1 angulī (finger), —17 18

and twelve Angulis (as far as one's own finger goes) = 1 mukhya. The several parts of the body of the image should be made of proportionate dimensions to be in this Mukhya measurements —19

An image may be made of gold, silver, copper, gems, precious stones, stone, wood, iron, brass, compound of copper and bell metal, sandalwood or other beautiful wood —20 21

A household image should not be bigger than one cubit, the long span measured by the extended thumb and little finger —22

But an image in a temple in a royal palace should be 16 cubits or vitastis and not more. One may make madhyamā (better), uttamā (best), and kanisthā (good) images according to his means —23

The height of the temple gateway should be divided into eight parts, out of which one should be left blank and out of the remaining seven two parts should be taken to indicate the installation of the image, the remaining five divisions should be divided into three parts and in the first part thereof should be made a pedestal of the carved images. That pedestal should neither be too high nor too low —24 25

Then the attitude of the face of the image should be divided into nine parts, the neck is to be made of four fingers and the breast should be located below it, measured by one part —26

Below it, should be beautifully made the navel one finger in measurement. The measurements of all the parts above and below are to be in Angulis (fingers) —27

The organ should be made of one finger below the navel and then two thighs should be made of two fingers, and then the knees should be of four fingers in dimensions, then ankles should be made of two fingers and feet should be of four fingers. The head of such an image is of 14 fingers. This is the length (height) of the image. "Now listen to the breadth or thickness of the several limbs of the image"—28 30

The forehead is of four fingers and the jaws should be made of two fingers. The lips one finger in thickness—31

The temples should be eight fingers in thickness and the eyebrows should be half a finger in breadth. The eyebrows should however be made sharp in a curve of small rise resembling the curvature of a bow—32

The eyes should be rused with corners acute. The length of the eyes should be two fingers. The height to be half of that. The centre of the pupil should be raised and they should be reddish in colour. The pupil should be one fifth of the eye—33 34

The space between the two eyebrows should be of two fingers. The bridge of the nose should be one finger and similar should be the lower part of it. The nostrils should be half a finger in circumference, the cheeks should be two fingers in thickness and the front of the jaws should be of two fingers, the lips upper and lower should be symmetric and of half the finger and the eyebrows should be of $\frac{1}{2}$ finger, the nose should be straight and even—35 38

The corner of the mouth should be of a fiery shape, the roots of ears should be of six fingers in length and the ears should be like the eyebrows and of 4 fingers and the flanks should be two fingers. The part of the head above the ears should be of 12 fingers in extent. The extent from the forehead to half of the back is to be of 18 fingers and from that up to the head should be 36 fingers. The hairs are to be of 42 fingers and that from the end of the hairs to the cheek is 16 fingers—39 42

The measurement of the middle of the neck should be 24 fingers and its height 8 fingers, and between the chest and the neck it should be 1 tāla. The space between the two breasts should be 12 fingers—43 44

The breast nipples should be two fingers in circumference and the central point of the nipple should be 1 yava in height, the breasts should be two tālas and that from the shoulders to the breast should be 6 fingers. The feet should be 14 fingers in length and the toes should be 3 fingers. The ends of the toes should be raised and of fingers in breadth. The forefinger of the feet should be like the thumb and the middle finger should be greater by $\frac{1}{10}$ th of it.—45-48

The little finger should be less by $\frac{1}{10}$ th of the ring finger. The ankles should be 1 finger high and of three fingers in circumference, and contain three knots—49

The heel should be two fingers. The back thereof also of two fingers and one kalā greater than the heels. Two joints should be made in the thumb and three in the forefinger. The height of the thumb should be 1 finger and of the other fingers should be $\frac{1}{2}$ a finger. The breadth of the ankles is 16 fingers in the middle and 14 fingers in the

front and the breadth of the centre of the knees is 21 fingers, their height is 1 finger and their circumference should be three fingers—50 54

The middle of the thighs should be 28 fingers and above of that they should be 31 fingers, the scrotum should be three fingers and the organ two fingers and 6 fingers in circumference and the marks of the hair should be made near the root of the organ. The pedestal of the organ should be 4 fingers in length. The length of the waist is 18 fingers but if the Divine image be female it should be 22 fingers and the space between the breasts is to be of 12 fingers and the circumference of the portion at navel should be 42 fingers. If it be of a male the girdle should be made of 50 fingers. The shoulders should be six fingers and the thickness of the neck should be 8 fingers and the length eight kalās and the length of the arms should be 42 fingers. The length of the arms should be 16 fingers, the top of the arm is to be of 12 fingers and the palm of the hand should be 5 fingers and the middle finger is to be of 5 fingers. The nameless finger is to be $\frac{1}{4}$ th less, the little finger $\frac{1}{5}$ th less than the middle finger and the ring finger, one-fifth less than the middle finger. The thumb is to be of four fingers. The joints of the middle finger are two fingers long. The joints of the thumb are like those of the ring finger and the upper joint should be made greater by two yavas. Nails should be made in half of the top joint which should be smooth, reddish and glossy. The back of the fingers should be somewhat round and the corners should be raised by one kalā. The hairs of the head should hang on the shoulders by 10 fingers. The limbs of the Goddesses should be made slender and shorter. The breasts the thighs, the hips and loins, should be made bulky. The abdomen should be in a space of 14 fingers. All the images should be adorned well with the various kinds of nice ornaments in their arms etc. Their necks should be somewhat longer and curved with excellent curls of hair. The neck, nose, and forehead are to be three fingers and a half, and the lower lip is to be of half a finger. The eyes should be more than $\frac{1}{4}$ th of the lips. The ridge of the neck should be a little more than $\frac{1}{2}$ a finger in height—55 70

Thus about the images of the goddesses. These signs of the images are destructive of sins—71

Here ends the 258th chapter of the Matsya Purāṇam on the measurements of limbs of the images of the Devas etc.

CHAPTER CCLIX

Śīta said —“Now I shall tell you more minutely about the forms of the images of the different Devas. The image of Śrī Rāmachandra, Bālī, the son of Virochana. Varāha and Narasinha should be of ten (10) tālas and that of Vāmana is to be of 7 tālas. The images of Matsya and Kūrma may be made of the dimensions that may appear fit to the devotee to make the image look beautiful—1 2

"Now hear about the construction of the images of Śiva" The thighs of the images should be bulky and the arms and the shoulders should be of the colour of burnished gold. They should possess lustre like gold, His matted hairs should be like the rays of the Sun, His forehead is to be marked with the crescent of the Moon. He is to have a crown and His form should be like a youth of 16 years of age—3-4

The arms should be like the hands (trunk) of an elephant the thighs and ankles should be beautifully round, the hairs should be straight, the eyes should be broad and extended, the image should be represented to be wearing a tiger skin, and a girdle of three strings should be made round the waist. Then the image should be decorated with garlands, necklaces, armlets and serpents. The cheeks should be represented fatty, and earrings should be placed in the ears. The hands should be made long enough to reach the knees and the general appearance should be serene and peaceful. Khetaka (sword) should be placed in the left hand and axe in His right hand, trident, Śakti, staff should be placed on His right side. To the left of the image should be placed a skull snake, and Khatvāṅga. When He is about to dance on His bull, He has two hands. With His one hand he bestows boons, with the other he holds, armlets (or Rudr kṣa should be placed in the other hand). The image should be made in the peculiar posture to appear as if the Lord was witnessing a dance—5 10

The image of Lord Śiva in the dancing posture should be made with ten arms wearing the hide of an elephant. His image representing the scene of the destruction of Tripura should be made with sixteen hands. Conch, quail, club, bow, Dhanuṣ, Pinak and Viṣṇu Śara (arrow) in His eight hands when He presents a form having eight hands—11-12

The image of the Lord with 4 or 8 hands represents His Jñāna Yogesvara form. The image of His Bhṛugava form should be made with an aquiline nose, sharp teeth and formidable appearance and can be placed in every house. The images of Bhairava, Narasiṃha and Varāha are also formidable, and these should never be placed in the Mālayātana (main dwelling house)—13 15

No image is to be made with lesser or greater number of limbs than usual. An image with some limb missing or one with a formidable appearance brings ruin on the owner, the one with limbs in excess destroys the sculptor, lean images devastate the riches, the one with a lean and thin abdomen brings about famine, the one with less fleshy appearance ruins wealth, the one with a crooked nose brings about misery, the one with sparse limbs are terrible causes of misfortune and fear—16 17

The one with flat face and eyes causes grief and anguish, the blind image causes injury to the eyes, the one without a mouth or with decrepit limbs causes misery—18

The one with defective limbs, especially without thighs causes fear and madness, the one with a dried face or without wrist troubles the king, the one void of hands and feet brings some epidemic, the one bereft of ankles and knees causes joy to the enemies—19 20

The one without a chest destroys sons and friends. The image complete in every way brings prosperity and long life. So the image of Lord Siva should be made in full as described heretofore and all the Devas, Indra, Nandikeśvara, eight Loka-pālas, Gāṇeśvara, should be located surrounding the image in a praying posture so that one can have a view of the Lord. The devils, fiends and Vetalas should also be made in a dancing posture and praying before the Lord. All these images should have the appearance of infinite joy and absorbed in their devotion to the Lord. The image of the Lord should be made with three eyes, surrounded by the praying Gandharvas, Vidyādharas, Kinnaras nymphs, Gubhyakas, attendants, sages etc., etc —21 26

Here ends the two hundred and fifty ninth chapter of the Matsya Purāṇam on the characteristics of the images of the Devas

CHAPTER CCLX

Suta said —“Rsis’ I shall now tell you about the Ardhanariśvara image’ —1

Note — अर्धनारीश्वरः = The image of Lord Siva with half male and half female form blended into one

In the one-half of the image, in the plaited hair of the Lord, a crescent should be made and in the other half portion of the body the image of the Goddess Parvati should be beautifully made. Here a partition is to be made in the hair of the head and the tilakā (a sectarian mark on the forehead) is to be marked on the forehead —2

In the right ear the serpent Vasuki should be made and in the left one an earring should be put on. In the right hand should be placed the skull or trident and in the left one a mirror or a lotus. Garlands are to be suspended from His neck —3-4

The left arm should be adorned with armlets, etc., and a sacred thread of pearl string or gems should be put in the proper place. A chubby breast and a bulky hip, should be made on the left hand side and a girdle should be put on the half part of the waist —5 6

Then in the half portion of the body covered with tiger skin an organ should be made and the left part is to be covered with hanging cloth decked with various jewels and the right side is to be covered with serpents. The right foot of the Lord should be made to rest on a lotus and a little above that the left one should be adorned with gems and ornaments worn by ladies —7 9

The feet of the Goddess Parvati should always be made to appear dyed in myrtle (red lac dye). Such should be the image of the Lord and the Goddess blended into one. Now hear about the location of their several limbs in their Leelā (sportive) forms —10-11

The image of the Lord and Umā should be made either with 4 or 2 hands, the matted hair on the head are to be adorned with a crescent of the Moon, having three eyes with one hand resting on the right

shoulder of Pīrvati, having trident and lotus on the right side, placing the left hand on the breast of the Goddess, wearing the tiger skin, decked with various jewels. The situation is charming and pleasant and half the face is adorned with semi moon, the right hand of the Lord lies on the thigh of Umā. The Goddess Umā should be seated on the left side of the Lord. The head of the Goddess should be decorated with the usual ornaments and having nice tresses of hair, with Alakā and Tilakī, adorned with the beautiful ear rings, armlets, and fondly looking at the face of the Lord —12 16

Sportively touching the left side of the Lord, with Her left arm stretched out and touching the abdomen of the Lord with Her fingers. A looking glass and a beautiful lotus, are to be placed on Her left side and a girdle is to be hung on the wrist. On both the sides of the image of the Goddess should be placed the forms of Jayā, Vijayā, Svāmī Kārtika, and Ganeśa, near the gateway should be placed the images of Guhyakas. The images of the Vidyādhars wearing garlands and the nymphs holding guitars in standing postures —17 10

A man eager for prosperity should make such an image of Umā and Maheśvara. Now hear about the form of Śivanārāyaṇa, destructive of all sins —21

Note - विष्णुसंज्ञकः—The forms of Lords Śiva and Nārāyaṇa blended into one single image.

Nārāyaṇa should be made in the left half of the body and Lord Śiva in the right. Both the arms of Lord Viṣṇu should be decorated with jewels and armlets holding conch and quoit. The fingers should be reddish. Instead of quoit, club can be placed or conch can be placed on the opposite side. In the waist yellow cloth studded with white gems should be made to be worn. The feet should be adorned with the ornaments, and gems —22 24

The half of the right side of the body should be adorned with plaited hair and crescent, the right arm with armlets of serpents should be made in the posture of making a gift. The other one should be decorated with a trident putting on a serpent in place of the sacred thread, wearing a tiger skin, and the two feet adorned with jewels and serpents. Such should be the image of Śiva and Nārāyaṇa blended into one —25 27

Now I am describing to you the form of the Mahā Varāha. Lotus and club should be placed in the hands of Varāha, the teeth should be sharp and at the left elbow (knee) should be placed the world uplifted by the teeth from the Pātala and which bears calmly everything on Her. His teeth are very sharp and face full of joy and wonder. Thus for the upper part. The right foot should be the turtle the left foot on the hood of the Sesā and his right hand is to be locate on his left Sakti. All round the image should be made the images of the Lokapālas in praying postures. Now about the image of Nara Sīmha. The image of Nṛsiṃha should be made with eight hands —28-31

The altar or seat of Nṛsiṃha should be made formidable, his face terrible the eyes should be split the mane should be raised and the scene of ripping the breast of the demon Huanyakāśyapu with blood gushing

from it, as well as the angry looks of the Lord should also be well depicted —32-33

The fight of the Lord Nṛsiṃha with the demon with His nails and His terrible form and the attacks of the latter made repeatedly should also be shown —34

At the same place the image of the demons armed with swords should also be made and the Lord is to be represented as frequently chastising the demons, and the images of Indra and the other Devas in praying posture should be made near Nṛsiṃha —35

Now about the Vāmana form of the Lord striding the three worlds, as if pervading all the Universe. The upper portion of the image of Vāmana should be made with arms by the side of His legs raised upwards, and the form of Vāmana holding a goblet in the left hand and a small umbrella in the right. This is to be represented in the lower part of the figure. The face of the Lord should be extremely meek and appealing —36-37

Near by should be made the image of Garuda holding the Bhringāra. The image of Matsya should be in the form of a fish and that of Kūrma in that of a turtle —38-39

The image of Lord Brahmā should be made with four heads holding a kamandalu in one hand. He should be made riding on a swan or seated on a lotus, as the case may be —40

The complexion should be reddish, like the bed of the lotus with four hands, five faces, holding a kamandalu in the left hand, sacrificial ladle in the right and a staff and Sruva in the left and right of the other set of hands, and with the Devas seers, Gandharvas praying all round Him. He should be represented as engaged in the work of creation, wearing white raiments, deer skin, and a sacred thread —41-43

To the right of the image should be located the site for Homa with ghee, etc., and the four Vedas, and to the left should be placed the image of Sāvitrī, and on the right that of Sarasvatī. The Rṣis should be placed in front of the Lord. Now about the image of Kārtikeya. The image of Svāmī Kārtika should be made with a youthful appearance illustrious like the newly risen sun of the hue of a lotus holding a staff and a deer skin, having a peacock for His conveyance —44-46

The image of Svāmī Kārtika with twelve hands should be placed in His newly chosen city, with 4 hands in a small town and the one with 2 hands in a forest or a small village —47

In the right hand decorated with a golden armlet should be placed a javelin a noose a sword, an arrow and a trident and the other hand should be left blank but in the posture of offering some gift, and holding out the idea 'No fear' —48

All the arms arrow, and legs, fist, pointed ring fingers and other ornaments and a sword should be made in the left hand. The two-armed figure is to have a Śakti in His right hand and the left hand resting on the peacock. The one with 4 hands should be made with a noose and a javelin in the left hand and Varābhya in the right hand —49-51

Now about the image of Ganesa, the face of Ganesa should have the trunk of an elephant, with three eyes, four arms, huge stomach, ears like those of an elephant, wearing a sacred thread, one large and long tusk holding with his right hand, a lotus and above a ball of sweet and with his left hand a battle axe and a ball of sweet, with extensive shoulders and huge arms and feet full of bliss, riding a mouse. He is the owner of Riddhi (success, prosperity) and Buddhi (intelligence) — 52 55

The image of the Goddess Kātyāvanī should be made of ten hands and as holding the weapons that are seen in the hands of Brahmā, Viṣṇu and Śiva, with matted hair on Her head and a crescent with three eyes, face like the moon, shining like the śrisī flower, having beautiful eyes, youthful in appearance, adorned with all the ornaments, having fine teeth and full breasts, standing with Her body curved in three directions — 57 58

The Destroyer of Mahiṣāsura, armed with a quoit, a trident, sharp pointed arrows, a javelin, holding a sword, a bow, a noose, a goad, a bell, a battle axe in the left hands. Below Her image should be made the figure of the monster Mahiṣāsura with his severed head, holding a sword in one hand, soaked in blood, ferocious looking, tied in the noose, ejecting blood, his breast being pierced by the javelin of the Devi and his intestines coming out. The conveyance of the Goddess in the form of a lion should also be made. The right foot of the Goddess should be placed on the back of the lion and the toe of the left foot should be made touching the body of Mahiṣāsura. Mahiṣa is made as encircled by a snake and Durga Devi as holding the hairs of the Demon with Her left hand. Such a form of the Goddess should be made and Devas should be placed all round in praying posture — 59 65

Now about the image of Indra the image of Indra should be made with a thousand eyes riding on an infuriated elephant with extensive thigh, chest, and face, shoulders broad like those of a lion, having long and mighty arms, holding a thunderbolt and lotus wearing a coronet and a couple of ear rings having beautiful eyes, armed with a club, adorned with various ornaments, adored by the Devas, the Gandharvas, and the nymphs, surrounded by a retinue of lady attendants, each holding an umbrella and waving chāmara, seated on a throne with Indrāni on his left holding a lotus in Her hand — 66 69

Here ends the 260th Chapter of the Matsya Purānam on the forms of the images of the several Devas and their characteristics

CHAPTER CCLXI

Sūta said — The image of the Sun should be made with beautiful eyes, seated in a chariot and holding a lotus — 1

There should be seven horses and one chakra (wheel) in the chariot of the Sun and a coronet beaming red should be placed on His head — 2

He should be decorated well with ornaments and the two hands holding blue lotuses, the latter should also be placed on His shoulders as if in a sport. His body should be shown covered with a bodice and two pieces of cloth. The feet should be made brilliant

Two other figures named Dandī and Pingalā should be placed as guards with sword in their hands —5

Somewhere close to the image of the Sun an image of Brahmā should also be made holding a pen. The image of the Sun should be surrounded by a number of Devas. Aruna, the charioteer of the Sun, is resplendent like the lotus leaves and the horses nice and with long necks and well decked are to be on His either side. They should also be properly held by reins of snakes. The seven horses yoked to the chariot of the Sun should be tied together with the string of the serpent. The image of the Sun should thus be made either seated in the chariot or on the lotus and holding a lotus. The image of Agni, the bestower of all desires, should be made shining like gold seated on a throne looking like crescent having the face like that of the Sun, wearing a sacred thread, and holding a pendant kutchā (bunch) with broad shoulders, holding a Kamandalu in the left hand and a rosary of beads in the right. A shining canopy [over its head] should also be made, and also the conveyance of goat —6 11

Or he is to have seven heads with seven burning rays and He is to be placed in the kundā (sacrificial pit). The image of Dharmarāja should be made holding a mace and a noose, riding a huge buffalo black like soot and seated on a throne with eyes sparkling like fire. Round His image should be made the images of Chitrāgupta, some formidable attendants, groups of quiet and formidable Demons and the great buffalo —12 14

The image of Nairita Lokapāla, the Lord of the Rākṣas, should be made riding on a human being followed by a band of demons, armed with a sword, resplendent like a mountain of soot, wearing yellow robes decked with ornaments and having a chariot drawn by men. The image of Lord Varuna should be made holding a noose in his hand, looking courageous, having a colour white as a crystal, wearing white apparel, riding a fish, peaceful in appearance, adorned with armlets and a coronet. The image of Vāyu should be made seated on a deer, smoky in complexion nicely dressed looking quite young, with knitted brows, adorned with banners, granting boons. The image of Kuvera should be made wearing ear rings with a huge form, and a huge abdomen having a huge store of pelf and eight Nidhis surrounded by a number of attendants. Guhyākāśa adorned with armlets &c, wearing white dress and a coronet, seated on a Vimāna drawn by men and giving wealth. He is holding a club in one hand and with the other hand He is holding out the idea of "No fear" —15 22

The image of Lord Iśāna should be made white with white eyes, armed with a trident, having three eyes, riding on a bull —23

The images of the different Matrikāś should be made according to the forms of their respective Lords viz —the image of Brahmā should be seated on a crane having a Kamandalu and a rosary with four heads and four arms, Mahesvara should similarly be made according to the resemblance of Mithesvara —24 25

She should have matted hairs seated on a bull with Her forehead adorned with a crescent, armed with a sword and holding a skull, trident, khatvanga having 1 hands —26

The image of Kaumārī should be made of the form of Kārtikā riding on a peacock, dressed in red, armed with a trident and a javelin, adorned with armlets, garlands, holding a cock in Her hand —27

The image of Vaiṣṇavī should be made with 4 hands, riding on Garuḍa holding a conch, a quoit, a club, &c, seated on a throne, having a child —28-29

The image of the Goddess Vārāhī should be made riding on a buffalo, armed with a club, a quoit with a chowrie over Her head

The image of Indrānī should be made like Indra armed with a bolt, a club, and trident riding on an elephant, having many eyes, holding a keen sword, adorned with various divine ornaments, and of the colour of burnished gold —30-32

The image of Jogēśvarī should be made with a long tongue, hair, standing on their end adorned with pieces of bones, having a set of ferocious teeth, slender waist wearing a garland of skulls and heads covered with flesh and blood, holding a head in the left hand, soaked in a fatty liquid, holding a Śakti in the right hand, riding on a vulture or a crow, lean, with a scanty stomach, having a ferocious appearance She has three eyes —33-36

When she assumes the form of Śrī Chāmundā she is to wear tiger skin having a bell in the hand When she assumes the form of Kalikā she is represented as riding on an ass, holding a skull, undressed, adorned with red flowers and banners with Vardhanī The image of Ganeśās should be made near the images of these Mātrikās —37-38

The image of Bhagavan Viṣṇuvara should be placed in front of the images of the Mātrikās, it should be on a bull, having plaited hairs, holding Vina and trident in a standing posture —39

The image of Śrī Devī Lakṣmī should be made with a very youthful appearance, having thick cheeks, red lips, knitted brows, with thick and raised breasts, adorned with jewels and ear rings, with a round face, wearing head ornaments and lotus, having conch, and beautiful separated tresses of hair, adorned with garlands, armlets, having arms like the trunk of an elephant holding a lotus in the left hand, the fruit of an wood apple tree in the right, adorned with a lotus, a svastik, a conch, earrings and Alaka, breast covered with a bodice and wearing a necklace, with a girdle of bells, shining like gold, dressed in fine robes Close by the image should be made the images of two female attendants holding chamaras in their hands The Goddess should be seated on a lotus-bed surrounded by the buzzing black bees and bathed by a couple of elephants with vases, prayed by the Gandharvas, Guhyakas Similarly should be made the image of Yakṣinī prayed by the Gods and placed close to the Lakṣmī Devī —40-47

Near Her image should be placed vases The images of the Gods and the demons armed with swords as well as of the serpents should be made close by —48

The lower parts of the serpents should be like (Prakṛiti) those of the natural serpents and the upper part is to be represented Pauruṣī and hoods on the head They have each a pair of tongues —49

Many demons, Râksasas, Bhûtas and Vetâlas should be made to reside at the gateway of Laksmî Devi. They are without flesh, terrible and hideous looking—50

The images of Ksetrapâlas should be made with plaited hair, formidable in appearance, undressed, surrounded by dogs and jackals, holding a head covered with the hair in the left hand, and a javelin in the right to destroy the demons—51 52

Afterwards the image of Cupid with two hands should be made and close to it should be placed the head of a horse with the sign of a Mahara (crocodile)—53

A floral arrow should be placed in the right hand of Cupid and a floral bow in the left one. To the right should be made the image of Priti holding all kinds of victuals and to the left should be made Rati in a reposing posture having a bed and a crane. The drums and the figure of a donkey passionate with sexual desire, wells and Nandan garden should also be made—54 55

Near by should also be made a pleasure grove with a pool of water reached by nice steps. The god Cupid is very well dressed and his posture is somewhat bent—56

Sûta—Rishi: I have just given you a rough idea of the construction of the different images. It is indeed very difficult to explain all the broad details which even Vrihaspati cannot do—57

Here ends the 261st Chapter of the Matsya Puran on the forms of Gods, etc

CHAPTER CCLXII

Sûta said —“Now I shall tell you about the pedestals of the different gods.” The pedestal should be divided into 16 parts—1

The first part should be put underground. Above that, the earth should be taken in 4 parts. Afterwards the round part should be covered with a coating. Then the neck of the pedestal should be made in three parts and the throne should be made in the other three parts.

The next four parts are known as Jagati, the next one part is termed Vritti, the next one is Patâla or Vrita, above it three parts are denominated Kantha, next two parts are named Urdhapatta, and the last part is Pattikâ—2 3

The first five parts up to Jagati are imbedded within the earth, the other parts up to Pattikâ are above the ground and on the uppermost part Pattikâ, a passage is to be made for the outlet of water—4

This is the general characteristic of all the pedestals—5

The following are the ten different kinds of seats for different Devasas—(1) Sthanadî, (2) Vapi, (3) Yaksî, (4) Vedit, (5) Mandâlâ, (6) Purna-chandâ, (7) Vajrâ, (8) Padmâ, (9) Ardhasâdî, (10) Trikonâ—6 7

Sthandilâ is the one that is without any girdle or circular boundary and is square shaped Vâpi has two girdles, Yakṣi has three girdles The Vedi is rectangular —8-9

Pûrnachandrâ has two girdles variously coloured, Vajriṣâ has six corners and three girdles —10

Padmâ has sixteen corners and it is shorter below Ardhakṣâ is like a bow —11.

Trikonâ is triangular in shape like the upper part of a trident The one that is lower towards the east and the north is said to be somewhat sloping, and extended and endowed with auspicious signs —12

The three parts of the circumference should be outside and outlet for water should also be made there and at the base, front and top, there should be space equal to that amount and there a good outlet for water should be made, and half of the Phallus should be made thick —13-14

Then the girdle is to be made of a dimension of the three parts of the Luṅga or the girdle should be without any foot Only the prescribed limit should be dug or it should be artistically made without any division —15

To the north a channel should be made a little bigger than the prescribed dimensions Sthandilâ is the giver of much health grain and wealth —16

Yakṣi is the giver of cows, Vedi of prosperity, Mandalâ of fame, Purnachandrika good boons —17

Vrajâ, of life, Padmâ, of good luck, Ardhachandrâ, of sons, Trikonâ is the destroyer of enemies —18

Ten such thrones have been described for Divine worship If the Devata be made of stone, then the pedestal is also to be made of stone If the Devata is made of earth, then the pedestal is to be also made of earth, and if of wood, then the pedestal also of wood, and if the Deva be of a mixture, then the pedestal should be also of both mixed The persons desirous of auspicious results should not deviate from the above prescribed rules Round the idol a big platform should be made and the Consort of the Lord should be located with His image —19 21

Thus is described, in brief, about the pedestals

Here ends the 262nd Chapter of Matsya Puranam on the pedestals on which the Devatas are placed

CHAPTER COLXIII

Sâta —“I shall now explain to you the good points of the Phallus of Siva” A wise man should make it of gold and agreeable looking —1

The size of the Phallus should be according to the size of the temple or vice versa —2

On an even square put the Brahma Sûtra (sacred thread) should be placed and left to it should be located an image or the Phallus of Śiva that is to be worshipped —3

The eastern entrance should be made towards the other side of the city, it is to point towards the north-east (and south) —4

The Mahendra entrance door should be made in the southern or northern part of the town. The eastern entrance should be divided into twenty one parts —5

The Brahma Sûtra should be put in the centre and its half should be divided into three parts, and the northern portion should be left out.—6

Similarly the southern portion should also be left out and then Brahmarshana should be determined and the Phallus should be located in the half portion —7

If the Phallus be located in the 3rd or 5th part, it is called Jyestha. If it be divided into 9 parts, the fifth part is the central one. This central part is to be divided again into nine parts and the phallus is to be placed in it. Thus the central part is divided equally into three parts, these are termed Jyestha, Kanistha and Madhyama. There are again three sorts of Jyestha, three sorts of Kanistha, and three sorts of Madhyama parts. Thus nine sorts of Lingas are to be known —8-11

Eight divisions should be made below the navel and three should be discarded and the rest should be made into a square. The centre of the Lingam should be made octagonal and the upper part of the Phallus likewise so. The head should be made round. The navel of the Phallus is to be made into a circular knot. The upper portion of the Phallus of Śiva is round and the lower portion of Brahmâ should be made square and the central one, Vaisnava portion should be octagonal. Such an image is known as the giver of ever-increasing prosperity. "Now I shall explain to you other forms (Garbhamâna) of the Phallus and their measurements." The Phallus (its height) should be divided into four parts. One part of this is to be made the diameter of the Phallus of Śiva. Divide by means of threads the Phallus into three parts. The lower portion should be made into a square, the central one should be made of an octagonal shape. The upper third portion of which is worshipped and is called Nabhi, it should be made circular. The base is to be made samkṣipta (compressed). The square portion should be buried in the ground, the central one should be kept in water —12-21

The Phallus with a slender base and thick in the part under water is known as Jyestha, its lower part and its head is to be made always somewhat low, beautiful, and endowed with good qualities. The Linga that looks elegant is the giver of prosperity —22-23

The Phallus which is even at the base as well as in the middle is also the giver of all desires. The one that has not such a construction brings bad luck. One may make a Phallus according to the prescribed dimensions of ruby, diamond, crystal, clay, wood according to one's choice and means —24-25

Here ends the 263rd Chapter of the Matsya Purâṇam on the dimensions of the Phallus

CHAPTER COLXIV

The Risis said — "Pray now tell us about the consecration of the different Divine images and idols —1

Sûta said — 'Risis' now listen to it and I shall relate it to you I shall also tell you the dimensions of kundas (sacrificial pits), mandapas, altars' —2

Mâgha, Phâlguna Chaitra, Vaisâkha and Jyaistha are the most auspicious months for the consecration of the images —3

In the Uttarayana season, the second, third fifth, seventh and tenth days of a bright fortnight, the full moon day, especially the thirteenth day of a bright fortnight are most auspicious for the consecration of idols —4 5

Pûrvasâdha Uttarâsâdha Mûla, Pûrvaâbhâdrapada, Uttarâbhâdrapada, Hastâ, Âsvini Revatî, Puçyâ, Mrigâsîrâ, Anuradhâ, and Svâtî are the best asterisms for the consecration of idols —6 7

Mercury, Jupiter, and Venus are the auspicious planets for the consecration of an image, and the asterisms and Lagnas under the influence of these three are also auspicious —8

At such a conjunction of auspicious planets and stars avoiding the influence of evil stars, one should consecrate an idol in an auspicious place after worshipping the planets (doing the Grâha pûja) Good omens are to be watched for, evils e.g. adbhûta etc. are to be avoided. And on an auspicious day and in an auspicious place when the Lagna (rising asterism) is free from malific planets and under an auspicious star one should consecrate an idol —9 11

Installation is best when it is done according to the rules prescribed for Ayanas Visubh and Sadâsiti. The installation is to be performed in the Brahma Muhûrta at the time of Prajāpatya Sayana and Sukla Utthāpanam —12

The Mandapa should be made on the east or north of the temple. It should be of 16 10 or 12 hands in length —13

An altar should be made in the centre of the Mandapa which should be 5 7 or 4 hands long. The altar is to be neat and clean.

There should be 4 doors with archways round the Mandapa and of those the eastern door should be of Plaksa tree the southern one of the fig tree the western one of âsvattha tree and the northern one of Nyagrodha tree. The Mandapa should be buried 1 hand in the ground and it should be 4 hands in height —15 16

The earth should be washed well and cleaned and then the interior should be decorated well with various kinds of cloths, flowers and leaves —17

After making such a Mandapa eight jars full of water and containing a lump of gold should be placed at each doorway on either side. Those vases should not be leaky —18

They should be covered with mangoe leaves and should be filled in with medicinal herbs, flowers sandal water, and covered with white cloth —19

After thus placing the vases within the Mandapa, flags and buntinga should be hung all round the pandal and incense and fragrant gums burnt before the idols —20

Mandapa is a temporary building created for performing a ceremony. The banners of the Lokapâlas should be hung all round and in the centre of the pandal a banner of the shape of the clouds should be hung —21

Afterwards offerings should be made to the Lokapâlas and worship offered to them by repeating their prescribed mantras and giving Balis (making sacrifices) in honour of them —22

The offerings to Brahmâ above should be made by reciting the first part of the mantra, to Vāsukī below by reciting the middle portion of the mantra and then to the Lokapâlas in all directions. The mantras given in Samhitâ and Sruti are to be repeated —23

Preliminary ceremonies (Adhivâs) of images should be observed for three nights, one night or 5 nights, or 7 nights as the case may be —24-25

Thus finishing the gateways and Adhivâs ceremonies the bathing ceremony of the Mandal should be performed in the second, third, or fourth period —26

Then the wise should bring the Phallus or the image and worship the sculptor with cloth, jewels and ornaments. Then "excuse me" should be said by the Yajamân (the sacrificer or worshipper) and the sculptors, &c, dismissed —27-28

Then the idol is to be placed on the seat and his eyes are to be imparted. The following, in brief, is the way —First offerings should be made all round with sesamum, clarified butter, rice cooked in milk and sugar. Then after decorating the Brahmanas with white flowers, guggula, incense with clarified butter should be offered to the image and then gifts to the Brahmanas should be offered according to his means —29-30

Cows, land, gold, &c, should be given to the priest who officiates at the consecration of the image, and the Brahmana should name the image after reciting the mantra contained in the following couplet —31

Salutations to the Lord Visnu, Śiva, Thou art the Supreme Being, the Hiranya reta, Salutation to Thee ' O Visnu ' —32

The above mantra is generally used to impart light in the eyes of all idols. After invoking the Divine spirit into the image, the eyes should be given sight to with a bar of gold —33

Pleasant music should be played and sweet hymns should be sung, and Vedic hymns chanted. To win prosperity and dispel ill luck, the Vedas should be recited —34

The image should be divided into three parts and afterwards three lines at a distance of eight Yavas from one another should be drawn which should be broad, thin and crooked. They should not be broken (i.e., should be continuous) —35-36

In the Jaiṣṭha Phallus, the lowermost line should be of the dimension of one Yava, the middle one is to be finer still —37

Then eight divisions should be made and three of them should be discarded. Then seven lines should be drawn on either side and four divisions are to be noted. Afterwards the lines should be allowed to meet at the top of the fifth line. This is the union of the lines, on the back of these lines, two divisions are to be made. These are, in brief, the Lakṣaṇas (characteristics). Thus the Lakṣanoddhāra of the Lingam is described —38 40

Here ends the 264th Chapter of the Matsya Purāṇam on the consecration of the idols

CHAPTER COLXV

Sūta said —“I shall now tell you about the persons who should consecrate and worship the idols”—1

Now, in brief, about the qualifications of the Sthāpaka (who places the idol). The Sthāpaka or Āchārya should be well versed in the Vedas, Purāṇas, Saṃkhya, free from avarice, born in a country abounding with black deer, handsome, of full limbs, of clean habits, free from hypocrisy, making no difference between friend and foe, having equal devotion for Śiva, Viṣṇu and Brahmā, accomplished in Logic, having no vices, belonging to a good Kūlīṇ family and versed in the building science or Vāstu Śāstrī. The Murtipa Brāhmanas should consecrate the images according to the prescribed rites. Thirty two, 16 or 8 persons should be employed for consecration. These three distinctions indicate as superior, middling, and ordinary. There should be great rejoicings at the time of consecrating the idols, which should first be taken to the bathing mandapa and washed with Pañchagavya, Pañchakasāya earth, ash and water while reciting the four Vedic mantras, viz, (1) Samudra jyestha etc, (2) Āpodivya, (3) Yāsāmrājā (4) Āpohiṣṭhā. Then the idol should be purified with Pañchagavya and other three substances and then bathed, it should then be adored with sandal and incense after which it should be covered with two pieces of cloth by reciting “Abhi Vastre,” then after reciting the mantra “Utiṣṭha Brāhmanaspate” the idols should be placed in standing posture. By reciting the two mantras “Āmuraja and rathetiṣṭha,” they should be placed in the chariot and conducted into the temple —2 12

Later on it should be placed flat on a bed after strewing Kuśa grass and then by turning the face to the east flowers should be strewn and at the head of the idol should be placed a vase full of water, with gold also and then the image should be covered with a piece of silk cloth after reciting the mantra “Āpodeve aposmāṇa mātaraṇi” or the silk cloth may be put upon the head of the idol. The Deva is then to be bathed with honey, ghee, mustard and then worshipped with the mantras “Āpyāsva” and “Yāte rudra Śiva” and with incense and flowers also —13 17

By reciting "Barhaspataye" mantra a white thread should be tied round the wrist of the idol, which should then be covered with various kinds of fine clothes, and umbrella, chamara, mirror, awning with flowers, should be placed close by as well as jewels, various kinds of medicinal herbs, utensils, bed, seats. All these should be placed after reciting the mantra "Abhi twâ Sura" and then gradually make offerings of milk, honey, clarified butter, other eatables, rice cooked in sugar and milk. Then after reciting the mantra "tryamvakam yajâmahe" a number of Valis (sacrifices) are to be offered in all directions and then the image is to be installed. Then four gate keepers should be placed at the gates, and the Brâhman priest Bahvricha is to recite in low voice Srisukta, Pâchamâna Sûkta, auspicious Soma Sûkta, Sântikâdhyâya, Indra Sûkta and Raksoghna Sûkta (facing towards the east) —18-25

The learned Adharyu seated to the south should recite Randra Purusasûkta, Sîlokâdhyâya Sukriya and Mandalâdhâya —26

The Chhandoga Brahmanas sitting in the west should recite Vâmadevya, Vrihatsâma, Jyesthasâma, Rathantara, Purusasûkta, Rudrasûkta with Sântika and Bhârunda Sama. And in the north, the Atharvans should recite Nilarudra, Aparajitâ, Saptasûkta and Rudrasûktaântikâdhyâya —27-29

Towards the head of the idol the priest who consecrates it, should perform Hôma ceremony with Vyarhitî and Sântik and Pauṣṭik mantras —30

The wood of Palâśa, Udumbara, Asvattha, Apâmârğa and Sami should be used as sacrificial fuel in the Homa ceremony and a thousand offerings should be made, taking at each time a stick and every time the feet of the image should be touched and when the thousand offerings are over the navel, chest and head should be similarly touched. Afterwards the four priests officiating at the consecration ceremony should perform Homa ceremony over the Kunda (pit) with a girdle and a Yoni measuring one hand with the greatest care. Next a Yoni is to be made on it one cubit long and resembling the lips of an elephant. It should have a hole and be extended and ornamented on both sides with beautiful ornamental workmanship. This Yoni is to be 4 fingers higher than the level of the sacrificial hollow (Kunda). This part should be square and be made to look beautiful. At a distance of thirteen Angulas from the foundation of the Veda (altar), nine other Kundas are to be similarly made —31-36

Then the priests should perform Achman and with a calm mind perform Homa ceremonies by reciting the mantras sacred to Agni in the East and Indra and the other Lokapâlas in the South. Afterwards rites to propitiate the several Devas should be performed —37

Afterwards the sacrificial offerings should be made to the presiding Deity of the idol (Earth) Vasudhâ, Vasuretâ (Agni), Yajamâna, Sûrya, Jala Vâyu, Chandramâ, Âkâśa are the eight Devas to be remembered in the Kunda —38-39

Prithvi is protected by Sarva Mahâdeva, Agni by Paśupati, Yajamâna by Ugra, Âditya by Rudra, Jala by Bhava Vâyu by Isâna, Chandramâ by Mahâdeva, Âkâśa by Bhîma Murti. In this way at the time of

the consecration of any idol these eight are the Mūrtipras, i.e., protectors of the component parts of the idol —40 12

Homā ceremonies should be performed according to one's means by reciting the prescribed Vedic mantra and a vase (Śāntighṛta) should be placed in each Kunda —13

Pūrṇāhuti should be offered after 100 or 1,000 Homas. These offerings are to be poured on the Pūrṇa Kumbha (jar filled with water). The base, middle and head of the Devatā are to be sprinkled with water, also the several Devas there are to be bathed also with the water frequently. At each prahara incense, sandal, etc., should be offered and Homas (libations of ghee) should be offered and the devotee should repeatedly make gifts (offer sacrificial fees) to the priests —44-47

The priests should be given white garments, golden ear rings, girdle, rings, etc., as well as a bedstead with all the necessary things. As long as they officiate, they should be provided with food —48-49

Offerings should be made to the Bhūtas in all the three parts of the day. The Brahmans should be fed first and afterwards the members of all the castes are to be fed —50

In course of the night festivities should be observed. Dancing, singing should be performed. Till Chaturthi Karma Brahmanas should be fed. Adhivasa should be observed for 3, 5, 7 or 1 nights. On some occasions Adhivasa may be observed at once. The Adhivasa ceremony performed on such occasions gives the benefit of having performed all the sacrifices —51 52

*Here ends the 265th Chapter of Matsyā Purāṇam on Adhivasana
Vidhise*

CHAPTER CCLXVI

Śūta said —After performing the Adhivasa ceremony of the Devas the dimensions of the Langam are to be determined in proportion to those of the temple. It is to be sprinkled with clean water and flowers after uttering mantras over them and a string should be spread in front of the door to the side and N E should be determined, for the Devas adore the Deva of the North eastern corner —1 3

The idol of Śiva when located facing the North, gives long life health prosperity. Other directions are not auspicious and bring ill luck —4

The Kūrma śilā should be put under the Langam, above the Kūrma śilā should be placed the Brahmaśilā and above it the idol Śiva mentioned before which should be bathed with Panchagavya. The mantras prescribed for the Divine worship should be recited and then the idol should be taken to the pedestal by reciting the mantra 'Utiṣṭha Brahmana'. Then water should be offered and afterwards Madhuparka. After one muhūrta one should place precious stones viz., pearls, Vaidūrya, crystal lapis lazuli sapphire according to one's means, in the directions, according to the prescribed rites —5 10

Afterwards yellow orpiment, Śilāvajra, soot, yellow clay, lead, red chalk, wheat, barley, sesamum, mûnga, Nivâra, Samâ, mustard, Vrihî, rice, sandal, red sandal wood, aguru, anjana, Uśira khas, Vaiṣṇavi, Sahadevî, Lakṣanâ, should be placed after repeating their Devas and Om, in all the directions. Then after reciting the name of Svarga and the prescribed mantras conjointly with the sacred Om, all sorts of seeds, metals, jewels, gold, Padamrâga, mercury, lotus Padmâka, and the images of turtle, ox and earth should be placed duly in all the directions commencing from the east. In the consecration of Brahmâ Śilâ, gold, coral, copper bellmetal, brass, silver, nice flowers, iron, and haritâl should be placed in due order. If all these are not available then only gold and yellow orpiment should be put and in the place of seeds and herbs sahadevî or barley should be substituted —11 18

The following are the Nyâsa mantras for the consecration of the Lokapâlas, viz —The most valiant Indra is the Lord of the Devas. He is armed with a thunderbolt and is always illumined by His fire. I salute Him every day. Agni is red, is the emblem of all the Devas, conjoint with flashes, has smoke for His banner, unbearable to all, I salute Him, the presiding Person in the fire —19 21

Salutations always to Dharmarâja who is shining like the blue lotus, adorned with a coronet and sceptre. He is the witness of all actions, and righteousness. Salutations always to Nirriti who is black in appearance, the Lord of all the Râksasas, armed with a sword and endowed with glory —22 23

Salutations always to Varuna who is white in appearance, the image of Viṣṇu, the Lord of waters armed with a noose, having sturdy arms. Salutations to Vayu who diffuses all the aromas, has a banner in His hand. I salute Chândramâ who is fair, simple, presiding over all herbs the Lord of all the stars and planets. My salutations to Isâna Purusa who is white, the master of all the lores, armed with a trident and of three eyes. I always salute Lord Brahmâ born of a lotus, with four faces, dressed in the garment of the Vedas, the Lord of sacrifices. My salutations to Viṣṇu of infinite form who holds the whole universe, and who holds this earth as if she were a flower. At the time of sacrifices and of making gifts these mantras should be recited and the mantras should be prefixed with the sacred Om. They are the givers of prosperity and progeny. After finishing the Nyâsa with these mantras the consecrated idols should be rubbed with clarified butter and then they should be dressed in white cloths and devoutfully worshipped —24 32

Then raising the Deva with the mantra "Dhruvâ Dyau," it should be placed on the desired Śvabhra, fully ornamented. Then placing one's hand on the head of the Deva one should recite Soma and Rudra Sûktas. At that time one should make himself Divine like by placing himself under the influence of Somasukta or Rudrasûkta mantras and should then meditate on the Deva according to His form —33-34

He should say. I consecrate Lord Viṣṇu the holder of conch and who has the lustre of âtasî flower after making myself Divine —35

I consecrate the three eyed Śiva riding on a bull, adorned with a crescent, having ten hands, and the master of the attendants —36

I consecrate Lord Brahmā born from the Lotus prayed by the seers, having four faces, plaited hair, and mighty arms —37

I consecrate the Lord Sun having thousand rays, peaceful in appearance, surrounded by nymphs, living a lotus in His hand —38

In consecrating Śiva the mantras sacred to Him, the Deva mantra and Rudra Mantra should be recited, and similarly in the consecration of Viṣṇu mantras sacred to Him, the Vaiṣṇava and Brahmā mantras should be recited —39

In the consecration of the Sun, the mantras sacred to the Sun should be recited, and similarly in the consecration of the other Devas mantras sacred to them should be recited, for one gets everlasting benefits by consecrating the Divine idols by reciting the Vedic mantras of the respective Devas —40

The Deva consecrated in a temple should be looked upon as the chief God and other images placed close by should be treated as secondary Deities. They are also to be worshipped —41

All round Mahādeva should be located the attendants Nandi bull, Mahākāla, Bhṛngi, Riti, Guha, the Goddess Pārvatī, Gaṇeśa, Viṣṇu, Brahma, Rudra, Indra, Jayanti, Lokapāla, nymphs, Gandharvas, and Guhyakas —42 43

The meditation of the particular Deity should be made on the spot where His image is located and the Lord Śiva should be invoked with the mantra mentioned below —44

"I invoke Lord Śiva in whose chariot are yoked lions, demons, serpents, seers, Lokapālas Svāmīkartika, oxen attendants Mātara, Soma, Viṣṇu, Brahmā, Nāga, Yakṣa, Gandharva, and the other celestial inhabitants I invoke Him with His Consort and attendants Lord be gracious enough to come I salute you Be pleased to accept my worship —45 48

O Bhāgavan ! O Rudra ! kindly grant my welfare O Bhava ! you are the eternal Puruṣa, accept my worship I salute you O Bhāgavan ! welcome to you ! O Soma ! be pleased to accept along with your attendants and relations this mantra purified Pādya, Arghya, Āchmaniya and Āsana I salute you' —49

Afterwards Vedic hymns should be recited for a long time and then the idol of Śiva should be bathed in curds, milk, clarified butter, water, sugar, honey, flowers, and incense along with sweet music. Then Lord Śiva should be devoutfully worshipped and the following mantras should be recited —50 51

"Yajñatadūrya mudā," "vaidiṣyāta, Sahasrasirṣṭ puruṣa, abhit-vṣṣurāṇonuma puruṣavedam, tripādurdhva, yenedamabhūtāma, &c, natiṣvāmānya. These mantras should be constantly repeated in the installation ceremonies, and then the middle, the base and the head of the idol should be touched four times with water. After the idol has been duly consecrated, the devotees should give with due respect dresses and ornaments to the officiating priest, Murtipa, Āchārya —52 53

Then the blind, the poor, the miser, etc, assembled should be dismissed with clothings, ornaments, etc, At the time of adhivāsa the installed Deva should be rubbed with honey, the first day, with turmeric and mustard the second day, with sandal and barley on the third day.—54-55.

With red arsenic and Priyangu (a kind of creeper, long flapper) on the fourth day. By performing these ceremonies, one gets prosperity, happiness and health, and the diseases are all cured. The idols should be rubbed with kṛṣṇānjan and sesamum on the 5th day and with clarified butter, sandal, lotus-dust, saffron on the 6th day, and gôrôchana, agurnu flowers on the 7th day.—56-58.

These things should be used all at one time when the period of adhivāsa is instantaneous. The image once installed and fixed should not be removed again from the spot; for it is a sin to do so. The holes should be filled in with sand, lime, etc., The Lokapāla in whose direction the image leans should be appeased and the following offerings should be made, viz :—59-61.

Ornaments should be offered to Indra; and gold to Agni; buffalo to Dharmarāja; goat and wealth to Nairita-Rākṣasa;—62.

Pearls and mother of pearl to Varuna, brass and cloth to Vāyu; cow to Chandramā; bull and silver to Śiva—63-64

The Lokapālas towards whom the idol is drawn, should be appeased with Śanti. And if the prescribed worship be not performed under such circumstances there is always a fear of destruction of the family; so the chinks round the idol should be well filled in with sand, in order to make it fixed and immovable—65

Festivities should be held for 3, 5, 7 or 10 days at the time of the consecration of the idol when grain, cloth, etc, should be freely distributed. The Kīrtan (singing the name of Hari), reciting Rāmāyana, Kathakātā and other meetings should be performed—66

At the end of the fourth day, one should perform the Chaturthī-karma after having his bath and gifts should be made accordingly—67.

I have explained to you the ceremonials of consecration that drive away all ills as described by the learned and performed by the Vidyādhara and Devas—68

Here ends the two hundred and sixty sixth chapter of the Matsya Purānam on installing an image, etc

CHAPTER CCLXVII

Śūta said —“I shall now tell you briefly how an image is installed and the best way of offering Arghya—1

Arghya consists in the offering of eight things, viz, of curds, uncooked rice, Kufa, milk, Darvī grass, honey, barley and mustard (Siddhārathak). Fruits should also be offered. The earth of the stable, elephant yard, chariot house, anthill, earth dug out by a wild boar, that of

a sacrificial hollow, of the cowshed and of the beds of the sacred rivers like the Ganges, etc., should be placed in the jar (kumbha) by reciting the mantra "Udhritāsi, etc.," and afterwards the jars should be filled with water by reciting the mantras "Sannodevi, etc." and "Āpoliṣṭhā, etc." —24

Cow's urine should be placed after reciting the sacred Gayatri, cowdung by reciting "Gandhadārā," milk after reciting "Āpyāyasya," curds by reciting "Dadhikrāva," clarified butter after reciting "Tejosi, etc.," water after reciting "Tad Devasya—tvā etc." All these are mixed and then Kuśa is thrown therein. Thus Pañchagavya is prepared. The idol should be bathed with this Pañchagavya of the jar thus filled in —56

Afterwards they should be bathed with curds, and then with water repeating the mantra "Devasya tvam" and then again with the Dadhi Krāva, etc., with the juice of fruits by reciting the mantra "Agnāyāhi," and then water should be sprinkled with Kuśa grass after reciting the mantra "Devasyatvā," and then again with perfumed water after reciting the sacred Gayatri. Then the idol of Lord Śiva should be bathed with 1000, 500, 125, 64, 32, 16, 8 or only with 4 jars [of water]. Those jars should be made of gold, silver, copper, brass, bell metal or of earth if one cannot afford the more expensive ones. The following medicinal herbs should be mixed with the water in the jar, viz —(1) Saha devī, (2) Vachā, (3) Vjāghri, (4) Vala, (5) Ativala, (6) Sankhyapūṣṭi, (7) Simbi (8) Suvarchalā. These eight are necessary in the Mahāsnana. The powder of barley, Nivara, sesamum, Syāmāka, Sali rice, Priyangu, Vrihi, should be rubbed on the idol before bathing it —716

The following substances viz —Svāstika, Padmaka, Śankha, Svetapadma, Kamala, Śrivatsa, Daipana, and Nandīvartā and cowdung, auspicious earth, five colours, etc., five coloured powders, Dūrva grass and black Sesamum should be used in Nirājana ceremony after which should be offered water for rinsing the mouth and then Ganges water should be offered. Then two pieces of dress should be put on after reciting the following mantra —1720

Note —*विप्राङ्ग*=adoration of the idol by waving lights perfumes fans &c

"Be gracious enough to put on the clothes of variegated colours woven with Deva sūtra and conjoint with sacrifice and gifts. These are very nice. Accept them." —21

Afterwards taking kuśa grass in the hand camphor should be offered mixed with saffron when the following mantra should be recited, viz — "Deva! I do not know your body and form and your movements, be gracious enough to accept this incense offered by me." —2223

Then 40 lights should be lit up and offered after circumambulation, by reciting the following mantra — You are the light of the sun and the moon. You are the flash of lightning and fire. You are the light of all. Be gracious enough to accept the light offered by me. Then incense should be offered by reciting the following mantra, viz —2425

"Deva! be pleased to accept this incense made of herbs and choice ingredients full of delicious odour." —26

Then after reciting the mantra "Mahâbhûsâya te namah," ornaments should be put on. Thus after keeping up rejoicings for seven nights, the devotee should get himself sprinkled with the remainder of the Abhiṣeka water —27-28

The sprinkling should be performed out of the water of 8, 4, 2, or 1 jar or from Pañchamratna jar wrapped up in a white piece of cloth after reciting the mantra "Devasyatva." The other mantras of the occasion have been mentioned in Atharvina mantra of Nivagraha sacrifice which might also be recited. Afterwards he should bathe, put on white clothes and worship the idols and give to the officiating priest gifts of money, ornaments, dresses with great devotion, and should send all the utensils employed in the sacrifice, mandapa, &c, to the house of the priest for the Devas are satisfied by the satisfaction of the Guru —29 32.

The consecration of an idol should not be performed by men of angry disposition, hypocrites, Liṅgis who put on some peculiar garb, &c. It should always be performed by a virtuous householder who is well accomplished in the Vedas and is a Brâhman —33

He who discarding a man versed in the Vedas gets a hypocrite to officiate at the consecration ceremony, surely brings ruination on his household or an evil spirit gets hold of the temple and no one worships the idol thus consecrated. But where Brâhmanas officiate there is always prosperity in that house and the idol thus consecrated is worshipped for a very long time to come —34 35

Here ends the 267th chapter of the Matsya Purânam on the bathing of the idol

CHAPTER COLXVIII

The Rishi said —Sâta ' of what dimensions and how should the temples be made by those eager for prosperity? Kindly describe in detail their measurements and characteristics —1

Sâta replied —The one well versed in the art and the science of housebuilding should first examine and select a site —2

Afterwards propitiatory rites as prescribed should be performed to appease the Vastu Deity and sacrificial oblations should be offered. Such rites and preliminary propitiation of the Vastu Deity should be performed at the time of repairing a temple, laying out a garden, or a door entering a new building, and erecting a new building. As stated before in previous chapters Vâstu mandalam of 81 squares should be drawn in the middle of Vâstu and then a sacrificial pit (kunda) measuring one hand and having three girdles should be made. Wood of milky trees should be employed as sacrificial fuel and Homâ ceremony and libations of black sesamum and barley should be offered mixed with chips of Butea frondosa, catechu, honey and woodapple. At the end of the Homâ ceremony, valis (offerings) are to be given with five vilva (Bael) twigs or the seeds thereof along with other eatables. Afterwards other sacrificial offerings should be made, viz —clarified butter and grain should be offered to Agni in the N E, boiled

rice and fruits with clarified butter to Parjanya, yellow flag, ground corn and turtle to Jaya, Pañcharatna (five jewels), ground corn and bolt to Indra, smoke colour awning and barley meal to the Sūrya —3 11

Clarified butter and wheat to Satya, fish to Bhṛīsa, fried cakes to Antarikṣa, barley meal to Vayu, fried rice to Pāsā, gram to Vitatha, honey and grain to Grihaksata, powdered meals to Yama, incense and food to the Gandharvas, green leaves to Bhṛīgaraja, barley to Mriga, rice and pulse boiled together to the manes, Dāntakāṣṭha and powdered grain, and flowers to Sugriva, golden coloured cakes and wine to Asura, —12-16

Pāyasa to Puspādanta, lotus with Kusastambā to Varuna, rice and clarified butter to Śosa, barley to Papa yakṣamā, balls of clarified butter to Roga, fruits and flowers to Nāga, —17

Clarified butter to Mukhya, clarified butter and milk to Soma, cooked mūṅga to Bhallata, —18

Powdered Śālī rice to Bhaga, fried cakes stuffed with powdered grain to Aditi, fried cakes to Diti. All these offerings should be made outside the Mandala —19

Milk should be offered to Yama, curds to Āpavatsa, balls of sweet, chillies and Kuśa to Savitṛa, —20

Fried cakes of flour and red sugar to Savitā, clarified butter and sandal to Jaya, red sandal and rice cooked in milk and sugar to Vivasvān, —21

Yellow orpiment, rice, clarified butter to Indra, clarified butter and rice to Mitra, plain rice and rice cooked in milk and sugar to Rudra, —22

Cooked and raw meat to Rāja Yakṣmā, meat and pumpkin to Prithivīdhara, —23

Clarified butter and sugar to Āryamā, Pañchagavya, sesamum, rice, and other victuals to Brahṁā. The Devas residing in Vāstu thus worshipped give peace and prosperity —24-25

Gold is to be given to all and a milch cow and gold should be given to Brahṁā in the name of all these Deities. Now hear about the offerings that ought to be made to the Rakṣasīs, viz —26

Flesh, rice, clarified butter, lotus, blood, and these should be offered to Chavaki in the N E, flesh, rice, blood, turmeric and cooked grain should be given to Vidāri in the S E, —27-28

Curds, rice, blood, chips of bones should be given to Pātālā along with her Rākṣasīs, fish, wine, rice cooked in milk and sugar to Pāpa in the N W and all round. At every sacrificial offering one should mention his name and use the sacred expression Om. Afterwards the devotee should bathe in the water mixed with herbs —29-31

The Brahmanas who come to the house should be well honoured and in such a way Vāstu should be worshipped —32

At the time of starting the building of palaces, temples, gardens and entering newly laid cities and houses, festivities should be held,

dancing should be given, music should be played and Raksoghana and Pāvamana Sūtras should be recited by the Brāhmanas — 33 34

One who observes these ceremonies in his house and temples every year never gets any calamity, nor does he get any serious illness and his brethren and riches do not perish. He lives for a hundred years and remains in heaven for a kalpa after death — 35 36

Here ends the two hundred and sixty eighth chapter in Matsya Purāṇam on propitiating the Vāstu Deity

CHAPTER COLXIX

Sūta said — After thus making sacrificial offerings to Vāstu the site of the temple should be divided into 16 parts. In the centre, the Garbha consisting of 4 parts should be thought of and this again is to be divided into 12 parts and a half. A wise man should then plan the doorways on the four sides of the temple — 1 2

The depth of the foundations should be one fourth of the room and the dome (or top) should be double the height of that of the foundations. The height of the passage for circumambulation should be a quarter of that of the dome and in front of the two Garbha Sūtras the Māṇḍapa should be determined, and in one third part of the Mandapa Bhadrāsana (one's house) is to be built. After dividing the Garbha Māna into five parts, one part is to be taken and in that the eastern doorway (Prakgriva) is to be designed, then the front Mandapa of the Garbha Sūtra is to be located. These are the ordinary characteristics of the temple. Now other characteristics are being mentioned with reference to the measurement of the Lingam — 3 7

The pedestal should be symmetrical to the size of the Phallus. In half of the pedestal, the foundation is to be laid, the height should be in accordance with the height of the outer foundations. The height of the temple top should be twice that of the foundations and the (height of the) circumambulating passage a quarter of that of the top, the front Mandapa should be as high as the passage for circumambulation, and the entrance to the Mandapa may be half of its height. The corners of the doorway should be made projecting outside the temple and on the wall above it should be made the mañjarī (the top most part) and in half of it should be made the Sukanāśa (looking like the aquiline nose) and above it should be made a quadrangular spot in the dome and above it the top of the dome — 8-14

Now another set of measurements with reference to Garbhamāna. The Vāstu Garbha should be divided into 9 parts and the phallus should be located in the centre, the side of the pedestal is to comprise eight padas and should be artistically finished. The width of the wall should be of eight padas and the height five times that. The top should be twice the height of the walls, which should be divided in two parts and Sukanāśa should be made in one of them and a quadrangular spot (Vedika) in the third part of it — 15 18

The Amṛasāra Kantha (top most part) should be made in the 4th part and the projecting parts (Kapāla) should be made twice the length, it should be decorated with floral designs. Such is the plan of the 3rd kind of temple. The other characteristics of the temple are now being mentioned —19-20

Sūtra said —Twice born! Now hear about the dimensions of the other kind of temples. Divide the place where the image is to be located into 3 parts, and in the outer portion of the above dimensions the Rathāṅga is to be designed, and the Nemi is to be one fourth wide and the temple (or buildings) to be built all around. The Garbha is to be made twice the size of the Nemi. The walls are to be of the dimensions of Garbha mānṣa. And the top should be twice the height of the walls and in the 5th part of the temple a door-way should be made. Now about the outlet. In the 3rd part of the round walls the Sūrya (hole) is to be made. In some particular cases in the fifth part Prākgrīva is to be located. In the fifth part at the Karnamūla the two Prākgrīvas are to be located. And golden pieces should be put at the base of the door. The temples are of three sorts, Jyestha, Madhya (middling) and Kanistha (small) according to the differences between the sizes of the temples and Lingams. Now hear the names of the different kinds of temples —21-27

They are —The Meru, Mandara, Kailasa, Kumbha, Simha, Mriga, Vimāna, Chhandakā, Chaturasra, Astāśra, Sodaśasra, Vartula, Sarvabhadra, Simhāsra, Nandana, Nandivardhanaka, Hamsa, Vṛṣa, Suvarṇaśra, Padmaka and Samudgaka. Now hear about their descriptions —28-30

A temple with hundreds of tops, having four doors, 16 flats, lofty, imposing and beautiful looking is called Meru —31

A temple with 12 flats (Bhūmikas) is Mandara, with 9 flats is Kailāsa, one with several tops and doors is called Vimāna and Chhandakā. One that has 8 flats, or 7 flats is Nandivardhana, one with several tops is Nandana, one with 16 petals (or corners) and various tops and 5 flats and with Chitraśālā is Sarvabhadra. One with many faces is Balabhiichhandaka, one like a bull and void of petals is Mandala —32-35

One with the appearance of Simha and having figures of lions is the Simha. One with the appearance of an elephant is called Gaja. One with 9 flats and of the appearance of a pitcher is known as the Kumbhaka. One with 16 petals all round ornamented with Prīchāṇḍakas is called Samudgaka, and it has two Chandraśīlas measuring two flats on either side and two flats, such is also Padmaka. One with 16 petals and nine tops is called Sodaśāsra. Its height is three flats —36-39

One adorned with Chandraśīla and big Prīgrīva is called Mrigaśīra, one with many Chandraśīlas is Gaja. The Garuḍa class is superior to Gṛīkṛīṣṭa, its height is seven flats, and it has three Chandraśīlas, outside this there are 8-6 flats —40-43

Another class of Garuḍa Prīśāda is 10 flats high, sixteen petalled, and has two flats in addition to those mentioned before. Gṛīkṛīṣṭa Prīśāda is like Padma. Pañchāṇḍaka has two flats and 40 hands square

Astâsra and Chaturasra are octagonal and quarto in shape respectively. The one resembling a crane in appearance is called Hamsa. Vriṣa has one flat, one top of 10 hands and round from all sides. It yields all desires.—44-45.

The other ones like those mentioned above are like Simbhâsya having Chandraśālas. All these are made of bricks, wood or stone, and flags and buntings should be put on to them.—46.

Meru is 50 hands in extent. Mandara is 45 hands in measurement.—47.

Kailâsa is 44 hands, Vimânaka is 34 hands, Nandivardhana is 32 hands, Nandana is of 30 hands, and Sarvatôbhadra is of 20 hands circular and having Padmakas—48.

Gaja, Simha, Kumbha and Valabhhichandaka are of 16 hands, and dear to the Devas; Kailâsa, Mrigarâja, Vimânachandaka are 12 hands, Garuḍa is 8 hands, Hamsa of 10 hands—49-51.

All these temples if of these dimensions are lucky. The hands of the Yakṣas, Râkṣasas, and serpents, are said to be good and called Mâtrika hands.—52.

It brings good luck to locate a big phallus Jyestha Linga in each of the 7 temples such as the Meru, &c. Medium sized phallus should be located in the 8 temples such as Sri-Vṛikṣaka, &c., and small size phallus should be put in the 5 temples such as Hamsa, &c.—53.

In the Valabhhichandaka temple the goddess with plaited hair and a coronet should be located. She grants boons, fearlessness, she holds a rosary and a Kamandalu, she is fair and giver of auspicious things.—54.

The Goddess holding a goblet, adorned with a red coronet, lotus and goad along with Lord Śiva should always be worshipped in the Prâśâda named Gṛha—55.

The other kinds of the images of Goddess should be placed in a forest and worshipped there. Ganēśa the son of Gamī should be located in Valabhhichandaka temple and is auspicious.—56

Here ends the two-hundred and sixty-ninth chapter of the Matsya Purânam on the dimensions, etc., of temples.

CHAPTER CCLXX

Sûta said.—“I shall now relate to you the characteristics of the various Mandapas (halls attached to the temple) in accordance with the dimensions of the temples—1

The Mandapas are of three kinds, viz —uttama, madhyama and kaniṣṭha—2.

Their names are —(1) Puspakī, (2) Puṣpabhadra, (3) Savrta, (4) Amṛtanandana (5) Kauśalyā, (6) Budhusankīrṇā, (7) Gajabhadra, (8) Jayāvala, (9) Śrīvatsa, (10) Vijaya, (11) Vâstu-kīrti, (12) Śrutimṛtya, (13)

Yajñabhadra, (14) Viśāla, (15) Sushīta, (16) Śatrumardana, (17) Bhāga pancha, (18) Nandana, (19) Mānava, (20) Mānabhadra, (21) Sugrīva, (22) Harita, (23) Karmikāra, (24) Śatardhika, (25) Sīrpha, (26) Śyāma, and (27) Subhadra Thus twenty seven classes of Mandapas are named —36

Now hear their characteristics A Mandapa with 64 pillars is Puṣpaka, one with 62 pillars is Puṣpabhadra, one with 60 pillars is Suvrata, one with 58 pillars is Amṛtamanthana, one with 56 pillars is Kauśalya, one with 54 pillars is Budhisamkīrta, one with 52 pillars is Gṛjabhadra, one with 50 pillars is Jayāvīha, one with 48 pillars is Śrīvatsa, one with 46 pillars is Vijaya, one with 44 pillars is Vāstukīrti, one with 42 pillars is Śrutiñjaya, one with 40 pillars is Yajñabhadra, one with 38 pillars is Viśālaka, one with 36 pillars is Sushīta, one with 34 pillars is Śatrumardana, one with 32 pillars is Bhāgapāñcha one with 30 pillars is Nandana, one with 28 pillars is Manava, one with 26 pillars is Mānabhadra, one with 24 pillars is Sugrīva, one with 22 pillars is Harita, one with 20 pillars is Karmikāra, one with 18 pillars is Śatardhika, one with 16 pillars is Sīrpha one with 14 pillars is Śyāmabhadra, one with 12 pillars is Subhadra —7-14

Now the plan of the Mandapas —They should be made triangular, circular, octagonal or with 16 sides or they are square They promote kingdoms, victory, longevity, sons, wife and nourishment respectively Temples of other shape than these are inauspicious —15 17

In the centre of the hall should be made the doorway measured by sixty four Padas (feet) The height of the temple should be twice its breadth, the plinth should be one third the breadth and the Garbha (inside) should be half the breadth and walls should be made all round Taking one-fourth of the Garbha as the unit, three times of this will be the Āyata (breadth), twice will be the width of the entrance and it will be built of Udumbara wood The two Śakhās should be a quarter of the width of the door There should be 3, 5, 7 or nine Śikhās which will make up the door The doors are divided into three classes, Kanīṣṭha, Madhyama, and Jyēṣṭha —18-21

The principal doorway is to be $140\frac{1}{2}$ Aṅgulas high, other medium and good doors are 120 and 130 fingers high A door 180 fingers in height is the best for ventilation 110 116 100, 90, and 80 fingers are the other prescribed heights of doors Doors of other heights than these are not good There should be no obstruction in front of the doorway It is to be carefully avoided in every case —22 25

The obstruction caused by a tree, a corner, a curve, a pillar, a banner, a well, a wall and a svabhra are not good —26

Destruction, misery, banishment starvation, ill luck, imprisonment, disease, poverty, quarrel, disunion and loss of wealth are caused by the obstruction of a doorway Fruit trees to the east and milky trees to the south of it are the best —27 28

To the west should be made a charming pool of water full of lotus flowers to the north should be planted palm trees and flowers —29

Round the Vastu there should be flowing waters as well as still waters, this is a good thing, and close to the main temple should be made the pagodas of other Deities — 30

To the south should be made the tapovana, to the north the house for Matrikās, to the S E should be the kitchen, to the S-W the temple of Ganeśa, to the west the resting place of Lakṣmī, to the N W the platform of all the asterisms to the north the sacrificial place as well as the place for Nirmīlya, to the west the place for offerings Soma and other Devas, in front the place of Śiva should be the place of Nandī, and lastly the place of Cupid — 31 33

And to the N-E should be the store of water and the resting place of Lord Viṣṇu in water — 34

The temple should be thus decorated with Kundas, Mandapas, flags, bells and buntings. One who thus makes a temple and carries on rejoicings there, gets everlasting riches, and is worshipped in heaven. Thus the consecration of temples, etc., are described according to the prescribed rites — 35 36

Here ends the two hundred and seventieth chapter of the Matsya Puranam on temples, etc

CHAPTER COLXXI

The Rṣis said — O Sūta, you have described to us the dynasty of Purn, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sūrya) dynasty. So also tell us here about those illustrious kings in that Yādava family, who will exist in the Kali-yuga. And when those dynasties (Sūrya and Yādava) will come to end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible — 1 3

Note — The future Kings of Paurava dynasty have been described in Chapter 50 See p 123

Sūta said — Now, after this, I shall tell you of the high souled Ikṣvākus

Post Mahābhārata Āikṣvākus or Solar Dynasty

(1) Brihadbala's heir [was (2) Brihatkṣya, his heir] was the heroic king (3) Urukṣaya. The son of Urukṣaya was the famous (4) Vatsadroha (Vatsavya). — 4

[According to Mr Pargiter the verse ought to be 'Brihadbala's heir was the warrior king Brihatkṣya his son was Urukṣaya.]

(5) Pratiryoma was after Vatsadroha. His son is (6) Dirīkara to whom in the Madhyadesa, belongs the beautiful city of Ayodhyā — 5

Note — According to Yāzu the reading is "who now rules the city of Ayodhyā in Madhyadesa," showing that Dīkara was the ruling prince, when this Purāna was recited.

Divākara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvāśa*, the high minded —6

His (successor) will be the most lucky (9) *Bhāvya* (Bhanuratha or Bhāvyaratha) And his son will be (10) *Pratīpasva* The son of Pratīpāsva will be even, (11) *Supratīpa* —7

(12) *Marudeva* will be his (Supratīpa's) son, after whom was (13) *Sunakṣatra* After Sunakṣatra will be (14) *Kinnarāśva*, the harasser of his foes —8

After Kinnarāśva will be the high minded (15) *Antarīkṣa* After Antarīkṣa will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*) —9

Note—According to another reading Susena was the son of Antarīkṣa whose son was Sumitra Amitrajit Or, after Antarīkṣa will be Suparna (Susena) and after him Amitrajit

(18) *Bṛihadrāja* will be the son of Sumitra Bṛihadrāja's (son) will be (19) *Vīryāvān* (Dharmavān) Again (20) *Kṛitanjaya*, by name, (will be) the virtuous (Dhārmīa) son of Vīryāvān —10

The son of Kṛitanjaya, will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come after Ranejaya —11

[Sañjaya's son will be (23) *Śākya* After Śākya will be the king (24) *Sudhaudana* The son of Sudhaudana will be (25) *Siddhārtha*, the eminent (26) *Puṣhala* or *Rahula* will be the son of Siddhārtha] —12

After him will be (27) *Prasenajit* After him will be (28) *Kṣudraka* After Kṣudraka will be (29) *Kulaka* After Kulaka is remembered (30) *Suratha* —13

From Suratha was born (31) *Sumitra*. He will be the last king These Aikṣvāḥus have been declared, who will exist in the Kaliyuga —14

These will be in the line of Bṛihadbala, they will be the glory of their family Here the following genealogical verse is sung by ancient poets —15

"This dynasty of the Ikṣvāku will end with Sumitra On reaching King Sumitra it will come to its close in the Kaliyuga" —16

This is thus the dynasty of Manu, even as declared before Hereafter I will relate the Bārhadratha (dynasty) of Magadha —17

Post Mahābhārata Bārhadrathas

Listen about the kings those past, those present, and those to come in future, from (the stock of) Jarīsandha (and) in the line of Sahadeva —18

After (1) *Sahadeva* was killed, when the great war of Bhārata took place (2) *Somidhi* succeeded him as his heir, and became king in Girivajra —19

He reigned for fifty eight years, and then (3) *Srutastarā* in his line reigned for sixty four years —20

(4) *Apratīpti* reigned for *thirty six* years, and (5) *Nīramitra* after reigning for *forty-years* went to heaven —21

Afterwards (6) *Suratya* got the earth for *fifty six* years, and (7) *Bṛhathkarmā* reigned for *twenty three* years —22

(8) *Senajit* has just passed away after enjoying the earth for *fifty* years

Note —Another reading according to the *Vāya Purāna* is *Senajit* is now enjoying the earth the same number (23) of years

He will be succeeded by (9) *Srutanyaya* who will be for *forty* years Afterwards (10) *Vibhu* will obtain the earth and will reign for *twenty eight* years, and then (11) *Suchi* will rule the kingdom for *fifty eight* plus six years (i.e. 64) —23 24

The king (12) *Kṣema* will enjoy the earth for *twenty eight* years after whom the powerful (13) *Anuvrata* will reign for *sixty four* years —25

(14) *Sunetra* will enjoy the earth for *twenty five* [another reading thirty five] years (15) *Niruriti* will enjoy it for *fifty eight* years —26

After that (16) *Trinetra* will enjoy the kingdom for *twenty eight* years (17) *Dyumatsena* (*Dridhasena*) will be for *forty eight* years —27.

(18) *Mahinetra* will be resplendent for *thirty three* years (19) *Achala* or (*Suchala*) will be king for *thirty two* years —28

(20) *Ripuñjaya* will obtain the earth for *fifty* years, and these 32 kings will be the future *Bṛhadrathas* —29

Note —The following three lines are omitted in our text of the *Matsya Purāna* but supplied by Mr Pargitor —

Chatvarim sat sama rājā Sunetro bhoksyato tatah,

Satyajit prithivim rājā try asitum bhoksyate samah,

Prapyasmam Visvaj echehāpi paucha vimsad bhavisyati

King *Sunetra* will next enjoy the kingdom for forty years King *Satyajit* will enjoy the earth for eighty three years (eighty years) And *Visvasjit* will obtain this earth and be king for twenty five years —29A

Note —Our reading is *dvātrimsasattu nripā hyeta* Another reading is *Sodasa to nripā jñeyā bhavitāro Bṛhadrathāḥ* And then the verso will mean — these sixteen kings are to be known as the future *Bṛhadrathas* Then there is further this line in the same manuscript — “*Trayo vims adbhikam tesām rājyam cha śata saptakam* And it means and their kingdom will last seven hundred twenty three years According to this reading the sixteen future *Bṛhadrathas* will reign for 723 years Of course this includes *Senajit* also

Their kingdom will last full 1 000 years indeed Then *Balaka* (son of) *Pulaka* will be the conqueror of *Kṣatriyas* —30

Note —The translation is according to the reading

द्वात्रिंशत्पञ्चोद्वे भवितारो बृहद्रथा ।

पूर्वं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 22 only The reading of the *Brahmānda Purāna* is *द्वात्रिंशत्पञ्चोद्वे* These 22 Kings This is more accurate

Here ends the two hundred and seventy first chapter on the genealogies of future *Ikṣvākus* and *Bṛhadrathas*

CHAPTER CCLXXII

Pradyota or Bālaka Dynasty

Sūta said —When Bṛhadrathas and Vītibotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bālaka) as king —1

He will instal Balaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripunjaya) That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy —2

That (*Pulaka*), the best of men will reign for 23 years, (2) *Palaka* or *Bālaka* will be king for 28 years (or 24 according to the *Vāyu*) —3

(3) King *Viśākha* will reign for 53 years (50 according to *Vāyu*) (4) and *Sāryaka* will be king for 21 years (25) *Nandivardhana*, his son, will be king for 30 years (20 years another reading) These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish —4 5

Note —The *Viṣṇu* as well as the *Bhagavata Purana* give the aggregate as 153 years

Sisunāka Dynasty

Then *Sisūnāka* destroying all their glory will place his son in Benares and himself go to Girivraja The King *Sisūnāka* will reign for 40 years —6

His son *Kāka* will obtain the earth for 26 years, *Kṣemadharmā* will be king for 36 years —7

Kṣemayit will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years —8

Kāṇḍyana will be king for 9 years, his son, *Bhāmumitra* will be king for 14 years —9

Note —This verse (9) is evidently misplaced here. Its proper place is in the *Kaṇva* line

Ajātasatru will be king for 27 years, *Vamsaka* will be king for 24 years —10

His son *Udāsi* will be king for 33 years, *Nandivardhana* will be king for 40 years —11

Mahānandi will be king for 43 years These will be the kings in the *Sisunāka* dynasty —12

The *Sisunākas* will be kings for full 360 years, and the kings will be low born Kṣatriyas (*Kṣatrabandhu*) —13

Note.—According to the *Viṣṇu* and *Vāyu* the aggregate is 362 years. But adding the above figures we get 321 only

Early Contemporary Dynasties

Contemporaneous with all these kings will flourish in *Kaliyuga* other kings also and they will endure an equal time There will be 24 *Iksvāku* kings, 27 *Panchālas*, 24 kings of *Kāśi* and 23 *Haihaya* kings —14 15

Then there will be 32 *Kalinga* kings, 25 *Asmaka*, 36 *Kurava*, 23 *Maithila*, 23 *Surasenas*, and 20 *Vitahotra* kings All these kings will endure the same time and will be contemporaries

The Nandas 422 B C — 322 B C

Then, as an incarnation of Kali, will be born Mahâpadma, a son of Mahânandî from a Sûdra woman, and he will be the exterminator of the Ksatriya kings — 16-18

Afterwards all the kings will be of the Sûdra origin. That Mahâpadma will be the sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will exterminate all Ksatriyas through his ambition. His eight sons, beginning with Sukalpa, will be kings for 12 years. They will be kings in succession to Mahâpadma one after another. Kautilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by [Kautilya ?] for a hundred years [or then Kautilya, after enjoying the earth for one hundred years, will go to heaven] — 19-22

The Mauryas

His son Satadhanva, will be king for 6 years. His son Brihadratha will reign for 70 years — 23

For 36 years Asoka will be the king. His grandson will then be the king for 70 years — 24

His son Daśaratha will be the king for 8 years. His son Saptatī will reign for 9 years (or his son will be for 70 years) — 25

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas

Note — The text says that there are ten Maurya kings but its enumeration is short of that number. The following note from Mr Pargiter is appropriate — "This dynasty is given by all five Purāṇas but the account of it has suffered more than that of any other dynasty. Three versions exist here the earliest in the Matsya the second in the Vāyu, and the third in the Vāyu generally and the Brahmandā. They agree in general purport, but have many differences. The second forms a stage of recession intermediate between the first and the third and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced, thus only 6 MSS mention Chandra Gupta the second king always omitted, and the account generally begins with that verse 23 putting the two kings first, and then mentions only four kings, Asoka and his three successors."

[Though the Matsya mentions only seven kings, and that also in a confused manner, the full list of the ten kings is given in the Viṣṇu Purāṇa (Book IV Chap 24, verses 7-8)]

The years of accession noted against their names are taken from Mr V A Smith's *History of Ancient India*, page 197

		<i>Date of accession.</i>
(1) Chandra Gupta	---	372 B.C.
(2) Bindusāra Amitraghāta	..	295 B.C.
(3) Asoka	..	272 B.C.
Asoka died	---	232 B.C.
(4) Suvarman	..	..
(5) Daśaratha	---	222 B.C.
(6) Sangata	---	214 B.C.
(7) Kāṇva	---	216 B.C.
(8) Somasārman	..	206 B.C.
(9) Satadhanva	..	192 B.C.
(10) Brihadratha	..	181 B.C.

Sungas

Pusyamitra the commander in chief will uproot Bṛhadratha and will rule the kingdom as king 36 years — 27

After him Vasujyestha will be the king for seven years After him Vasumitra will be for ten years — 28

Note — Our text omits Agnimitra who was the immediate successor of Pusyamitra and who reigned for 8 years as in the Vāyu P

Then his son Antaka will be (reign) for 2 years Then Pulindaka will (reign) for 3 years — 29

Then Vajramitra will be the king for 9 years, then Samābhaga will reign for 32 years, then after him his son Devabhūmi will reign for 10 years These ten petty kings will enjoy this earth for full 112 years and then the earth will go to the Kanvas — 30 32

Note — The Purāṇa enumerates only 8 kings while there ought to be ten This omission is supplied by the names of Agnimitra and Ghosavasu as given in the Viṣṇu Purāṇa The ten kings therefore are the following —

(1) Pusyamitra	180 B C	(36 years)
(2) Agnimitra	140 B C	(8 years)
(3) Sujyestha or Vasujyestha	141 B C	(7 years)
(4) Vasumitra	134 B C	(10 years)
(5) Antaka	124 B C	(2 years)
(6) Pulindaka	122 B C	(3 years)
(7) Ghosavasu	119 B C	(3 years)
(8) Vajramitra	116 B C	(9 years)
(9) Bhāgavata or Samābhaga	107 B C	(32 years)
(10) Devabhūti or Devabhūmi	75 B C	(10 years)
Assassinated in 65 B C		

Total 190 years

[The aggregate of the reigns is however 120 years and not 112, but all the Purāṇas agree in giving 112 years as the duration of Sunga dynasty This discrepancy might be explained by omitting Agnimitra from the list He perhaps never reigned as a king apart from his father Pusyamitra who though *de facto* king always styled himself Senāpati or Commander in chief and so Agnimitra's name is not mentioned by the Matsya Purāṇa There is much uncertainty about his reign as pointed out by Mr Pargiter Or may it be that Agnimitra was practically a king during the life time of his father on certain parts of the vast empire? And the verse *tat suto agnimitraśtau bhaviṣyati samā nripah* may be read as *tat suto agnimitrastu bhaviṣyati samā nripah* According to this calculation the Sunga dynasty would appear to have come to an end not in 65 B C but in 73 The Matsya Purāṇa verse 32 is rather inaccurate It says —

दशते क्षुद्रराजानो मोक्ष्यन्तीया वसुधराम् । शत पूर्णं शते द्वे च तत शुङ्गानामि
प्यति ॥ अमात्यो वसुदेवस्तु प्रसह्य शर्वर्णो वृष । देवभूमिमयोसाय शोङ्गस्तु भविना
वृष ।

These ten Kṣudra kings will enjoy this earth full 100 and 200 (total 300) years Then it will go to the Sungas This is evidently a mistake

The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of "tatah Sungân gamisyati" another reading is "tatah evargam gamisyati" which may refer to the last king, namely, Devabhūmi who will go to heaven. This reading is more appropriate than 'Sungân gamisyati'. Moreover who are these petty kings Ksudrarājanah which the text mentions. It only mentions 8 kings and not 10, for it does not mention Agnimitra and Ghosavasū. We have therefore adopted Mr Pargiter's reading — "Daśaite Sunga rājāno bhoksyant-īmām vasundharām, Satampūrnām daśa dve cha tatah Kanvân gamisyati." This is in accordance with Viṣṇu purāṇa also which in IV 24 11 says —

इत्येते दश शुक्ला द्वाकेशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति । ततः कण्वानेषा भूयांस्यति ।]

The Kanvāyanas

The minister Vasudeva forcibly overthrowing the dissolute king Debbabhūmi will become king among the Sungas. He the Kanvāyana, will be the king for 9 years — 33

His son Bhūmimitra will reign 14 years. His son Nārāyana will be for 12 years — 34

Susārma, his son, will be for 10 years only. These are recorded as Sungabhṛityas, or Kanvāyana kings — 35

These 40 (four Kanvas are Brahmanas, and they will enjoy the earth for 45 years — 36

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras — 37

Note — The four Kānvāyana kings are shown in the following table —

(1) Vasudeva Kanva	(9 years) 73 B.C.
(2) Bhūmimitra	(14 years) 59 B.C.
(3) Nārāyana	(12 years) 47 B.C.
(4) Susārma	(10 years) 37 B.C.
Total	45 years.

[The last king Susārma was slain by the king Śiśuka about 27 or 28 B.C.]

Here ends the two hundred and Seventy second chapter on the Pradyota, Śiśunāga, the Nanda, the Maurya, the Sungas and the Kānvāyana dynasties

CHAPTER CCLXXIII.

Andhras

The Andhra Śiśuka (Śiśuka) with his fellow tribesmen, the servants of Susārman, will assail the Kānvāyanas and him (Susārman) and destroy the remains of the Sungas' power and will obtain this earth — 1 2

Note:—The above translation is according to Mr Pargiter's text. According to our text the reading is.—

“काण्वायनास्तती भूपाः सुशर्माणः प्रसह्य तम् ।

शुक्रः नो वैव यच्छेपं क्षपित्वा तु यलीयसः ॥

This would mean:—“Then Kāṇvāyana no less of Suśarma after assailing her (Earth) and putting to an end what remains of the Śungas will become powerful.” This shows that the chieftains of the last Kanva King, Suśarma, revolted against him and put an end to the Śunga power.

Their tribesman (a kinsman of these Kāṇvāyana chieftains (bhūpās) who had revolted against Suśarma) called (1) Śiśuka Andhra will get this earth For 23 years Śiśuka will be the king —2.

His younger brother (2) Kṛiṣṇa will be 18 years his son (3) Śrī-mallakarni (Śrī Śātakarni) will be 10 years, then (4) Pārnotsaṅga will be the king 18 years—3.

Note—Mr. Pargiter inserts (5) “Skandhastambhi will be king 18 years” after Pārnotsaṅga.

(6) Śāntakarni will be 56 years, his son (7) Lambodara 18 years —4

His son (8) Āpitaka (Āpilaka) will be 12 years ; then (9) Meghasvati will be 18 years —5

Then (10) Svāti will be king 18 years ; (11) Skandhasvāti will then be king 7 years.—6

Then (12) Mrigendia Svātikarna will be 3 years, then (13) Kuntala Svātikarna will be king 8 years, then (14) Svātivarna will be king for one year —7-8

Then (16) Arikta-varna will be 25 years after him (17) Hāla will be king for 5 years —9

Note.—Before this verse and as part of verse 8 Mr Pargiter inserts “sattrimsadeva varṣaṇi Pulomāvi bhaviṣyati,” which means then (15) Pulomāvi will reign 36 years Instead of Arikta-varna another reading is Aristakarna

Then (18) Mandulaka will be king 5 years [another reading Manta-laka] Then (19) Purindrasena (Purikasena) will be king, after him (20) Saumya will be the king —10

Note—The number of years of the reigns of Purindrasena and Saumya are not given in our edition Moreover, it is doubtful whether, Saumya is the name of a king. Mr Pargiter says:—“Saumya cannot well be a king, although the line says so on record because in this dynasty two kings are never put together in a single line without any mention of their reign. ‘Saumyo bhaviṣyati’ is probably a corruption. Mr Pargiter also points out that inside of the above the following verse is in the Vāyu — ‘Pancha Patalako rājā bhaviṣyati mahābalaḥ “Bhāvyaḥ Purikasenaḥ tu samīha sa py ekavimsati.”

Thus according to this reading it means that Purikasena will reign 21 years

Then (21) Sundara Śāntikarna (Śatakarni) will reign 1 year, then (22) Chakora Svātikarna (Śatakarni) will reign for 6 months —11

Then (23) Śivasvāti will be 28 years ; then (24) King Gautami-putra will be king next 21 years —12

His son (25) Pulomā will be king 28 years

[Then (26) Śātakarni will be king 20 years]

This is a very doubtful line as pointed out by Mr Pargiter, and is not in our text

After Pulomâ (Sivasri-Pulomâ will be king 7 years —13

Then (28) Siva skandha after Sântikarna will be king as his son for (?) years

Note —Our text is शिवस्कन्ध शान्तिकर्णोद्भवितस्काण्डेन सदा. But Mr. Pargiter would amend it thus —असौ तस्मान्न तस्ये सदा ।

Note —No number is given. Mr Pargiter would read it —“Bhavitâsmaat trayo samah, and then the verse would mean “Sivaskandhasântikarna will be king 3 years ”

Then (29) Yajñasri Sântikarnika will be 29 years —14

Then after him (30) Vijaya will be king 6 years Then (31) Chandasri Sântikarna, his son will be 10 years —15

Then (32) Pulomâ, another of them, (viz, Pulomâ II) will reign 7 years —(16a)

These 19 Andhras will enjoy the earth for 460 years* On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants —16 17

Note —The Purâna mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings and the number would rise to 32 if the kings inserted by Mr Pargiter be taken into account

[We give in a tabular form the list of the names of the kings with their reigns —

(1) Sisuka Andhra	23 years	(17) Hala	5 years
(2) Kṛisna	18 "	(18) Mandulaka	5 "
(3) Sris allakarni	10 "	(19) Purindresena	21 "
(4) Pârnotsanga	18 "	(20) Saumya (a wrong name	
[(5) Skandhasambhū	18 "]	with no years).	
(6) Sitakarni	56 "	(21) Sundara	1 "
(7) Lambodara	18 "	(22) Chakora	6 months
(8) Âpitaka	12 "	(23) Sivasvati	28 years
(9) Meghasvâti	18 "	(24) Gautamiputra	21 "
(10) Svâti	18 "	(25) Puloma	28 "
(11) Skandhasvati	7 "	[(26) Satakarni	29 (doubtful)]
(12) Apigendra	3 "	(27) Sivasri	7 "
(13) Kuntala	8 "	(28) Sivaskandha	3 "
(14) Svativarna	1 "	(29) Yajñasri	29 "
[(15) Pulomavi	26 "]	(30) Vijaya	6 "
(16) Arikta-varna	25 "	(31) Chandasri	10 "
		(32) Puloma II	7 "]

Various Local Dynasties

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Sripârvatya Andhras—17

There will be 7 (kings in the line of the servants of) Andhras 10 Âbhira kings, also 7 Gardabhillas and 18 Sikas.—18

There will be 8 Yavana kings, and 14 Tusâra kings and 13 Gurundâ kings and 19 (or 11 Mauna) Hûna kings —19

The 8 Yavanas kings will reign for 87 years. The 7 Gardabhillas will enjoy this earth again [no years given 72 according to Vâyu]—20

The earth is recorded to have belonged to the Tusāra for 7,000 years And 18 kings for 183 years as well [printed text corrupt Ought to be — "Eighteen Sakas for 183 years"]—21

For half four hundred years there will reign 13 Gurundas of Mlechchha origin along with Sudra kings (Or, 13 future Gurundas along with low caste men, all of Mlechchha origin, will enjoy it half four hundred years, i.e. 200 years)—22

For 103 years the 11 kings will enjoy the earth (no name) (The word Hūna should be supplied to complete the verse, and it would then mean "11 Hūnas will enjoy the earth for 103 years") The (seven) Śrīpārvatīya Āndhras will endure 52 years—23

The 10 Ābhīra kings will be for 67 years When they are overthrown by time, then there will be Kilakila kings—24

Note. These local dynasties, with their periods of reign, may be thus shown in a tabular form —

<i>Dynasties</i>	<i>Periods of Reign</i>	<i>No of Kings</i>
(1) Andhra Bhṛityas (Śrīpārvatīyas)	52 years or twice 50 or 100 years	7
(2) Ābhīras	67 years	10
(3) Gardabhillas	72 years (as in Vayu)	7
(4) Sakas	183 years	18
(5) Yavanas	87 years	8
(6) Tusaras	7 000 years (107?)	14
(7) Gurundas	200 years	13
(8) Hūnas	103 years	11 or 10
(9) Kilakilas		

Note—The account of these dynasties consists of three parts the first of which summarizes the number of kings in each dynasty, the second states its duration while the third adds certain subsequent kings. In the first part the Matsya Vayu and Brahma purānas agree generally but in the second the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec 42 ff, and with reference to the middle of the 3rd century A D. When the account was first compiled as preserved in the Mt, for the revised versions in Va and Bd did not revise the periods. If those remarks be sound Śrīpārvatīya Andhrabhṛityas had at that time reigned 52 years or (if we read dvipanchasatam) possibly 100 roundly according to Mt while the Va and Bd reading is no doubt corrupt and should perhaps be 113 or 102 years. The Ābhīras had then reigned 67 years the Gardabhillas 72 years the Sakas 183 years the Yavanas 87 or 82 years and the Tusaras 7 000 or 500 according to the proper constructions of the sentences but perhaps 107 or 105 is really meant. The 13 Gurundas or Murundas had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Va and Bd, but the latter is probably a corruption of the former reading for Vg and Bh say precisely 100 years. The 11 Hūnas or Maunas had then lasted 103 years.

Mention of these races is found in the inscriptions thus Ābhīras in Luchers List of Brahmi Inscriptions, Nos. 963 1137 (Epig Ind x Appendix) and Fleet's Gupta Inscriptions, p 14, Sakas, Luchers List Nos 1123 1125 1127, 1148 1149 1162 and perhaps 1001 2, and FGI p 14, Yavanas Luchers List, Nos 669, 967, 1023 1123 1140 1154 1156 Murundas in FGI, p 14 and Murundadevi Id., pp 129 132 133 Hūnas. FGI, pp. 66 118, 206 A Vakatakas prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No 612 (Epig Ind v. Appendix) "Pargiter's Hall Dynasty p 41)

THE EVILS OF KALI AGE

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit The Âryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas) —25

The people will steadily deteriorate by adopting a contrary course of life, so also the king will be greedy and speakers of untruth —26

All will be overpowered (killed) everywhere by Kalki whether they be Âryas or Mlechchhas They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere —27

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to covetousness —28

The people will be unholy, unrighteous and oppressed with decess and sorrow, and goaded by failure of rain they will be eager to destroy each other —29

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers —30

When the royal families will be destroyed, the people, will desert their homes, and devoid of affection they will abandon their brothers and friends, and will have no one to protect them —31

They will not observe the rules of caste and order of life, and be addicted to unrighteousness They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood —32

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age —33

When the Kali Age will be exhausted, after having been on earth for full 1,000 divine years together with the Sandhi periods, then on its end, the Kr̥ta Age will come —34

Chronological Particulars

Thus have I declared in due order the entire series of genealogy—the kings who have passed away, and those who exist now and those who have not yet come into existence —35

Now from Mahāpadmas inauguration up till the birth of Parikṣit this interval is indeed known as 1050 years (1015 according to Viṣṇu and 1000 according to our reading) —36

Note—In manuscripts of Matsya Purāṇa marked c, e, f the reading is Sat-ottaram. Similarly in Mss 1 n of Matsya and V 1, of Viṣṇu the reading is Pancha sat-ottaram, meaning 1500 This period of 1,500 is the true interval obtained by adding up the periods of reigns of the Bārbhadrathas, Pradyotas and Śiśunāgas as given in the Viṣṇu Purāṇa and other Purāṇas Thus —

Bārbhadrathas from Somāpi to Rīpuñjaya	1000 years
Pradyotas	138 "
Śiśunāgas	362 "
	<hr/> 1500 "

Therefore the Mss. of the Matsya referred to by Mr. Pargiter are more correct than the printed text. This verse, therefore, should read,

महापद्मामिकास्तु यावज्जन्म परीक्षितः । एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Visṇu Purāṇa. Mahāpadma Nanda was anointed in 422 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War.

Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years.—36.

Moreover in the interval which elapsed from the last Andhra King Pulomāvi to Mahāpadma—that interval was 836 years.—37.

The Cycle of 2,700 years or Saptarṣi or Laukika Era.

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purāṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).—38.

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛittikā asterism)."—39.

And equal space of time is still future, subsequent kings, beginning from the end of the Andhras (till Parikṣit), are declared therein. They have been enumerated in the Bhaviṣya Purāṇa by Śrutarṣis who knew the ancient stories — 38. (Pargiter)

Note.—The reading in the Anandāsrama edition of the verse 39 is —

सप्तर्ष्यस्तदा प्रांशुप्रदीप्तेनाग्निना समाः । सप्तविंशतिभयानामान्ध्राणां तु यदा पुनः ॥

It is evidently corrupt according to Mr. Pargiter. Pradiptena in the above he would amend into Pratipena and samāh should become samāy. The verse therefore should read:—

सप्तर्ष्यस्तदा प्रांशुप्रदीप्तेनाग्निना समम् । सप्तविंशतिभयानामान्ध्राणां तु यादा पुनः ॥

Another reading is —

सप्तर्ष्यस्तेषां ते स्युः प्रदीप्तेनाग्निना समम् ।

as given by the editor of Visṇu Purāṇa in Bk. Ik. IV, Ch. 24, p. 235

The Seven Rṣis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Kṛittikā) At the end of the future twenty seven Andhras the cycle repeats itself. (Pargiter.)

Note.—This Saptarṣi or Laukika Era appears to be a contrivance of historians and is still in use in Kāśmīr as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—"Hindu Chronology," and Dr. Bühler's Kāśmīr Reports pp. 59 et seq

"The Saptarṣi reckoning is used in Kāśmīr, and in the Kāngra district and some of the Hill states on the south-east of Kāśmīr; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as Saptarṣi-saṁvat, "the year (so-and-so) of the Saptarṣis," and Sistra-saṁ vatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakāla, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahāyī-saṁvat and Kachehī-saṁ vat, which we may render by "the Hill era," and "the crado era." The years of this reckoning are lunar, Chaitrādī; and the months

are *purnimanta* (ending with the full moon) As matters stand now, the reckoning has a theoretical initial point in 3077 B C ; and the year 4976 more usually called simply 76, began in A D 1900 ; but there are some indications that the initial point was originally placed one year earlier

The idea at the bottom of this reckoning is a belief that the Saptarshis, "the Seven Rishis or Saints," Marichi and others, were translated to heaven, and became the stars of the constellation Ursa Major, in 3076 B C (or 3077) ; and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 100 years for each *nakshatra* or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years and the numbering of the years should run from 1 to 2700 and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmir from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhana in his history of Kashmir the *Rajatarangini*, written in A D 1148-1150, the numeration of the years has been centennial, whenever a century has been completed, the numbering has not run on 101, 102, 103, &c., but has begun again with 1, 2, 3, &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning, which is treated as running from 3076 B C., not from 376 B C as the commencement of a new cycle the second ; thus, an almanac for the year beginning in A D 1793 describes that year as "the year 4899 according to the course of the Seven Rishis, and similarly the year 69. And elsewhere sometimes the full figures are found, sometimes the abbreviated ones, thus, while a manuscript written in A D 1848 is dated in "the year 24 (for 4724), another written in A D 1224 is dated in 'the year 4300.' But, as in the *Rajatarangini*, so also in inscriptions, which range from A D 1204 onwards only the abbreviated figures have hitherto been found. Essentially therefore the Saptarshi reckoning is a centennial reckoning by suppressed or omitted hundreds with its earlier centuries commencing in 3076, 2976 B C, and so on, and its later centuries commencing in A D 25, 125, 225, &c., on precisely the same lines with those according to which we may use e.g. 98 to mean A D 1798*, and 57 to mean A L 1857, and 9 to mean A D 1909. And the practical difficulties attending the use of such a system for chronological purposes are obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhana recorded his own date in the Saka era as well as in this reckoning and gave full historical details which enable us to determine unmistakably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail, to at least 6th century A D. But the reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A D 800, the first recorded date in it is one of "the year 89 meaning 3889 = A D 813-814, given by Kalhana. It was introduced into India between A D 925 and 1025 (*Encyclopedia Britannica*, Eleventh Edition Vol 11, pp 499-500)

"The beginning of the Saptarshi era is placed by the Kashmirians on Chaitra sudi 1 of the twenty fifth year of the Kaliyuga and the twenty-fourth year, in which Kalhana wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Saka era is 3 154

The distance between Saka samvat 1 and Kalhana's time .. 1 070

Hence results a total of Saptarshi years 4 224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First P Dayāram Jotsi gave me the subjoined verse, the origin of which he did not know —

Kaler gataih sāyakanetravarshaih saptarshivaryāś tridivam prayātah

Lokēhi sam vatsarapattrikāyām saptarshimānam pravaḍanti santah

"When the twenty five of the Kaliyuga marked by the 'arrows and the eyes' (i.e. the five and the two or as Indian dates have to be read backwards 25) had elapsed the most excellent Seven Rishis ascended to heaven. For in the calendar (used) in the world* the virtuous declare the computation of the Saptarshi (years to begin from that point)

Pandit Dāmodar explained the verse as I have done in the above translation, and

* The word *loke*, 'in the world' alludes to the appellation *Lokakāla*, *Laukika samvatsara*.

added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the chāndra and saura mānas.

The correctness of his statement is confirmed by a passage in P. Sāhebrāms Rājataranginīsamgraha (No 176), where the author says that the Saka year 1786 (A.D. 1864) in which he writes corresponds to Kali 4065 and to Saptarshi or Laukika samvat 4940*. One of the copyists too who copied the Dhvanyātoka (No 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4051. These facts are sufficient to prove that P. Dāmodar's statement regarding the beginning of the Saptarshi era is not an invention of his own but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B.C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B.C. But it seems to me certain that it is much older than Kalhana's time, because his equation $44=1078$ agrees with it. It may therefore be safely used for reducing with exactness the Saptarshi years, months and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key. Dr. Bühler's Kashmir Report pp. 59 and 60.

Note—Mr. Pārgiter reads "saptarsayas tadā Pusye Pratipe rajni vai samam" and he translates it thus—The Great Bear was situated equally with regard to the lunar constellation Pusyā while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards the cycle repeats itself.

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumstance, the Great Bear remains 100 years in (conjoined with) each in turn" (40), (according to Pārgiter).

This is the cycle of the Great Bear, and is remembered as being according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear, (41a) (Pārgiter).

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky—42-43 (Pārgiter).

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghās in Parikṣit's time 100 years—44 (Pārgiter).

The Brāhmanas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras—45 (Pārgiter).

Note—The 24th constellation from Maghā counting backwards is Chitrā. According to this calculation the interval between Parikṣit and the termination of Andhras is 2400 years. Subtracting 836 we get 1564 or the interval between Nanda and Parikṣit or in round number the Great War took place 1500 years before Nanda's time.

If, however, the 24th No. in the order of reckoning the nakṣatras be taken then the line of the Saptarishis will be in Śatabhishā or 1400 years. Subtracting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the termination of the Andhras. If however we read Andhrāśān instead of Andhrānte, and this is the reading of Brahmandā then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval between Nanda and the commencement of the Andhras was 836—460=376 years. Subtracting 376 (instead of 836) from 1400 we get 1024 years the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

* Rājataranginīsamgraha, fol. 4b, 1, 7 tatrādya śāke 1786 kaligato 4065 saptarshichirāmatena samvat 4940.

† The use of the Saptarshi era in Kashmir and the adjacent hill states which continues even in the present day, has first been pointed out by General Cunningham.

The Evils of the Kali Age (Resumed)

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The observances of religion of Śrutis and Smṛitis will become very lax, and so also will be destroyed the orders and castes —46

The people will be of mixed origin, weak in body and will be led astray and deluded. Brāhmanas will sacrifice for Śudras (or will study under Śudras) and Śudras will take to teaching Mantras —47

Those Brāhmanas will adore such Śudras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing of a man from his own caste —48

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction —49a

The Duration of Kali

On that very day and in that very moment when Kṛṣṇa went to heaven, the Kali Yuga commenced on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years —50

Together with four times eight (32) thousand years according to human calculation (i.e., $400,000 + 32,000 = 432,000$). Or, in other words, its duration is 1,000 divine years together with the twilights (i.e., $1000 + 200 = 1200$ divine years $= 1200 \times 360 = 432,000$) —51

When the Kali Yuga comes to an end the Kṛita Yuga will again come —52a

The Aila and the Ikṣvāku dynasties have been described along with their branches. The dynasty of the Ikṣvākus (the Sūryavamsa) is remembered to have come to an end with Sumitra when Ikṣvaku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra vamsa were contemporary with these (or the last of the Aila Kṣatriyas was Kṣemaka —Vāyu,) so the knowers of the Somavamsa understand it —53

Note —The text in verse 52b is

देवपौत्राकुल्यवत् सद्देव प्रकलितं

It apparently gives no meaning. The translation follows the reading of the Vāyu —

देवपौत्राकुल्यवत् सद्देव प्रकलितं ।

All these are declared to be the glorious descendants of Vivasvat those who are gone, those who exist now and those who will be in the future —54

The Brāhmanas, the Kṣatriyas, the Vaiśyas and the Śudras are remembered to exist in this Vaivasvata manvantara, i.e., all are sons of Vaivasvata Manu. Thus ends the genealogy of dynasties —55

A Prophecy

Devāpi, the Paurava king, and Maru, a king of Ikṣvaku dynasty, are both existing in the village, Kalāpa, owing to their great Yoga —56

In the 29th Mahāyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas, the son of Manu (Mara?), will be the founder of the (future) Aikṣvāku line.—57.

In the 29th Mahāyuga he will be the first founder of that dynasty. Similarly, Satya, the son of Devāpi, will be the (first) king (and the founder) of the Aila dynasty.—58.

These two (Devāpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahāyuga. Thus should be understood the characteristics of the dynasties in all the Yugas—59.

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛita Yuga, will then incarnate in the middle of the (future) Tretā Yuga. They will take birth in order to be the seeds of Brāhmanas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Pusa asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating offsprings in every Yuga. Thus the Brāhmanas know the close relationship of the Kṣatriyas with the Brāhmanas (and how several Ksatriya dynasties had Brāhmana paternity).—62.

Thus, at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brāhmanas, who cross over from one Yuga to another (in their full consciousness), are called Santānas in the Śruti or founders of future human races. They become the origins of (the future) Brāhmanas and Kṣatriyas—63.

The Seven Sages know thus the rise, fall, and the longevity of these founders of dynasties as well as the decline and rise of the dynasties—64.

When Jamadagna totally destroyed the Ksatriya clans the world became devoid of Kṣatriya Kings—65-66.

Hear, I will relate to you the double origin of the modern Ksatriya Kings. Aila and Ikṣvāku dynasties are said to be the origin of the Kshatriyas.—67-68.

The Kings and other common Kṣatriyas were variously sub-divided in the world. Quite a profusion of Kṣatriyas were born in the Aila dynasty, but there were not so many in the Ikṣvāku dynasty. Their number is full one hundred. Similarly, by the spread of the Bhoj dynasty that number was doubled.—69-70.

These Ksatriyas have disappeared with their names. I am relating to you about them, please hear. The number of Pritibindhas was 100, Nagas 100, Hayas 100, Dhārtarāṣṭras 100, Janmejayas 80, brave Brahmodattas 100, Kurus 100, Panchals 100, Kasikusa, etc., 100 each, Nippa and Sasabindh 2,000 each.—71-73.

These Ksatriyas were pious-minded and charitably disposed. Thousands of similar Rājārshis have disappeared. In the present Manvantara the dynasty of Vaivasvatamanu appeared and disappeared and with it many races came and went—73-75.

Even in one hundred years it is not easy to describe that dynasty fully. Twenty eight families have disappeared with the Devas What remained I am relating —76-77

The sages of that dynasty are 43 in number The rest are known as Yugas I have described some of the dynasties in brief and the rest at length For the sake of their being numerous I am not able to describe them fully again Oh King, the Rajarṣis of the luminous Yayatī dynasty whose names have been described have all disappeared with the Yuga The man who hears them gets five worldly boons, viz, life, fame, wealth, heaven, progeny By hearing this chapter one goes to heaven

Here ends the Two hundred and seventy second Chapter.

CHAPTER COLXXIV

The Rsis said —“Sūta ! one should acquire, increase and protect wealth by fair means The acquirement of wealth by a virtuous person has been said to be most lucky in all the Śāstras —1

Be good enough to tell by what charity a wealthy and learned man feels blessed ”—2

Sūta Said —“I shall now explain to you about that great charity, (Mahā Dān) which has been mentioned to us by Lord Viṣṇu in connection with the enunciation of the righteous ordinances It has been kept so secret It is the dispeller of all the ills and the effects of bad dreams ”—3-4

The Mahā Dānas are of sixteen varieties Among the sixteen kinds of Mahā Dāns described by the Lord, the Tulā Puruṣa Dāna is the first and best of all It is the giver of virtue long life, dispeller of all ills, venerated by Lords Brahmā, Viṣṇu and Śiva and other Devas —5 6

The other Dānas are—Hiranyagarbha Dāna, Brahmānda Dāna, Kalpāpadapa Dāna, Gosahasrakā Dāna, Hiranyakāmadheenu Dāna, Hiranyāśva Dāna Hiranyāśvaratha Dāna, Hemahastiratha Dāna, Panchalāṅga laka Dāna, Dhārā Dāna, Viśvachakra Dāna, Kalpalatā Dāna, Saptasagaraka Dāna, Ratnadhenu Dāna, Mahābhutaghāta Dāna, which were first observed by Bhagavān Vāsudeva, the Destroyer of Śumbha by Ambariṣ Bhūrgava, Sahasravāhu, Prahlāda, Prithu, Bharata and other kings These Dānas are always performed for the removal of all obstacles, and as a result of these they were all protected by the Devas —7 12

The Devas ward these observers of ordinances from all ills —13

If one of these Dānas be accomplished without any obstacles through the favour of Lord Viṣṇu then Indra was not able to do any injury to the devotee —14

So a devotee should adore Lords Viṣṇu Śiva and Gaṇeśa and then with the advice of the Brāhmanas should commence the performance of sacrifices, pertaining to these Mahā Dānas —15

“King Manu had put the following question to the Lord Janārdana, which I heard and now shall try to make clear according to my understanding Please listen to it ”—16

Manu said —“ Lord, be pleased to tell me about the Mahā Dānas the most auspicious, sacred and mysterious ”—17 .

Matsya said —The 16 great ordinances that have not been mentioned elsewhere up to now, I shall now explain before to you ’—18

Tulā Purusa Dāna is the first and best of all and it should be performed on the days of Aṣṭama, Viṣuvak, Vyatipāta, Dinakṣaya, on the first day of the Yugas and Manvantaras, Saṅkrānti, Saṅkīrṇi Vaidhṛti, Yogi, Chaturdaśi, Aṣṭamī, white Panchadaśi, on the Parva days, on the Dvādaśi, Aṣṭakadoga, on the occasions of sacrifices festivities, marriages, after having seen bad dreams or seen wonderful things, on getting wealth and Brāhmanas, on the occasion of Śriddha in desured times, in a sacred place, in temples, cowsheds, near a well or a garden or a beautiful tank, etc. Thus in these days, on such occasions and at such places, Mahā Dānas must be made —19 23

Life is momentary wealth is transient and every being is in the clutches of death. Under such circumstances a man should always follow the course of Dharma and righteous actions —24

On an auspicious day the devotee should make the Brāhmanas recite Svastivāhana and then make a pandal of 10 or 12 hands or 16 aratnas. It should have four Bhadrāsanas and the altar should be of seven hands and within this another Vedit of five hands —25 26

NOTE. —*वर्तिका* = open palm of hand.

In this central Vedit the doorways of fine wood should be made and four sacrificial cavities should be dug, one in each direction. Each cavity (kunda) should have a girdle and a jar filled with water, an āsana (seat), two copper vessels, sacrificial utensils, Viṣṭara, clarified butter, sesamum, incense, lights, flowers, etc. This Kunda is to be made of one hand and should be made in the north east. In this Vedit, the Graha Devatas (Deities of the planets) are to be worshipped —27 29

Here the Brahmā, Viṣṇu and Śiva should be worshipped with flowers, fruits, clothings, etc. All round, banners of various colours resembling the complexion of the four Lokapalas should be made. In the centre a beautiful banner should be made, decorated with little bells and network and four buntings of bo tree and other milky trees should be tied on four doorways and then two jars full of water and decorated with garlands, incense, etc., should be placed and two pillars of the wood of any of the following trees, viz —Sala, Ingudi, Sandal, Deodār, Śrīparṇi, Vilva, and Priya Kachānara—should be made. They should be two hands underground and five hands above it. The two pillars are to be four hands apart. Another piece of wood, sufficiently strong, is to be placed across on the two pillars —30-32

Then a casteman should suspend the scales and in the middle of it should be placed a golden image. A rod of four hands should be put above the scales and the latter should be made 10 fingers thick and should be decorated with a plat of gold and ornaments. Both the scales should be suspended to the rod by means of iron chains and then they should be decorated with garlands studded with precious stones, flowers and sandal. A lotus should also be drawn with powders of different colours, and

flowers, etc., should be strewn there, and above the beam of the scales a canopy of five colours should be erected. Afterwards those versed in the Vedas, handsome in appearance, of nice disposition, knowing all the rituals, born in the Bhâratavarṣa, should be made the priests, and the man accomplished in the Vedānta, born in an Aryan family, knowing Purāṇas, of cheerful disposition, wearing white clothes, earrings, a golden girdle, armlets and other ornaments, should be made the Preceptor (Guru) —33-38

To the east of the Mandapa two Brâhmanas versed in the Rîgveda should be seated, to the south should be seated two Brâhmanas accomplished in the Yajurveda, two to the west knowing the Sāmaveda and two to the north versed in the Atharvaveda. All those learned men should offer Homas or sacrificial libations four times in four directions by reciting the Vedic hymns on their respective altars to Ganeśa, Grâhas, Lokapâls, Astavasū, Âditya, Marudgana, Brahmâ, Viṣṇu, Śiva, Sûrya and the Vanaspatis —39-40

Afterwards the mind should be turned to the mantras sacred to them. At the close of the sacrifice when the Homas are over, the preceptors should get the music played and then taking the Valis, flowers and incense in order and invoke the Lokapâls —41

The following mantras should be uttered at the time of invoking the Lokapâls, viz —O Indra ' adored by the Devas, Sâdhyas, Siddhas, come O, one armed with a thunderbolt and surrounded and fanned by the nymphs, I salute you. Pray guard my sacrifice. Om Indrâya Namah —42

Agni come, come, be gracious enough to come. You are adored by the seers, all the Immortals and carrier of oblations to the gods. Be pleased to guard my sacrifice by your power and through your powerful attendants. I salute you. Om Agnaye Namah —43

O Vairavasvata ' O Divine Personage ' Dharmarâja ' be good enough to come. You are adored by all the Devas. You are of the Divine form. You are the cause of men's misery and prosperity. Please guard this sacrifice for my benefit. I salute you. Om Yamâya Namah —44

Rakṣogananâyaka ' be good enough to come with your demon attendants, Vetâlas and Pisâchas, be pleased to guard this sacrifice, you are the Lord of Râkṣasas and the Lokas. I salute you. Om Nîritaye Namah —45

Come, O Lord ' with the seas and the aquatic animals, come with the clouds and Apsarasas. The Vidyadharas and gods will sing praises of you. Do you protect us. I salute you. Om Varunâya Namah —46

Come, O Lord ' to protect me in my sacrifice. Come seated on a stag and in company with the Siddhas (demigods). The lord of the Prâṇas ' the great helper of the author of destruction, do you accept my worship. I salute you. Om Vâyave Namah —47

Come, O Yajnesvaya O (Lord of the sacrifice) ' Come and save the sacrificial ceremony, with the Naksatras (stars). In company with the Oshadhis and the Pitris do you accept my offerings, O Lord ' Om Somâya Namah —48.

Come, O Viśveśvara ' come, with the Bearer of Nāstri, —la, skul and Khatvāṅga O Lord of the worlds ' Master of the sacrifice ' Do you accept my worship to fulfil my sacrifice I salute you O Lord ' Om Isānaya Namah —49

Come, O Lord of the Patila (netherworlds) and of the mountains Come you praised in song by the Nāga women and the Kinnaras O Ananta (Endless One) ' Save our sacrifice with the great Yakṣas, and Uragas and the various gods Om Anantīya Namah —50

Come you the Lord of the universe ' the Greatest Savant ' Come you with the gods and the Pitris You are the Creator of all being of unprilled might Come to grace our Sacrifice O Lord ' Om Brahmanah Namah —51

All beings that are in the three worlds moving or fixed—may they with Brahman, Viṣṇu and Śiva protect me —52

O Devas, Dānavas Yakṣas, Gandharvas, Serpents, Rākṣasas, seers, men, Go, Devamātaras, be pleased and come and protect me in the performance of my sacrifice After thus invoking the Deities, offer the ornaments of gold to the Ritvikas —53 54

They should be given earrings, girdle of gold, rings, clean clothes, and bedstead and double of these should be given to the Preceptor All the Brāhmanas sitting in the different directions should turn their heads on Śāntikādhya —55 56

The Brāhmanas engaged for the sacrifice who fast, should follow all these things, and the devotee should make the Brāhman vāchana (svastivāchana) in the beginning, middle and the end —57

Afterwards the devotee should get himself bathed by the Brāhmanas and the Brāhmanas should recite the Vedic hymns and then he is to take a handful of flowers after circumambulation and wear a garland of white flowers and cloth He should then invoke the scale and say "you are the strength of all the Devas and rest on truth I salute you, O Jagad-bhatri ' you have been designed by the Lord Brāhmā as the witness You hold yourself between the Truth and the Untruth You are the life between the virtuous and the vicious You weigh all Weigh me then, and carry me across the ocean of the world I salute you Only in you is the Lord of the twenty five elements inherent I therefore salute you I salute you O, Govinda ' in the form of this scale O Hari ' be gracious enough to see me taken across this ocean of the world"—58 61

Then after circumambulating and putting on a coat of mail, sword, shield and ornaments the devotee should sit in one of the scales —65

Seeing the face of Lord Śrī Hari and taking the golden image of Dharmarāja with that of the Sun by both of his hands The Brāhmanas should then weigh the devotee with excellent gold pieces until the scale kicks the ground Then the king eager for his prosperity should place more gold than that of his weight on the floor and remaining in the scale for sometime utter the following words —' Devi ' you are the witness of all, I therefore salute you You were first created by Brāhmā and the whole of the moveable and the immovable world is held by you O Viśva dhārini ' you are the soul of all beings You are the holder of the universe

I salute you " After saying so he should alight from the scale and give first of all half of the whole offerings to the preceptor (Guru) and the rest should be made over to the Ritvikas and with their permission should distribute a portion of that wealth among others also —66-72

The poor, the helpless, the good, the worthy and the Brāhmanas should all be duly honoured The offerings of the tulādāna, should not be allowed to lie in the house even for some time One who does so is visited by fear, privation and pestilence By readily distributing it among others one gets blessings from superiors.—73 74

Those who observe this Mahā Dāna in such a way reign over a Loka for one manvantara —75

He becomes illustrious like the Sun and then goes to the realm of Viṣṇu seated in a Vimāna decorated with beautiful perforated work, bells, garlands and adorned by the nymphs where he remains for crores of kalpas —76

On the completion of his store of virtues he is born as an illustrious emperor on this land and conquers thousands of kings after performing sacrifices The one who witnesses such an ordinance and thinks of it at the close of his life, or repeats it to others, or reads about it or hears it, goes to heaven adorned by Indra —77-78

Here ends the two hundred and seventy fourth chapter on Tulā Puruṣa Mahā Dāna

CHAPTER CCLXXV.

Matsya said —"I shall now tell you about the excellent Hiranyagarbha Mahā Dānam which is the dispeller of all sins —1

On an auspicious day the devotee should observe fasting and arrange for a pandit, articles, ornaments, canopy, Ritvikas, etc, as needed for the tulādāna He should then invoke Bhagavān Viṣṇu and the Lokapālas Then after Punyaharāchana and Adhivāsana he should get an auspicious jar of gold which should be 72 fingers in height and of the shape of a lotus having its third part filled in with clarified butter and milk and also with ten weapons, jewels, needles, a sickle, gold, and then the jar should be provided with a pedestal and golden stalk of lotus and it should have an image of the Sun on their outer circumference and a golden thread put round its navel —2-6

Close to that Hiranyagarbha jar should be placed the golden staff and Kamandalu on either of the sides respectively and then a lotus should be drawn on the space all round the jar measuring a few more fingers Then pearl strings and sapphires should be placed, afterwards sesamum and an oval wooden vessel should be placed on the altar above which should be placed the Hiranyagarbha jar —7-8

Then after uttering propitiatory words and getting the Brāhmanas to read the Vedas, the devotee after bathing in water, mixed with all the herbs is to put on a garland of white flowers, clothes, ornaments and utter the following mantras with flowers in his hands —9 10

O Hiranyagarbha! O Hiranyakavacha! O Lord of the Devas and the seven Lokas! salutations to you. Salutations to Lord Viṣṇu and the Holder of the Universe.—11.

Deva! Bhūloka and other regions are contained in you and so are Brahmā and other Devas. You are the holder of the universe I salute you —12

O Supporter of the Universe, the golden-wombed One! Creator of the Universe is contained in you Salutations to You.—13

You are the soul of all the beings You are inherent in each being, pray, therefore, drive away all my endless troubles of the world —14

After thus invoking the Lord the devotee should enter the precincts of the altar and keeping his face north-wards hold the images of Dharmarāja and Brahmā in both his hands and take five deep breaths after placing his head between his ankles. 'Then the Brāhmana versed in the Vedas should perform the Garbhādhāna Punsavana and Sīmanta ceremonies of the Hiranyagarbha. Then the Preceptor and Brāhmanas should make the devotee to sit up after chanting the Vedic hymns and getting the music played.—15-17.

Afterwards the sixteen ceremonies such as Yātakarma, etc., should be duly performed, and then the devotee should utter the following mantras and make over the needles, etc., to the preceptor —18.

I salute you Hiranyagarbha and Visvagarbha. You are the Soul of the Universe.—19.

O Best of the Devas! as I was born of you in the mortal world so let me be born again of Divine form on account of my being born again of you. You have created me virtuous and truthful —20.

Afterwards that Brāhmana should decorate a blessed cow with the ornaments and bathe her with four vases. He should seat her on the golden seat and bathe her by reciting these mantras, viz —“Devasyar-tvān” and say ‘I shall now bathe all the limbs born of you.’—21-22

May all of you live long and happy, holding Divine bodies. Afterwards he should make over that golden thing to the Ritvika Brāhmana chosen for the performance of the sacrifice —23.

The Ritvikas who may be few or many in number should all be worshipped and the things used in the worship should all be given to the Guru.—24

Gift of sandals, shoes, umbrella, chamara, seats, utensils, villages, countries and any other thing should also be made according to the means of the devotee —25.

One who performs this Hiranyagarbha ordinance on an auspicious day according to the prescribed rites will go to Brahmāloka and be worshipped there and live for kotī kalpas,—26

And at the end of the manvantara will reside in the realm of all the Lokapālas one after another, after being freed from the sins of the iron age and adored by the Siddhas, Sādhya, nymphs. He also liberates from hell one hundred Pitṛi Lokas, friends, brothers, sons, grandsons, all by himself.—27-28

One who reads or hears this Hiraṇyagarbha Dāna goes to the realm of Viṇu and one who advises others to perform this ordinance, becomes like Indra the Lord of the Devas in heaven, and the leader of the hosts of wise persons — 29

Here ends the two hundred and seventy fifth chapter the Hiraṇyagarbha Mahā Dānam

CHAPTER COLXXXVI

Mataya said — "I shall now explain to you the ways of performing the Brahmānda Mahādāna which is the dispeller of all sins of the highest degree and one of the best ordinances" — 1.

The devotee should make similar arrangements as before of Ritvika, pandal, articles, ornaments, clothings, etc., as required for Tulādāna and then on an auspicious day he should invoke the Lokapālas and perform Adhivāsana, etc. The golden universe (Brahma egg) should be made from 20 palas to 1,000 palas (one pala is equal to four tolas) according to the means of the devotee which and two jars should also be provided. All round the Brahmānda eight Diggajāstakas and six Vedāṅga Śāstras should be located — 2-4

The Brahmāṇḍa should be made with four faced Brahmā in the centre and all round it should be made the images of the eight Lokapālas, Śiva, Viṣṇu, Sūrya, Pārvatī, Lakṣmī, Vasu, Marudgana and with precious jewels. The length of the Brahmāṇḍa should be from one cubit to 100 fingers and it should be covered with a piece of silk cloth and located on a mound of 32 seers of sesamum. After that the eight sorts of grains should be placed all round it. — 5-7

To the east should be the Lord Śrī Hari lying on Ananta, to the south east Pradyumna. To the south should also be placed the images of Prakṛiti and Saṅkaraṇa, to the west should be located Anuruddha and the four Vedas. To the north should be made the images of Agni and golden Vāsudeva — 8-9

All round the gods should be placed on golden pedestals covered with red cloths after molasses being placed over them (in jars), and then worshipped. Ten jars filled with water and covered with cloths should also be placed. Ten cows should be given away, and the devotee should be bathed along with gold, cloth, milking vessel, sandals, umbrella, chāmara, looking glass, seats, eatables, sugarcane, lighting bowls, flowers, garlands and sandal, and incense, etc. after the Brahmanas versed in the Vedas have performed Homa ceremonies with Adhivāsa — 10-11

Lord of the universe Vidradhīma! I salute you. The devotee, thus bathed, would circumambulate and repeat the following mantra — You are the Lord of all of the seven Ritis, of the Immortals and of this earth. Protect me. Deva! Let the aggrieved and sinners also become blessed by your Grace on their calamities being cut off by the blade of ordinances and charities performed in your name. Let the sins of all the beings moving and non moving be destroyed. Even those who are freed from their sinful

the merit of their Mahādāna, be cured of all their faults and defects. After reciting this prayer and saluting Śrī Hari, all the articles of worship should be divided into ten parts and then two parts are to be given to the Guru and the rest given away to the Brahmanas. In an ordinance in which only a small amount is spent by the devotee, only the preceptor should offer libations into the sacrificial fire as is done in Agnihotra and he should be given away all the cloths, ornaments, etc.—12 16

One who thus performs this Brahmāṇḍa Mahādāna is liberated from all sins and goes to the region of Viṣṇu seated on a chariot and is adored by the nymphs—17

By the glory of this Brahmāṇḍa ordinance the devotee liberates the whole family of mother and father and grandfather, grandmother, brethren wife son, grandson, friends, acquaintances and guests and gives pleasure and happiness to all of them—18

One who reads this in a temple or in a virtuous man's premises or hears about it or advises others to perform this ordinance goes to the realm of Indra where he enjoys the company of the nymphs—19

Here ends the 276th Chapter of the Matsya Purāṇam on Brahmāṇḍa Dana

CHAPTER CCLXXVII

Matsya said —“ Now I shall tell you about the Kalpapādapa Mahādāna which is also the dispeller of all sins —1

On an auspicious day the devotee should invoke the Lokapālas of the Punyaha Vāchana as prescribed in the Tulādāna ordinance—2

The Ritvikas pandal, ornaments cloths &c should also be arranged as before. A golden tree yielding all desires (Kalpa pādapa) of various kinds of fruits should be made, and also birds sitting on that tree, the cloths and various ornaments should also be made. The tree should be of four to one thousand pāls according to the means of the devotee. The gold used is mixed with alloy—3 4

It should be located on a mound of molasses of 32 seers, covered with a *piece of white cloth*—5

Five branches along with the images of Brahmā Viṣṇu, Śiva, Sūrya and Cupid should be made on the lower branch should be placed Cupid with Rati. Santānaka tree $\frac{1}{4}$ of the golden Kalpa tree, should be located to the east of the latter. Mandara tree along with an image of Lakṣmi should be located on a pot of clarified butter in the south. Parijāta tree along with the image of Savitrī should be located to the west on a mound of cumin seed (Jirakā). Similarly, Harichandana tree should be located to the north along with Surabhi cow on a mound of sesamum. The tree is to be adorned on one fourth part of it with flowers—6-7

All the other trees should be made $1\frac{1}{4}$ of the golden Kalpa tree and covered with a yellow cloth and decorated with flowers sugarcane, etc—8

Then eight jars filled with water and provided with fruits, should be placed near the tree with a pair of sandals cooking utensils lamps shoes umbrella chamara seats etc After placing fruits flowers and buntings over them, 8 or 10 sorts of grains should be put in all the directions Over the tree a canopy is to be stretched decked with fruits and garlands of flowers —9 11

After Homā ceremony and Adhivāsa the devotee should get himself bathed by the Brāhmanas versed in the Vedas with the recitation of the sacred Vedic hymns and then he is to utter the following mantra after circumambulating the tree thrice —12

'Salutations to the Kalpa tree the giver of the desired objects the protector of the universe and the image of the Creation —13

You are Brahmā, the Lord of the universe You are the Lord of the day You are the supreme soul therefore be pleased to protect me You are the Immoveable the soul of the universe You are the Sun, you are the material you are the immaterial, you are the Highest cause Salutations to you You are the nectar you are the Infinite you are the undecaying Person In conjunction with Santanas be gracious enough to protect me and deliver me from this ocean of world —15

After this the Kalpa tree should be given to the preceptor and the other trees should be given to the four Ritvikas —16

If the devotee cannot afford much money, he should worship the preceptor only He should free himself from feelings of avarice and not be miserly in the expenditure of money —17

One who makes this Mahā Dan in this way, obtains the merits of the Asvamedha sacrifice —18

He is also adored by the nymphs the Siddhas the Chāranas and the Kinnaras Besides that he liberates his manes and the members of the present and future generations —19

After being seated in a Vimāna resplendent like the Sun, he goes to the realm of Lord Viṣṇu venerated by the Devas —20

Thereafter residing for hundreds of Kalpas as the King of Kings in Heaven and then through the grace of Nārāyaṇa he becomes His devotee and inclined to hear about Him when he goes to the city of Nārāyaṇa —21

One who reads about it or remembers it also gets himself freed from sins and goes to the realm of Indra and lives there for one Manvantara happily with Apsarās —22

Here ends the 277th Chapter of the Matsya Puranam on Kalpa Pādapa Mahadanam

CHAPTER COLXXVIII

Matsya said —'I shall now tell you about the Gosahisra Mahā Dāna the dispeller of all great sins and the yielder of all desires —1

On an auspicious day before carrying out this ordinance the devotee should live on milk for three nights or one Afterwards the

Lokpālas should be invoked as is done in Tulādāna and Homā ceremony and adhvīśa should be performed. Ritviks, Mandīpas, articles, ornaments and covering cloths all are to be arranged, and within the enclosure of the Veda, a bull with all auspicious signs is to be brought. Outside the Veda then a thousand cows with their horns mounted with gold and hoofs with silver, should be placed after being adorned with ornaments, cloths, flowers and garlands—2 4

Then after decorating ten cows with cloths, garlands, golden bells, milking pots of bell metal, gold plait and red cloth, the devotee should arrange a pair of sandals, shoes, umbrella, vessels, seats, etc., these are to be worshipped and in their midst should be made a golden bull, Nandikesvara which should be located on a mound of salt after being covered with a silken cloth and decorated with ornaments. Sugarcane and fruits should be placed closed by. The bull, etc., should not be less than one hundred palis in weight and should go up to three thousand palis. In the case of gift of one hundred (100) cows, one tenth of that should be arranged for—5 10

On an auspicious day auspicious Vedic songs should be sung and then the devotee should bathe in water mixed with herbs and medicinal plants. The Brāhmanas accomplished in the Vedas should bathe the devotee after which the latter should recite the following formulae by holding a handful of flowers—'O Rohinis, the inhabitants of the Lokas! You are the form of the Universe, you are the world mother, salutations to you!—11-12

"O Cow Mother! within your body are the 21 bhuvans, Devas, Brahmā etc., therefore protect me. O Cows! be on my front, be at my back and also on my head. I am living in the midst of Cows for you are existing incarnate in the form of Vriṣa, the eternal Dharma. You are the resting place of the eight Murtis. Therefore, O Eternal one! protect me!" Afterwards the golden bull Nandikesvara should be given away with all materials to the preceptor and a cow out of the ten should be given to the Ritvikas. Then each of the Ritvikas and the priests should be given 100, 50, 20 or 10 cows and with their permission other Brahmanas should also be given ten or five cows each. One cow should not be given to many. This is sinful. A sensible devotee eager for his health and prosperity should give many cows to one man—13 18

After thus giving away one thousand cows, the devotee should live again on milk for a day and one eager for a store of wealth should lead a life of celibacy on the day of performing this ordinance and hearing the glories of this Dāna and making it heard by others. One who thus makes the gift of 1 000 cows is liberated from all sins and honoured by the Siddhas, Chāraṇas etc. is venerated in the realm of all the Lokpālas after being seated in a chariot shining like the sun and decorated with a beautiful network of bells, etc. He remains in those realms along with his sons and grandsons for a Manvantara in each. Thus he goes beyond the seven realms and attains the domain of Śiva—19 23

Besides this he liberates 101 manes and grandmothers, etc. He reigns as a king for 100 kalpas, after that he becomes devoted to Śiva

and performing one hundred Asvamedha sacrifices attains the realm of Lord Viṣṇu and becomes liberated from bondage —24 25

The manes also eagerly look forward to a son who would make a gift of 1,000 cows. They wish that a son or a grandson should liberate them by making such a gift. One who does so is ministered to by his manes in every respect —26-27

One who reads about this or thinks about it, will go to the realm of Indra after leaving his mortal evil and liberated from all sins —28

Here ends the 278th Chapter of Matsya Purāṇam on giving away one thousand Cows

CHAPTER CCLXXIX

Matsya said —“ I shall now tell you about the Kāmadhenu Dān which fulfils all the desires of the people after driving away all great sins ”—1

First the Lokapālas should be invoked and then Homa and Adhivās should be performed after erecting Kundas pandal, and an altar. If the devotee cannot afford much money then only the preceptor may offer sacrificial oblations as is done in Ekāgni ceremony. In this ceremony a cow and her calf are to be made of pure gold. To give away Kāmadhenu with one thousand fruits is the best, with 500 fruits is middling, and with 250 fruits is Kṛṣṭha. The Kāmadhenu should be made of not less than three tolas of gold, whether the devotee is able or not. A black deerskin should be spread on a mound of molasses and above it should be placed the cow decorated with various kinds of gems. Close to it should be placed eight pitchers full of water containing jewels and various flowers —3 6

Round it should be placed 8 or 10 sorts of grains, sugarcane, fruits, utensils, seats, copper milkingpot, red cloth, lamp, umbrella, chamber, ear rings, bell, golden horns, foils, silver hoofs, turmeric, cuminseed, daniyā, sugar, etc. An awning of five colours is to be spread over the altar. The cow is to be anointed all over well with turmeric, etc —7 9

Then after the chant of Vedic hymns the devotee should make three circumambulations, get himself bathed and taking a handful of kusa grass and flowers he should invoke the Kāmadhenu while the preceptor recites the Vedic mantras —10

He should say, “ O, Kāmadhenu! You on the temple of all the Devas are, you are Tripathagā, you are the essence of oceans and mountains, you are the protector of the universe. I have attained the final bliss by making a gift of you and have been liberated from all the sins. I salute you. Who is there that undergoes sufferings when he has attained you? You are Kāmadhenu because you drive away all ills and sufferings.

One who thus gives away a Kāmadhenu to a Brāhmana of noble lineage, of good qualities and handsome appearance goes to the realm of Indra inhabited by the Devas.—11 13

Here ends the 279th Chapter of the Matsya Purāṇam on Kāmadhenu Dānam

CHAPTER CCLXXX

Matsya said —“ I shall now tell you the sacred Hiranyāsva Mahā Dāna which confers numberless benefits on the devotee ’ —1

On an auspicious day the devotee should invoke the Lokapālas and recite Brāhmana Vachanam as done in Tuladāna —2

Afterwards Rītvikas, pandal, ornaments, cloths, &c, should be arranged for as before. If the devotee cannot spend more money then he should get a sacrifice performed by the Guru only according to the Ekāgni rite —3

Afterwards a golden horse should be made and placed on a heap of sesamum placed on the skin of a black deer over the Veditr (altar). It should then be covered with a silk cloth. The horse should be made from three to 1 000 (one thousand) tolas of gold according to the means of the devotee. Sandals, shoes, umbrella, chamber seats, utensils, eight (8) pitchers full of water, garlands, sugarcane, fruits, bedstead with all its equipments, and an image of the sun made of gold, should be placed near it. Then the devotee should get himself bathed by the Vedic Brāhmanas (accompanied with the recitation of the Vedic hymns) with water in which some medicinal herbs have been put and then taking a handful of flowers recite the following mantra —4 7

‘ O, Svadeveśa ! O Viṣṇu, the revealer of the sacred Vedas, please work out my salvation from this mundane ocean. Salutations to you —8

‘ O Sun ! You are divided into seven parts the seven Chhandas whereby you illumine all the Lokas. You illumine the universe. Pray protect me. O Eternal one ! ’ —9

While reciting this mantra, the devotee is to make over the golden horse to the preceptor. One who does so becomes freed of sins and attains the realm of the Sun. Afterwards the devotee should give away cows to the Rītvikas and various sorts of grains to the preceptor —10 11

On the conclusion of the ceremony the devotee should not take any thing cooked in oil. He should hear the Purāṇas and feed the Brāhmanas —12

One who observes this ordinance is freed from all his sins and attains the domain of Viṣṇu and is honoured by the Siddhas —13

One who reads or hears this Hiranyāsva ordinance or witnesses it or thinks of it or one who is poor but yearns to perform it is liberated from all his sins and goes to the region of Sun with a bright body seated in a Vimāna shining like the Sun, where he is worshipped by the celestial women —14 15

Here ends the 280th Chapter of the Matsya Purāṇam on Hiranyāsva Dāna

CHAPTER CCLXXI

Matsya said —“ I shall now tell you about the auspicious Aśvaratha Mahā Dāna which is the dispeller of all great sins ’ —1

On an auspicious day after Svastivāchanam the Lokapālas should be invoked by the sacrificer as is done in course of Tuladāna. —2

Afterwards, *Ritvikas*, *mandapa*, necessary articles, ornaments, etc., should be brought, and then a golden chariot should be put on the black deer skin over which the *sesamums* are scattered. There should be four wheels in the chariot and the number of horses should be four or eight. A flag staff and a pitcher of sapphire should be made and the eight *Lokapalas* should be made of lapis-lazuli. Four pitchers full of water and 18 kinds of grains should be placed, and the chariot should be covered with silk cloth and there is to be a canopy over the altar. Afterwards there should be placed on the chariot garlands, sugarcane, fruits, and *Purusas*. The devotee should consecrate the Deity to whom he is devoted. Then umbrella, *chamara*, red cloth, ghee, cow, bedstead with all the necessary equipments should be supplied. The chariot should be made of over three *palas* to one *bhâra* of gold according to the means of the devotee. Eight, four or only a pair of horses may be made. The banner should be adorned with a lion of gold. The two *Asvini Kumâras* riding on horses should be made to go to and fro as guards of the chariot wheels. The devotee should then bathe as before with the recitation of the Vedic hymns and then make three circumambulations and after holding a handful of flowers and putting on garlands of white flowers and white clothes recite the following mantras—3 11

'O, Lord Sun! the Soul of the universe, the Destroyer of all sins, the Ocean and Master of splendour or brilliancy, whose chariot is drawn by the horses of the Vedas, I salute you. Give me peace. You are the creator and supporter of the eight *Vasus* and the *Maruts*. Dispel my sins and infuse virtue in me"—12 13

One who thus gives away a golden chariot attains beatitude after being freed from all his sins—14

He becomes illustrious and goes to the realm of the Lord *Śiva* after attaining and going beyond the domain of the piercing Sun where the nymphs like the black bees drink the aroma of his lotus-like face and live there with *Ambuja Bhava*—15

One who reads or hears about this ordinance never goes to hell. He repeatedly goes to heaven—16

Here ends the 281st Chapter on the gift of Hîranyâśva Ratha Mahâ Dânam

CHAPTER CCLXXXII

Matsya said—"I shall now tell you about the greatly auspicious *Hemvâsthi Ratha Mahâ Dana* by performing which one attains the realm of Lord *Viṣṇu*"—1

On an auspicious day after *Svâstivîçhanya*, the devotee should invoke the *Lokapâlas* as prescribed in course of *Tuladana*. Then he should find out *Ritvikas*, canopy, ornaments cloth, etc. and observe a fast. He should break his fast with the *Brâhmanas*. A chariot of the shape of *Puspaka* (aeroplane) should be made of gold studded with precious stones. It should have artistic tiled covering on domes and four wheels. Then a mound of *sesamum* should be placed on a black deer skin and above it should be located the chariot—2-4

Round it the eight Lokapālas, Brahmā, Sun and Siva should be made and in the centre should be made the image of Nārāyaṇa with the Goddess Lakshmi —5

Then twelve kinds of grain, seats, utensils, sandal, lighting bowls, shoes, umbrella, mirror, a pair of sandals should be placed. A flag staff should be made with an image of Garuḍa on it and in front of the yoke should be made an image of Gaṇeśa. Above it should be placed a canopy with bunting of various kinds of fruits —6-7

Five kinds of coloured silk cloths, flowers, four pitchers and eight cows should be placed next to the chariot. Then four elephants made of gold and decorated with pearl strings should be made and yoked to the chariot. Two real elephants should be offered with four golden elephants. The golden elephants should be made from five palās to one bhāra of gold according to the means of the devotee. After bathing with the recitation by Brāhmanas versed in the Vedas of the Vedic hymns the devotee should circumambulate the chariot three times. Taking a handful of flowers he should utter the following mantras and then should give it away to the Brāhmanas —8-11

"O, illustrious chariot! You are made use of by Śiva, Brahmā, Sūrya, Vidyādhara Vasudeva, in Vedas, Purāṇas and Yajnas. I therefore salute you. Your blissful form is the lotus of heart which the Munis see through Yoga, and where is seated Murārī! You bring deliverance to those entangled in the [meshes of the] ocean of the world. O, Mādhava! therefore protect me after dispelling all my sins" —14

One who gives away a golden chariot after thus saluting it, goes to the domain of Śiva after being liberated from all his sins and there he is adored by the seers and the Vidyādharas, the immortals and Munindras —15

Even a sinner who gives away this golden chariot assumes a good form and liberates his inanes, brethren, sons, etc., and carries them to the region of Viṣṇu —16

Here ends the 282nd Chapter on the giving away of golden chariot and elephant known as Hēma Hasti Mahādānam

CHAPTER COLXXXIII

Matsya said —"I shall now tell you about the Pancha Lāṅgalaka ordinance which is the dispeller of all great sins" —1

On an auspicious moment, e.g., the commencement of a Yuga or on the occasion of an eclipse, a plot of land measuring five ploughs should be given away —2

Any market town or a village at the foot of a mountain, or any other village should be given away after making the fields prosperous with harvest, or only half the village may be given with its good harvest according to one's means —3

Five ploughs of good wood should be made and five ploughs of gold from five palas to one thousand palas should also be made according to the means of the devotee. Then five pairs of oxen should be procured

and their horns should be covered with gold and tails studded with pearls and their hoofs mounted with silver and then a silk cloth should be thrown over them and they should then be worshipped with floral garlands sandals, etc., and tied in the devotees cowshed —16

Afterwards sacrificial oblations of rice cooked in milk and sugar and other things should be made in the name of Prithvi Āditya Rudra in the same sacrificial pit. The wood of *butea frondosa* clarified butter, sesamum should also be used in course of the sacrificial offerings. The Lokapālas should be invoked as prescribed in the Tuladana ceremony —18

Then after the recitation of propitiatory hymns the wise priest should put on white clothes and white garlands and call the devotee with his consort and give him a girdle of gold, a ring a piece of redcloth, a few gems a bed with all its equipments and a milch cow. Eighteen grains should be placed all round and then the devotee holding a handful of flowers should circumambulate the Mandap and utter the following —
 "All the Devas and all other beings moveable and non moveable are present on the harnessed body of this ox so let them remain devoted towards Śiva. There is no ordinance like one sixteenth part of the gift of a plot of land, so let my intellect be fixed in Dharmā —9 13

A plot of land that can hold thirty poles of seven hands each is called the Nirvartana. This is told by Prajāpati. One who gives away a plot of land of 100 Nirvartanas in area according to the prescribed rites is freed at once of all his sins. And one who gives away an area of land half of that on measuring a Gocharma or sufficient for a house to be built upon also frees himself from all his sins —14 16

The donor of such plots of land remains in the realm of Śiva for as many years as there are hairs on the body of the oxen or as many pores there are in the soil at the time of sowing seeds after ploughing the plot —17

The Gandharyas Devas, demons Siddhas, they all wave chamaras on him and the devotee goes to the domain of Śiva seated in a huge Vimāna along with his fathers grandfathers friends etc —18

By this gift of oxen lands and ploughs with yokes, etc., the donor is freed of his sins and obtains the position of Indra. A wealthy man should therefore give this gift to remove his sins and acquire prosperity for him self —19

Here ends the 283rd Chapter on Pancha Lāṅgāḷaka Māha Dānam (giving away land with five ploughs)

CHAPTER CCLXXXIV

Matya said — I shall now tell you about the sacred Dharādāna that drives away all the ills and sins of the devotee and promotes his welfare —1

The Rajamin (sacrificer) should make an earth of gold in imitation of Jambudvīpa

This golden Jambudvīpa, having mountains with Meru in the centre with eight Lokapālas and nine Varṣas, with rivers and oceans full of gems, conjoint with Vasu, Itudra and the Sun should be made of 1 000 palas or 500 or 300, 'or 200 or 100 palas of gold. It should however be more than five palas. The Lokapālas should be invoked as in course of the Tulādana and Ritvikas, pandal, ornaments, clothings, etc., should be similarly arranged —2 6

On the altar (Vedi) the black deer skin should be spread and over it should be made a mound of sesamum. Above the heap should be placed the image of the earth and round it should be placed salt, etc., along with 18 kinds of grains. Then 8 pitchers full of water should be placed covered over with silk awning as well as various kinds of fruits and coconuts and clothings. Afterwards the devotee should put on white clothes, white garlands and taking a handful of flowers,—7 10

Recite the following, mantras at an auspicious moment — 'O Mother Universe' You are the refuge of all the Devas, I therefore salute you. You protect all the Jivas, therefore protect me. 'O Vasundhare' You hold the Vasus all the beings pray protect me. 'O Achale' Even the four faced Lord Brahmā does not adequately know your limit. Therefore you are Ananta. My salutations to you. O, one without any beginning or an end, Guard me from the perils of this vast and fearful ocean of the world. You are with Viṣṇu in the form of Lakṣmī, with Śiva in the form of Gaurī, with Brahmā in the form of Śavitṛī. You are the light of the Sun and the Moon, intellect in Vrihaspati, Medhā (intelligence) retentive faculty in the Munis —11 15

'O mother' You are fixed you pervade all the universe therefore you are called Viśvambharā. 'Devi' you are known by the names Dhṛiti, Sthiti, Kṣamā, Kṣauntī, Prithvī, Vasumatī and Rasā. Pray do protect me by all your above mentioned forms. Afterwards the devotee should give away the Devī to the Brahmanas. One half or one fourth of the earth made of gold should be given to the preceptor (Guru) and the rest should be given away to the Ritvikas. Then the Brāhmanas should be dismissed after being saluted —16-18

In such a way one who gives away that golden universe in an auspicious moment attains bliss and goes to the realm of Nārāyaṇa seated in a Vimān bright as the Sun and decorated with beautiful network and bells where he remains for 3 Kalpas and liberates his manes sons grand children for twenty one generations. One who reads this or hears it is also liberated from all sins and goes to the realm of Śiva resided by thousands of Devas where nymphs yearn for him.

Here ends the 284th Chapter on giving away the golden earth

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CHAPTER CCLXXXV

Matsya said — I shall now tell you about the Viśvachakra Mahā Danam which is the dispeller of all heinous sins —1

On the day when the Sun enters the point of equinox or on any auspicious day an image of golden Viśvachakra (the wheels of the uni

verse) should be made. The image of 1,000 palas of gold is the best, of 500 palas is medium and of 250 palas is the *Kanīṣṭha*. If the devotee cannot afford much he should get an image of over 20 palas made. It should however not be less than that—2 3

The wheel should be made of sixteen spokes and eight felines. In the middle of it should be made the image of Lord Viṣṇu in Yoga posture, of four arms, a conch and a disc should be placed beside him. The images of the eight Goddesses should also be made to reside within the wheel. Another image of Viṣṇu in a lying posture should be made in the east and the images of Atri, Bhrigu, Vasiṣṭha, Brahmā, Kasyapa, Matsya, Kūrma, Varāha, Nṛsiṃha, Vāmana, Paraśurāma, Rāmachandra, Kṛṣṇa, Buddha and Kalki should also be made in due order as the secondary attendants. In the third row of attendants on the wheel should be placed the images of Gauri, the 16 Mātṛikās, 8 Vasus, in the fourth one should be placed the 12 Ādityas, 4 Vedas, in the fifth one the five elements and eleven Rudras, in the 6th one, the 8 Lokapālas, the Diggajas, in the 7th one, all the auspicious things, arms and weapons and in the 8th one the Devas. Thus the Viśvachakra has 8 āvaranas. Afterwards all the things mentioned in the Tulādāna should be placed all round the Viśvachakra and then Ritvikas, pandal, ornaments, etc., should be arranged accordingly. Then the Viśvachakra should be placed on a mound of sesamum placed on the skin of a black deer—4-11

Eighteen sorts of grains and salt, etc., as well as eight pitchers full of water covered with cloths and adorned with garlands of flowers, sugarcane, fruits, gems and awnings should also be placed. The householder should bathe as before accompanied with Vedic hymns and put on white clothes and then commence the sacrifice. After Homa and Adhivāsana he should take a handful of flowers and make three circumambulations and utter the following mantras—'O Viśvamaya' 'O Viśvachakrātman' My salutations to you in whom is contained the universe and who is the master of the cycle of the universe—12 14

'O, one full of the highest bliss do save me from the mundane sea of troubles. The illustrious Tattva which is seen constantly in the hearts by the Yogis in meditation is saluted by me. I bow down to the Viśva chakra above all the attributes. O Chakra' you are contained in Lord Viṣṇu and vice versa. It is therefore the remover of all sins—15 17

"Viśvachakra is the supreme weapon of Viṣṇu. You are the resting place of the Lord. Pray therefore rescue me from the sufferings of the world'. One who thus gives away the Viśvachakra, is liberated from all sins and goes to the realm of Viṣṇu where he is blessed with 4 hands and eternal form in Vaikuntha and remains there for 300 Kalpas in the midst of the Apsaras. One who salutes the Viśvachakra every day gets prosperity and wealth in this life. His life becomes long—18-20

One who gives away a Viśvachakra of gold with 16 spokes and 8 felines, the refuge of the Devas and this world, goes to the realm of Viṣṇu and the Siddhas salute him—21

His appearance also becomes very fascinating to women. This ordinance destroys all the enemies of the devotee and removes all his sins—22

Most heinous sins vanish by the glory of this ordinance in the name of Hari and the devotee never gets into any peril of-rebirth and death —23.

Here ends the 285th Chapter on Viśvachakra pradānam (giving away the wheel of universe).

CHAPTER COLXXXVI.

Matsya said :—"I shall now tell you about the Mahākālpalātā, an excellent gift, which is the destroyer of great sins"—1.

On an auspicious Tithi after Svastivāchana, the devotee should arrange for the Ritvikas, pandal, articles, ornaments, clothings as before and invoke Lokapālas as is done in the Tulādāna. Then Kālpalātās (creepers yielding all desires) of gold should be made and they should be adorned with various fruits, flowers and kinds of birds, couples of Vidyā-dharās, pairs of golden birds, Siddhas culling flowers and fruits. Birds should be made along with the images of the ascetics living only on fruits; as well as the images of the Devas the attendant of the Lokapālas should also be made.—4-5.

Beneath the two creeper twigs on a mound of salt should be placed the image of the Goddess Brāhmī of infinite power and glory holding lotus and conch, as well as of the Goddess of Ananta Sakti —6.

On a mound of molasses to the east should be located the image of the Goddess Indrāni on a seat on an elephant holding a thunderbolt in Her hand. The consort of Agni should be located in the S.-E. corner on a mound of turmeric holding a sacrificial ladle in Her hand.—7.

In the south should be located, the image of the Goddess Gadini riding a buffalo, in the S.-W. corner should be placed the image of the Goddess Nairitya on a mound of clarified butter holding a sword.—8.

In the west should be placed the image of the Goddess Vārūni with her weapon of Nāgapāśa, riding a fish, on a pot of milk and in the N.-W. corner should be placed the image of the Goddess Patākinī riding a deer, on a mound of sugar.—9.

The Goddess Śamkhini should be located in the north on a mound of sesamum and in the N.-E. corner should be placed the image of the Goddess Māhesvari riding a bull and holding a trident, on a seat of fresh butter.—10.

The images of these Goddesses should be made in their girlish forms with a coronet on their heads, with Their hand in the posture of offering some boon. They should be made of from five palas to one thousand palas of gold.—11.

Over Them should be made awnings and arches of different colours and close to them should be kept 10 cows, 10 vases, and pairs of cloths. The central image, and the two cows along with the two vases should be given to the preceptor and the rest should be given to the Ritvikas. After a bath with Vedic chants the devotee should put on white cloths and utter the following formulae after circumambulating thrice —12-13.

"Salutations to the better halves of the Directions and the Kālpalātā

Vadhus that dispel all sins; protect the universe along with the Lokapālas and give the desired objects"—14.

One who thus gives away these consorts of the Directions goes to the Nāgaloka, the satisfier of all desires, where he remains for 30 years of Brahmā,—15.

He liberates one hundred generations of his manes from this sea of troubles and is adored by thousands of nymphs. The Diganganās have ordained this Mahādāna. One who reads, listens to or sees the Kalpalatādāna and the Dikvadhūdāna goes to the realm of Indra.—16-17.

Here ends the 286th Chapter on Kanaka Kalpalatāpradānam.

CHAPTER CCLXXXVII.

Matsya said :—" I shall now relate to you Saptasāgara ordinance, the dispeller of all great sins"—1.

On an auspicious day after Svastivāchana the Lokapālas should be invoked as is done in Tulādāna. Then Ritvikas, Mandapa, articles, ornaments, clothings and coverings should be collected and seven sacrificial pits should be made of gold.—2-3

They should be of the size of Pradēsā (of the span of the thumb and forefinger) or Aratni and should be made of from seven palas to one thousand palas of gold according to the means of the devotee.—4.

[N. B. Aratni—a cubit of the middle length from the elbow to the tip of the little finger.]

Then they should be located on a black deer skin overspread with sesamum. The first pit should be filled in with salt, the second one with milk, the third one with clarified butter, the fourth one with molasses, the fifth one with curds, the sixth one with sugar, the seventh one with the sacred waters of the holy Tirthas. The golden image of Brahmā should be put in the one filled with salt; Kesava in the second one filled with milk, Shiva in the third one filled with clarified butter, the Sun in the fourth one filled with molasses, the Moon in the 5th one filled with curds, Lakshmi in the 6th one filled with sugar, Pārvatī in the 7th one filled with the sacred waters. Gems and grains (Dhānyam) should be put in each one of them and grains all round—5-9

All the ceremonies should be performed as is done in Tulādāna and at the end of the Vāruna Homa the devotee should bathe assisted by the Brāhmanas versed in the Vedas. He should then make three circumambulations and then recite the following formula—" O Eternal Oceans! You are the basis of all the beings. You are eternal. You are the giver of life to all beings. I salute you"—10-11

" You satisfy the three realms with your store of milk, clarified butter, water, curds, honey, salt, sugar-cane, gems, pray therefore drive away my sins also—12.

" You dispel the ills of the Devas, the demons in all the regions, bestow nectar unto them and give them gems for their ornaments, pray let therefore there be an increase in the store of wealth in my house"—13

One who thus gives away these seven oceans in such a way, attains the realm of Visnu venerated by the Devas.—14.

He also liberates his sons, wife, father, grandfather, etc., from sins and sends them to heaven from hell.—15.

Here ends the 287th Chapter on Saptasāgar Pradānam (giving away seven oceans.)

CHAPTER COLXXXVIII.

Matsya said :—" I shall now tell you about the Ratnadhenu ordinance the giver of high benefits, and which leads to Go-loka.—1.

On an auspicious day the Lokapāls should be invoked as in Tuladāna and then a cow studded with precious stones should be made.—2.

A skin of black deer should be spread on the floor and then a mound of 32 seers of sesamum should be placed and above it should be put 81 sorts of gems.—3-4.

On the head a tilaka should be made in gold and 100 pearls should be placed in the eyes, and 100 corals should be placed in the brows. Mother o'pearl should be placed in the ears and the horns should be made of gold. On the head should be placed one hundred diamonds and in the neck 100 Gomeda stones should be placed. The eyes are to be lotus-like extended —5-6.

One hundred sapphires (Indranila-mani) should be placed on the back and Vaidūrya-manis in place of the ribs, and Sphatikamani in place of the stomach. Musk and other scented things should be placed in place of the waist. The hoofs should be made of gold, the tail of pearls, nose of Sūrya-kāpta and Chandrakānta stones. The knee is to be studded with camphor.—7-8.

The hair should be of Kuṭkuma (saffron) and the navel of silver and there should be a 100 rubies in place of the arms.—9.

Other precious stones should be placed in the other joints. The tongue should be made of sugar and molasses should be substituted for dung, clarified butter in place of urine, curds in place of curds and milk in place of milk. Chamara should be placed in front of the tail-end and a copper milking pot should be placed close by the cow.—10-11.

Earrings should be made of gold and other ornaments should be made according to the means of the devotee. In the same way a calf of one-fourth of the cow prescribed according to rule should be made —12.

All the grains, sugarcane, various kinds of fruits should be provided and an arch of various colours should be made. Afterwards Homa should be performed and gifts should be made to the Itivikas. Afterwards the cow should be invoked and the following mantras should be recited.—13-14.

Cow ! O Devi ! Your body contains the three worlds ; you are said to be the resting place of all the Devas ; so Itudra, Brahmā, and Vāsudeva say ; pray protect me from the troubles of the world —15

One is to observe fasting, and after invoking the above mantras, should circumambulate and with devotion make the gift, touching the waters. The cow should be given away to the preceptor. One who does so goes to the region of Viṣṇu, being freed from sins —16

Seated in a brilliant chariot, with his sons, grandsons, &c, and freed from all sins he goes to Sambhu.—17

Here ends the 228th Chapter on Ratna Dhenu Pradānam

CHAPTER COLXXXIX.

Mateya said —“I shall now relate to you about the Mahābhūta ghata ordinance, the destroyer of all sins”—1

On an auspicious day after Svastivāchana, the devotee should call the Ritvikas and arrange for the pandal, ornaments, cloths, etc., as prescribed for the Tulādāna and should then invoke the Lokapālas. The pitcher or kumbha should be made of gold studded with precious stones. It should measure one Pradēśa to 100 fingers of gold according to the means of the devotee. It should then be filled in with clarified butter, milk and made to go hand in hand with Kṛpavrikṣa —2-4

Images of Brahmā, Viṣṇu and Śiva should be made seated on lotusps with their Vāhanas, and so those of the Lokapālas seated on Padmāsana, and the Earth along with the lotus raised up by the Lord Varāha. All these images should be made of gold. There should also be made the images of Varuna on a seat of golden crocodile, Agni riding on a gat, Vāyu seated on a black deer. All these Devas with the Deva Panchakam are to be placed within the pitcher. Ganeśa is to be chosen as the Lord of Kosa. Afterwards the images should be invoked with the recitations of the prescribed Vedic hymns and then put inside the vase. The image of the Rīgveda decorated with an Akṣa Sutra (rosary), of the Yajurveda with a lotus, Sāmaveda with a guitar, and bamboos are to be placed on the right side of the pitcher. Atharvaveda with the sacrificial utensils sruk, srava should also be placed —5-9

Round the vase should be placed by a wise man holding akṣa sutra and kamandalu, and versed in the Purāṇas all the grains, Chamara, seats, mirror, sandals, shoes ornaments, bed, vase of water, five kinds of buntings. The devotee should then recite the following mantras after Adhivāsa both —10-11

O thou, the support of all the Devas and the Universe the Lord of the Mahābhūtas, I salute you. Pray bring me peace and prosperity —12

There is no other thing in this Universe than the elements. The whole creation is made of elements. Let there be an attainment of inexhaustible wealth to me by virtue of this ordinance —13

One who thus gives away the Mahābhūta-ghata is liberated from all sins and attains beatitude —14

In other words he goes to the kingdom of Viṣṇu seated in a Vimāna resplendent like the Sun along with his manes and relation and is adored by the nymphs —15

One who performs the 16 kinds of ordinances mentioned before is not reborn.—16.

One who hears about them in company of one's wife and sons, etc., in a temple of Viṣṇu, also attains the realm of the Lord Viṣṇu, and remains there for one kalpa —17.

Here ends the 289th Chapter of Matsya Purāṇam on Mahābhūtaghata Dānam.

CHAPTER COLXXXX.

Manu —“Lord! be gracious enough to name, in brief, the Kalpas mentioned by you in course of your description of the measurement and duration of Kalpas —1.

Matsya —“I shall now give you the names of all those Kalpas, the mere mention of which gives the benefit of having recited the sacred Vedas, and destroys all the great sins”—2

They are :—(1) Śvêta (2) Nilābhita, (3) Vāmadêva, (4) Rathambara, (5) Raurava, (6) Deva, (7) Vrihat, (8) Kandarpa, (9) Sadya, (10) Idāna, (11) Tama, (12) Sârasvata, (13) Udāna, (14) Gâruda, (15) Kaurma, (16) Nârasimha, (17) Samāna, (18) Āgnêya, (19) Sôma, (20) Mânava, (21) Tatapumâna, (22) Vaikuntha, (23) Lakshmi, (24) Sâvitri, (25) Ghôra, (26) Vārâha, (27) Vairāja, (28) Gauri, (29) Māheśvara, in course of which Tripura was annihilated, (30) Pittri, at the end of which occurs Lord Brahmâ's Paramâ Kuhu. These Kalpas form one month of 30 days of Brahmâ, each Kalpa forming a day; and one who hears them is freed from all sins. The kalpas have been named by the Lord Brahmâ after the names of the significant events taking place in them and after the name of who had the highest glorious career in the beginning of each —3-12

These Kalpas are divided into Samkirna, Tâmasa, Rajas, Sâttvik and are classified according to Rajastama —13

In the Sankirna Kalpas Sarasvati and the Pittris are glorified, the Tâmasa Kalpas are endowed with the glories of Agni and Siva. During the Rajas Kalpa the glory of Brahmâ is prominent. The Purāṇas as revealed by Brahmâ in each Kalpa are glorified in the corresponding Kalpa. During the Sâtvika Kalpas the glory of Viṣṇu is most prominent—14 16

And in course of the same Kalpas men advanced in the practice of yoga attain emancipation. One who reads Brahma Purāṇa and Padma Purāṇam on the occasion of each festival, is granted abundance of wealth and prosperity and Dharma by the Lord Brahmâ. He who hears these Purāṇas at every festival and gives away things made of gold on the occasion of each festival, goes to the realm of Viṣṇu or Brahmâ where he is venerated by the seers. It drives away all his sins —17-19

One should give away the images the Kalpas in the form of Munis O'king! I have thus described to you the whole of the Purāṇa Samhitâs, which are the dispeller of all sins and the giver of health and wealth. 20 years of Brahmâ are equal to one day of Siva, and 100 years of Siva to one

wink of the eye of Viṣṇu When Viṣṇu awakes the universe becomes conscious, and when He reposes it is annihilated — 21-22

Sūta said —“So saying, Lord Matsya disappeared before all then and there In the present Manvantara, Bhagwan Vaivasvata Manu the scion of the family of Sun, is ruling after creating various beings His reign is going on unto this day — 23-25

Sūta —“ Rṣis ! I have narrated the Matsya Purāṇa to you It is the crown of all the Śāstras ”— 26

Here ends the 290th Chapter of Matsya Purāṇam on the narration of Kalpas

CHAPTER CCXC

Sūta said —“ I have related to you, O, sages ! the whole of the Matsya Purāṇa according to my intellect, as it was revealed by the Lord before the king Vaivasvata Manu for Dharma, Kāma, and Artha — 1

It begins with the discourses of Manu and the Lord, known as Manusamvād and deals with the following subjects in successive order, viz — the history of Brāhmaṇda, the Śāriraka Sāmkhya as described by Brahṁā, the birth of the Devas, demons and the Maruts The descriptions of the Madanadvādaśī ordinance, the ways of the worship of the Lokapāls, the description of the Manvantaras, the history of king Vena, the birth of the Sun and Vaivasvata and the coming of Buddha — 2 4

Then it deals with the families of the manes, the times of performing Śrāddha, Pitṛitṛtha Pravāsa, the birth of the moon, the history of Yayāti, the glory of Svāmīkīrtika, the history of the Vṛiṣṇi and Yādava houses — 5 6

The curse of Bhrigu, the curses of Viṣṇu on the Daityas, the glory of Lord Puruṣeṣa, the history of Agni family, the names and the bulk of the Purāṇas, Kriyā Yoga the Nekṣatva Samkhyaka Vrata, Mārtanda Sayana Vrata, Kṛiṣṇāstami Vrata, the Rohini and Moon's ordinances, the ways of laying out tanks, &c, and of planting trees — 7-9

The descriptions of Sṛubhāgyasayana Vrata, Agastya Vrata, Anantatṛitya Vrata, Rasakalyani Vrata, Ārdṛānandakari Vrata, Śirasvata Vrata, — 10 11

As well as about the Uparāgābhīṣēkavratā, Saptamīsvpana Vrata, Bhīmadvādaśī, Anamgasayana, Aśūnyādayana Vrata, Amgāra, the seven Saptamīs, Viśokadvādaśī, ordinances and the ways of giving away the gifts of the Sumēru tenfold and performing the worship of Navagrahas — 12-13

The form of the nine Grahas, about the Śivachaturdaśī, Sarvaphala-tṛyāga Vratā, Samkrānti Vibhūtidvādaśī, Śastivrata, ordinances, the benefits of the 60 ordinances, the kinds of baths, the glories of Prayāga, the names of all the sacred places, the benefits of Pailāśrama, the description of the dvīpas and the Lokas, — 14-16

The description of the movements of the Sun and Moon, on the chariot of the Sun, on the celestial luminous bodies, the glory of Dhruva, the description of the realms of the Devas and Tripurāśura, — 17

The benefits of offerings of Pinda to the manes the durations of the periods of the Manvantaras the birth and greatness of the demon Vajrām the birth of Tarakasura, the glory of Tarakāsura Divānumantra the birth of Pārvatī the asceticism of Śiva the burning of Cupid the lament of Rati the going of the goddess Parvatī to the place of asceticism and the joy of Śiva, —18 20

The dialogue of Pārvatī and the sage the rejoicings of the marriage of Pārvatī, the birth of Svāmīkārtikī the conquering of Tarakāsura and his death the description of Nṛsiṃha the coming into being of the Brahmandā out of the lotus, the history of the annihilation the death of Andhakī —21 22

The glory of Kāśī Narmadā, the description of Gotras and Pravaras the history of the manes about the giving away of cows and the skin of a black deer, the history of Savitrī the duties of kings —23 24

The times of setting out on a journey the fruits and effects of dreams the glory of Vāmān the history of Vṛāha the churning of the milky ocean —25 26

The drinking of poison by Śiva the fight between the Devas and the Asuras worship of the Devas on the characteristics of palaces pandals and housebuilding the forms of the temples and pandals the history of Puru dynasty, the narration of the coming sovereigns the description of the 16 gifts such as Tulādāna etc the names of the Kalpas which completes the index of the Purāna —27 28

This the Matsya Purāna is most sacred It is the giver of long life fame prosperity and dispeller of all sins —29

One who reads even one pāda of this Purānam is liberated from all sins and attains the realm of the Lord Viṣṇu where one enjoys all bliss after getting a form as handsome as that of Cupid

Here ends the 201st chapter of the Matsya Purānam on the conclusion and narration in brief of the contents of the Purānam the end

APPENDIX I. .

THE CHARACTER AND THE ORIGIN OF THE PURĀNAS.*

The word 'Purāna' means 'old' in all the Sanskritic languages of India. In its use as a noun this word means the branch of religious literature which records, or rather once recorded, the deeds of gods and men of very olden days. The name 'Purāna' as a special branch of the sacred literature, occurs in the Atharva-veda. The very Riks in which we meet with the word 'Purāna,' should be discussed to get a clear conception of the character of the Purāna-literature of the Vedic times. In translation, the 24th Rik of the 7th Sukta of the XI Kānda of the Atharva-veda stands as follows: "From the residuum (*uchchhiṣṭa*) of the Riks, the Sāmas, the Yajus and the Purāna (the ancient), the gods and the pitṛis were born." I have followed here the remarks of Prof. Deussen in adopting the translation of it by Prof. Lanman. Prof. Deussen rightly remarks that '*uchchhiṣṭa*' does not mean 'remnant of the offering'; but it means such a residuum or remainder that one may think that one can get after subtracting from the universe all the forms of the world of phenomena. The learned editor of the Harvard Oriental Series is not correct, when he translates the word Purāna by the phrase 'the ancient'. The use of this word here being in conjunction with the three Vedas, it must mean a specific branch of the sacred literature. The 4th Rik of the 6th Paryāya of the XV Kānda of the Atharva-veda may be referred to to clear up the misconception. The Rik says:

"He (the Prajāpati) moved out, etc., After him moved out both the Itihāsa (the narrative) * * * and the Purāna (the story of old) and the Gāthas (songs) and the Narasansis (eulogies). Verily both of the Itihāsa and of the Purāna and of the Gāthās and of the Narasansis doth he become the dear abode who knoweth thus."

I give here also the translation of Prof. Lanman. The learned professor has translated the word 'Purāna' by 'story of the old' though in the previous Rik referred to he has translated it by the vague phrase 'the ancient.' That this 'story of old' had a sacred character in the eyes of the Bard of the Sukta, has not been noticed by the great American scholar. But we shall presently see that the Purāna, as a branch of the Vedic literature, is as old and as sacred as the Vedic mantras themselves are, in their Symbolic form.

* We reproduce this article on the Purānas which was written as an introduction to the proposed translation of the Vāyu Purāna by Mr. B. C. Mazumdar of Sambalpur, Editor.

If we refer those post Vedic treatises such as the Brāhmanas, which were composed with the distinct object of explaining the spiritual significance and utility of the Vedic ritual, we get many practical directions as to how the sacrificial rites should be performed in order to secure the highest spiritual benefit. Generally speaking, the *Sāma Veda* the *Rigveda* and the *Atharvaveda Samhitās* contained only the *mantras* which have to be recited at the *Yajñas*. The *Yajur veda Samhitā* takes partly the character of *Brahmana*, in that, the directions regarding the sacrificial ceremonial have been given in it in some detail. But the post Vedic literature devoted mainly to furnish explanations and to point out the religious importance of the Vedic *mantras* gives us clearer ideas as to how and for what object the *Yajñas* should be performed. It has been elaborately given in the *Bṛhaddevata* as well as in other works of similar nature, that in order to perform a *Yajña*, the sacrificer must know (1) which *devata* is to be invoked on what occasion (2) what *mantra* has to be uttered to suit the occasion, (3) the name of the *Rishi* who saw or discovered the *mantra*, (4) the circumstances under which the *mantras* having been uttered, a special object was secured and (5) the ritualistic method or form in which the *mantras* have to be uttered (See *Bṛhaddevata*. Prof Macdonell's edition). The collection of the *mantras* in the *Samhitā* form is of no use even to the learned priests if they do not know (1) the proper god (2) the proper *mantra* and (3) the proper ritual suiting each particular occasion. I am inclined to suppose that the *Brahmana* priests were called 'Trayi' or 'Tebijja' (Pali form) because they had to learn the three things mentioned above, to be able to perform the priestly functions*. There were details under each head of the above knowledge, and there were many practical directions or *Vidhi* regarding the forms of sacrificial ceremonial.

Leaving many details out I can state on the authority of such works as the *Brāhmanas* and the *Bṛhaddevata* that on every ceremonial occasion it had to be narrated by a special priest that the particular *mantra*, which was being chanted by another priest to invoke a god once proved efficacious when in olden times a certain *Rishi* uttered the self same *mantra*. It was absolutely necessary for a priest to know the history of the origin of *mantra*, and the success which the *mantra* once attained in obviating worldly damages and difficulties. As to the fitting occasions of the *man*

* It is not the place where I can discuss the question that the appellation 'Trayi' had originally no reference to the three collections of the Vedic *mantras* but referred wholly to the three *vidhis* the *Brahmanas* had to acquire to perform a *Yajña* as it according to *Sama* or *Rik* or *Yajub* or *Atharvana* rites.

tras, there are detailed directions in the Brahmanas. The readers may refer to the excellent edition of the Atharva veda Samhitā by Professor Lanman wherein the special purpose for which a Sukta is to be chanted, has been prefixed to each and every Sukta. As to the practical utility or *phalasūti*, a particular successful case of olden times had to be cited and sung. The Brihaddevatā abounds with these examples. I cite here only one example. How Dirghatama was born blind, has been stated in a story form in the 4th Chapter (*verses* 11—15). It has then been stated (*verse* 16) that some hymns or *mantras* (*viz.*, Rigveda I, 140—56) were revealed to Dirghatama, and he got back the use of his eyes. Thus it is very clear that at the time of the performance of the *yajñas*, recitation of the history of the *mantras* was an inseparable part of the ceremony. The stories that had to be cited in connection with the Rig veda *mantras*, have all been related in the Brihaddevatā. This story literature, absolutely necessary for the performance of the *yajñas*, was designated as Purāna or Purānetihāsa.*

We get it even in the introductory chapter of the Mahābhārata that the custom of reciting Purāna to the priests, who were initiated and ready to perform a holy sacrifice, was not forgotten, for, the Pauranika Ugrasravā asks the Rishi in the following words to ascertain whether they were in a fit state to listen to the narration —

“Kṛitābhiṣekāḥ śucirāḥ kṛitajapyāḥ hutāgnirāḥ

Bhavantāḥ āsane svasthā bravīme kimāham dvijah? (15)

As to the fact that the Vedas have to be explained by the Itihāsa and the Purāna, a line occurs in the very introductory chapter of the Mahābhārata, namely, “Itihāsapurānābhyām Vedam samupabramhayet” (267)

We can thus see that the Purāna literature is as old as the collection of the *mantras* themselves. The orthodox tradition is that Vyāsa divided the Veda in the early years of the Kali yuga, and became the progenitor of the Purāna literature. We need not concern ourselves here with the question as to when and under what circumstances the different Vedic Samhitās were compiled. But there can be no doubt that once it became necessary to divide the Veda, or more properly to classify the Vedic *mantras* and rites from the ritualistic standpoint of view. When this division or classification had to be made, Purānetihāsa could not but form

* The custom of the present day that at the time of the Śraddha or other ceremonies a Pauranika has to sit apart and recite some Pauranika text, is after the oldest tradition of the Vedic ritual. Now the Purānas are not read to explain or glorify the *mantras* but merely because it is a long standing custom to do so.

a separate branch under the Vedas. The account we get by tradition is therefore not wrong that the Purāṇa as a literature arose out of the work of classification or division of the Vedas no matter whether the author of that work of classification or division be called Vyasa or not. Since the word 'vyas' means in Sanskrit (to divide into parts or to arrange), the sage of the olden times who was principally instrumental in bringing about the aforesaid distribution and arrangement can be safely said to be the progenitor of the Purāṇa as a special branch of the sacred literature.

That the Purāṇa as a sacred literature was both taught and learnt by the Brahmanas along with the Vedic *mantras* and the other correlated sciences, is distinctly mentioned in the Satapatha Brāhmaṇa (VI V 7 1 XIV V 4 10). There is similar mention also in the Taittiriya Aranyaka (II 9 10). The Upanisads have referred to Itihāsa Purāṇam as a subject studied by the orthodox Vedic scholars. The old Chāndogya Upanisad of the Sama veda school states that the Itihāsa Purāṇam is the Fifth Veda in the division of the Vedas. 'Rig veda Yajurvedah Samaveda Atharvanschaturthā Itihāsa Purāṇaḥ pañchamo vedānām vedah', Ch VII 1 4.

From the remarks made before regarding the Purāṇa literature, it is clear beyond any doubt that the Purāṇa literature was bound to be recognised as the Fifth Veda when the Atharvāna collection was recognised as the fourth division of the Veda. When the Mahābhārata was compiled as a Samhitā with the nucleus of the Bhārata kathā all the stories that existed at the time of the compilation in the name of Purāṇe-tihāsa were included in, or intertwined with, the Kuru Paṇḍava story. It is for that reason that Mahābhārata Samhitā claimed for itself the title 'the Panchama Veda', and that the people considered that title to be quite legitimate.

We have noticed that the Purāṇa has been in association with the Itihāsa from a remote past. There are many instances in the Mahābhārata, where the Purāṇa has been spoken of as a depository of Vedic Śruti (Nanāśrutisamāyuktam). We meet also with such passages in the Mahābhārata where in narrating some legends or *Vamśānucritam* it has been stated by way of an introductory remark that *Mayā Śrutam idam pūrvam Purāṇe puruṣarabha* or *Atripyudīharantimam Itihāsam purātanam* or *Śrūyateḥ Purāṇe pī Jatila nāmā Gautamī* etc. These instances show that the Purāṇa handed down the 'Vamśānucritam' and other historical accounts from generation to generation and its character as the history not only of the gods but also of men was established even in the days of the later Atharvāna Sūktas. Being the history of the gods and the Rsis the Purāṇa literature had to deal with the original or

In what form and state the Purāṇetihasa of olden times continued to exist till its complete absorption by the Mahābhārata Samhitā, cannot be definitely stated. It appears to me highly probable that as for each Veda there are Brāhmanas, Anukramanis and Upanisads, the Purāṇa (the story cum history of old) for each Vedic school was also separately organised. The Purāṇas given in the Bṛihaddevata fail to explain many allusions of the Atharva veda. As such, a separate book of allusions for the Atharva veda must be presumed to have existed. I adduce one fact in support of my supposition.

We get it in the Satapatha and the Aiteraya Brāhmanas that the Rig veda proceeded from Agni, the Sāma veda from Sūrya and the Yajur veda from Vayu, when the Prajapati performed *tapas* to get the Vedas (Sat Brā XI 5-8, 1, Ait Bra V 32-34). The Chāndogya Upanisad also gives us the same story —

Prajāpatiḥ lokan abhyatapat, tesām tapyamānānām rasāu prābrihat agnim prithivyā vāyum antarīksāt ādityam divah (1) Sa etastisro devata abhya tapat, tasām tapyamānānam rasan prabrihat agneḥ raso vayoḥ yajūsmi sāmāni ādityat (2) [Ch IV 1, 12]

The names Vāyu, Agni and Sūrya for the three extant Purāṇas seem to have their origin from the Vedas to which their once existing originals belonged. The use of the word 'Purāṇa' in singular form in the Atharva veda does not show that originally there was but one collection of the story literature. The use in the singular points to the reference to a class of literature considered collectively. Similarly the plural form 'Itihāsapurāṇāni' in the Taittirīya Aranyaka does not also support the view that there were many treatises on the subject, this use in the plural is intended to signify many stories that might have been collected in a single work.

It is quite true that the extant Purāṇas did not exist previous to the time of the collection of the Purāṇas in the Mahābhārata Samhitā. For, the present Purāṇas differ in many cases from the Paurāṇika stories given in the Mahābhārata. I have thrown out this suggestion that the pre-Mahābhārata Purāṇas might have existed with the names Vayu, Surya and Agni Purāṇas to signify the Vedas to which they were attached. It is true that references to the Purāṇas in Chapter 191 of the Vana Parva and in Chapters 5 and 6 of the last Parva of the Mahābhārata are to the Purāṇas now extant. But that these chapters are very late additions can be detected by even a superficial reader. The Mahābhārata Samhitā postdates itself, when it refers to the political condition of India of a time when the name of the Samhitā became

widely known (*vide* Vana Parva, Chapter 188, 35-36). Again it may be observed that though Yudhishthira had the fullest advantage of hearing from Mārkaṇḍeya what would happen in the Kali Yuga, he asked Mārkaṇḍeya over again the same question regarding the future events of the Kali Yuga at the commencement of Chapter 190 of the Vana Parva. The facts stated in Chapter 190 are mere repetitions of old facts with additions of things which make the chapter bad from a chronological point of view. The 'Rāśi chakra' or the Zodiac unknown to the whole of the Mahābhārata-literature, is mentioned in verse 91. Chapter 191 is only a continuation of Chapter 190. In this chapter occurs the following verse —

Etat te sarvamakhyatam atītanagatam mayā
Vavopuktam anuśmṛitya purānam risiśaṁstutām

It may be that this reference is to an old Purāṇa of the Yajur veda school. But as the Mahābhārata Saṁhitā absorbed all the Purāṇas and assumed the title of the Fifth Veda, it is not likely that consistently with its character it would cite the authority of any other book. In the next place the quotations made from the Vāyu Purāṇa show that a careless man inserted some new chapters at a very late date, to speak with some vehemence of the evil effects of the time he lived in. For, on the authority of the Vāyu Purāṇa it has been stated in the 49th verse that the girls will bear children at the age of 5 or 6, while in reality it has been stated in the Vāyu Purāṇa (Chapter 58, verse 58) that in the evil days of Kali the girls will bear children before attaining the sixteenth year. There are two different readings of this sloka, and I quote it with both the readings —

Pranasta chetanāḥ puṁso muktākesāstu chûlikāḥ
Unasodasa varṣāśchā prajāyante yugakṛtye

In the second reading of the sloka we get "dharsayisyanti mānavān" for the words "prajāyante yugakṛtye"

The second reading appears to me to be correct, as the last words of this reading are quite in keeping with the meaning of the first portion of the sloka, where capturing men by female charms has been spoken of. But practically both the readings indicate the same thing that the girls were not married before they became 16 years old by those who adhered to the ideal rules of the Brāhmanas. That this was the custom in olden times can also be known from a passage in Susruta which could never recommend any rule which was not in accordance with the orthodox Smṛiti rules. The sloka runs thus —

Unasodasa varṣāṁprāptāḥ panchavimsatiṁ-ladā dhaṭte puṁsān

garbham kṣuṣṭha sa vipadyate Jatovā na chiram jivet, jiveda, durvalendriya

Tasmāt atyanta blāyām garbhādhānam na kārayet (X 13)

The mention of the 18 Purāṇas in the last two chapters of the very last Parva is quite singular, for, the Mahābhārata Samhitā does not disclose this knowledge elsewhere, even where there has been special enumeration of different branches of knowledge and of different Śāstrik treatises. The last or the sixth chapter may be easily disregarded, as the Mahābhārata is said to have ended with the fifth chapter. The fifth chapter also seems to be a late addition, for, in the first place the "svargārohanī" concluded with the fourth chapter, and in the second place the fifth chapter has been improved by quotations from other previous chapters of the book. For example, the slokas 68 and 69 are the same as 395 and 396 of Chapter II of the Adī Parva. From the very fact that many Purāṇas, including the Vāyu, name the Mahābhārata Samhitā, it is proved conclusively that neither the group of the 18 modern Purāṇas nor the Vāyu Purāṇa could exist at the time of the compilation of the Mahābhārata.

I have shown that (1) the Purāṇa as a branch of sacred literature did exist in the Vedic days bearing exactly that character which is attributed to it in the extant Purāṇas, and (2) that till the time of the compilation of the Mahābhārata as the Fifth Veda Samhitā, the extant Purāṇas were not in existence at least in their present shape and form. Again on reference to the mythology of the Hindus as it was by about 140 B C it can be stated that the modern Purāṇas with their pantheon of new gods could not come into existence in the second century B C. Gods like Durgā, Ganesa and the Purāṇika Śiva were not known to Mahābhāṣya of 140 B C, or to modern Manusamhitā which has not got a greater antiquity. Of my essays on Śiva puṣṭi, Ganesa and Durgā, I may refer the readers only to the last essay (J R A S, 1906, p 365) and my paper on 'Phallus worship in the Mahābhārata' (J R A S, 1907, p 337). The other essays having been published in Bengali magazines, I could not refer the readers to them.

Besides setting up the above highest limit no definite chronology can be fixed in respect of the extant 18 Mahā Purāṇas. On comparing with the Paurāṇika stories of the Vedic days, it may be asserted without any fear of contradiction that many stories in the modern Purāṇas, though based on Vedic basis, have not only been changed, but have been given quite new and inconsistent forms. New stories unknown to the Vedic literature are often met with. The scope and the character of the

over India like mushrooms. In olden days when the Indian Empire was not established under one overlord the kingdoms and principalities of Northern India had such interrelation amongst themselves that dynastical genealogies and ballads of Royal exploits could be inserted in the time-honoured Purāṇetihāsa.

But when after the fall of the Imperial Guptas, a considerably large number of small kingdoms were established, no unity could be preserved, and no interrelation could exist. I cannot deal with this political question elaborately here beyond mentioning what actually took place. Every Rāja had his own bard and he never failed to keep a fairly accurate Royal genealogical list of his master's house, as is known to all scholars who deal with the epigraphic literature.

In this dark period of Hindu India the Purāṇas, nay even the Mahābhārata Smṛiti received interpolations to record the glory of the new tribal gods and the new local *tirthas*. At different centres of importance several Purāṇas received additional books of considerable bulk. Thus it was that the Bṛahma Purāṇa swelled in bulk in Orissa, the Agni Purāṇa obtained some new chapters at Gaya and the Padma Purāṇa besides singing the glory of Pāṇḍava followed the poet Kālidāsa of his own country in narrating the stories of Sakuntalā and of Raghū's progeny.

Beyond noticing these local additions or changes necessitated by the change of time, we cannot say, unless proved otherwise that the Purāṇas have not retained their general form and character since their compilation. This time must be, as I have already stated, long after the second or even first century B. C.

I have stated it above that the Purāṇas originated when the Vedas were classified or divided to secure ritualistic convenience. This does not imply that Vyāsa was the author of the Purāṇetihāsa literature. The Mahābhārata also does not assert it. It has been only stated in the Mahābhārata that Vyāsa taught the Purāṇa to some disciples of his, and in the hands of those disciples the Purāṇas were developed. But if we separate the Bhārata kathā from the Purāṇas, we find that the Mahābhārata favours this opinion that the Purāṇas owed their origin to Romaharsana (XII, 319-21), while the Bhārata kathā was promulgated by the other disciples of Vyāsa (I 1 et seq.). The name 'Romaharsana' is extremely interesting. A very good derivation of this name has been given in the Viṣṇu Purāṇa itself (I 16) —

Lomani haraṣyam cakre srotrinam yat sūbhasitā
Karmāṇa prathitastena loke smṛito Lomaharsanah.

This shows clearly that it was not a particular person to whom the authorship of the Purānas is to be attributed. Lomaharṣana is a class name to represent those persons, who, by reciting some wonderful and exciting stories to the people, made the hair to stand on the bodies of the audience. That the 18 Purānas were composed at different times by different sages, has been clearly stated in many Purānas. The order in which the Purānas were compiled is also given generally in the Purānas. This order is as follows: (1) Brāhma, (2) Padma, (3) Viṣṇu, (4) Vāyu or Śiva, (5) Bhagavata, (6) Nārada, (7) Markandeya, (8) Agni, (9) Bhaviṣya, (10) Brāhmanavarta, (11) Liṅga, (12) Varāha, (13) Skanda, (14) Vāmana, (15) Kārma, (16) Matsya, (17) Gāruda, (18) Brāhmānda. That this list was inserted after the compilation of the Purānas is apparent on the face of it, for, all the Purānas could not manage to copy one another.

The narrators of the Purānas have been designated generally by the class name 'Sūta'. The Sutas and Magadhas are held to be of low origin in the modern Smṛitis. In the Vāyu Purāna also (I 32 *et seq*) a Sūta is said to have no right or 'adhikāra' to study the Vedas. Some passages of the Mahābhārata Samhitā also support this view. It is however to be noted that the solemn introduction of 'Sauti' in the 'Naimiṣāranya' as described in the introduction of the Mahābhārata, shows that the narrator of the Purānetihāsa, was not a member of any degraded caste, but was one who could be honoured by the Brahmanas. Many Purānas also show that venerable 'Munis' like Markandeya and Nārada were the narrators of the Purānas. That in the Vedic times very respectable Brahmanas recited the Purānas, cannot be doubted. It may be owing to the fact that the Paurānikas commenced to earn money by singing the ballads to the common people that they lowered themselves in the estimation of others. Another reason for this degradation may be supposed. It may be that when the Kings of Magadha became supreme in India, men other than Brahmanas were employed as chroniclers and ballad singers and as such the Paurānikas were regarded to belong to a non priestly class, though in reality they discharged some functions of the priests on ceremonial occasions.*

It is not difficult to understand how once long after the Vedic times and previous to the time of the compilation of the Mahābhārata and the modern Purānas, the Purāna literature became non Brahmanical in the

* Now a-days there are many degraded Brahmanas who have to discharge some important functions in connection with the Śraddha ceremony of the high class Hindus. It must be mentioned however that very respectable Brahmanas now a-days recite Purānas in India on ceremonial occasions, and no one is degraded because of this profession of his

strict sense of the word. When the true Vedic priests extolled the Rajas, they chose only the ideal kings from the priestly point of view. For this reason many Rajas of real note were not included in the old Brahmanical lists of the kings, and many otherwise insignificant rulers were lauded in the Brâhmanas. Many instances of it will be pointed out in my notes on the genealogical sections of the Vâyu Purâna. This is what led the powerful kings to employ their own bards to sing their glorious exploits, and to record their family history. This Ksatriya-Purâṇetihâsa was bound to be incorporated in the modern Brahmanic Purânas when the Brâhmanas had to depend upon the favour of the Royal houses. In his paper referred to above, Mr. Pargiter has made the following remark touching this point:—

“This Ksatriya literature grew up in virtual independence of Brahmanical literature, and only when it had developed into an imposing mass and had attained great popular appreciation was it taken over by the Brahmanas as a not unworthy branch of knowledge. It was then that it was arranged and augmented with stories and discourses fashioned after Brahmanical ideas.”

APPENDIX II

THE DATE OF THE MAHABHARATA WAR

(Various Views)

I The most important question, in Indian Paurāṇic Chronology is, as to the period of the Great Bhārata War, for, if that period is fixed, the chronology of other kings who reigned before and after that war, can be easily determined from the materials to be found in this Purāṇa and to which alone, we shall confine our attention at present. The reign of Chandra Gupta Maurya has been the great landmark in Indian History. He has been identified with the Sandracottus of the Greeks. "His accession to the throne of Magadha may be dated with practical certainty in 322 B C," says Mr V Smith. "The fixed point from which to reckon backwards is the year 322 B C the date for the accession of Chandra Gupta Maurya, which is certainly correct, with the possible error not exceeding three years" (*Early History of India* 3rd Ed, 44)

There are two fixed points from either of which chronological calculations in ancient Indian History may be made. Both of these methods have been employed in the Purāṇas

I Nanda's Installation

The first starting point taken in all the Purāṇas is the date of the installation of Mahāpadma Nanda. This date is fixed at 422 B C. And the interval from that point backwards to the birth of Parikṣit, who was born in the year of the Great War, and forward upto the modern times is calculated. This may be called the Nanda Era.

II The Cycle of 2700 years or Saptarṣi Era

The second method of calculation, or rather of checking the first method by the second, is the cycle of 2700 years in which period the Great Bear is supposed to make one complete circle. One complete cycle of 2700 years elapsed between the time of King Pratiṭha in the Paurava line, (No 88 App, Table of Mr Pargiter) and the end of the Andhra dynasty. This may be called the cyclic era or Saptarṣi era. From Mahāpadma Nanda to the last Andhra King Pulomāvi the interval which elapsed was 836 years according to the Purāṇas. From Mahāpadma Nanda to the birth of Parikṣit in the year of the Great War was 1015

years (or rather 1050 according to the printed text of the Matsya) 836 together with 1050 when taken from 2700 give us 836 Pratipa, the Paurava King, reigned therefore 814 years before the Mahābhārata War. If we take 1015 as the years elapsed between Nanda and Parikṣit, then Pratipa reigned 819 years before the birth of Parikṣit.

This period is calculated thus — "The Great Bear was situated equally with regard to the lunar constellation Puṣya while Pratipa was King. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself. In the circle of the lunar constellations, where in the Great Bear revolves and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (i.e., conjoined with) each in turn. This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky. This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Magha's in Parikṣit's time 100 years. It will be in (i.e., conjoined with) the 24th constellations 100 years at the termination of the Andhras." (Pargiter)

*An Extract from "Kings of Magadha" by Col Wilford in the Asiatic Researches
Vol 9, (1805 A D)*

The Hindus have thought proper to connect their chronology with an astronomical period of a most strange nature. It is that of the seven Risis or seven stars of the wain, which are supposed to go through the Zodiac, in a retrograde (?) motion in the space of 2700 years. They are at present in the Lunar mansion of Swātika, according to the most famous astrologers of Benares, who cautioned me against the erroneous opinion of other astronomers, in various parts of India who insist that they are now in Anurādhā.

I requested an able astronomer to give me, in writing an account of this wonderful revolution. This period says he, is not obvious to the sight, but it does however, really exist being mentioned in old Śāstras, and by holy Munis; and certainly the seven Risis preside in every Lunar mansion, for a hundred years, and their presence, or rather influence over it is sufficiently obvious and according to Śākalya Muni, their yearly motion is of eight lītas, or minutes.

In the Vāraha Sambhitā, the Viṣṇu Purāṇa, and also in the Bhāgavata, I believe it is declared, that, at the birth of Parikṣit the seven Risis had been in Maghā for four years or 4005 years ago and they were in Purvāṣāra in the time of Nanda.

But in the Brahma Sūtrānta, it is declared, that they were then in Śravanā, which makes a difference of fifteen Lunar mansions or 1500 years so that, according to that author, the Kaliyuga began 2405 years ago, or 1600 years B.C., supposing the seven Risis to be now in Swātika in which they are to remain ten years more, but, if they are in Anurādhā the Kaliyuga began 1400 years B.C. The author of the Gārgi Smṛitica, according to Bhattacharya in his commentary seems to be of that opinion, when he says, that the seven Risis were in Maghā, in the twilight between the Dvāpara and the Kaliyuga. In the Lalitoktādhya-ya, it is declared, that they were then in Abhijit, or in the first of Śravanā.

The names of the seven Risis, shining in the wain, are Pulaha, Kratu, Atri, Palastya, Angiras, Vasistha, and, close to it is a small star, representing Arundhatī his wife, the seventh is Marichi. My friends insist that their motion is perceptible,

and they showed them plainly to me in Swatika. Of this they wanted to convince me, by drawing a line from that mansion through the stars B and A of the Great Bear. When they are in Maghâ then the line passes through this asterism and the stars D and A. By these means they could see them in every part of the starry heavens. When Nanda was born they were then in Purvasâdhâ, or about 400 years B.C. and he died 227 before the Christian era. Astrologers watch carefully their motion because their influence is variously modified through every mansion and whatever new married couple see them in a fortunate moment they are sure to live happy together for a hundred years. Hence, says the ingenious Mr. Bailly, we may safely conclude that nobody ever saw them in that propitious moment.

The period of the seven Risîs begins to be neglected in the more northern parts of India because they are not always to be seen at the lucky moment, and in their stead, use Dhruva or the polar star. This star is often mentioned in the sacred books of the Hindus and it is connected with their mythology, but has not long been near enough to the pole, to be thus denominated after it and for a long series of years before, there was no Dhruva or immoveable star. Be this as it may, Dhruva with his relations shines in the Lesser Bear. In the *Yantra ratna valyam*, this constellation is called the fish of Dhruva-Brahmanadâhikara. It consists of thirteen stars. Dhruva is in the mouth and Uttanapada his father in the tail. The mouth is turned towards Bharanî, and its revolution is the same.

The method of calculation, adopted by the Purânas, however, is to take Nandâ as the starting point. The last of the Śîsunâga was Mahanandin, who had a son by a Śûdra woman. He was known as Mahâpadma or the famous Nanda, whose eight sons succeeded him. This Nanda family was brought to an end by the Indian Machiavelli, Kautilya or Chanakya. Chandra Gupta was placed on the throne of the Nandas by this king maker Chanakya. About this event Mr. V. Smith says —

“Mahânandin, the last of the dynasty, is said to have had, by a Śûdra or low caste woman, a son, named Mahâpadma Nanda who usurped the throne and so established the Nanda family or dynasty. This event may be dated in or about 372 B.C. ○ ○ ○

“The Greek or Roman historians ○ ○ ○ ranking as contemporary witnesses throw a light on real history. When Alexander was stopped in his advance at the Hyphasis, in 326 B.C. he was informed ○ ○ ○ that the king of the Prachinai &c ○ ○ ○ was Xandrames or Agranus.”

The reference to this king is evidently to one of the Nandas.

The date of the accession of Nanda is calculated from that of Chandra Gupta Maurya, who ascended the throne in 322 B.C. The Nanda dynasty, according to Mr. Vincent Smith, lasted for 50 years when it was replaced by the Maurya. So adding 50 to 322, the above figure 372 B.C. is arrived at by Mr. V. Smith as the date of the accession of Mahâpadma Nanda. But all the Purânas are unanimous in stating that the nine Nandas reigned for 100 years, and we have taken that in our calculations.

The date of accession of Mahāpadma Nanda would, therefore, be 422 B C instead of 372 B C

This 422 B C is the starting point backwards and forwards in Purāṇic calculations

Chandra Gupta Maurya displaced the Nanda family. The nine Nandas reigned for 100 years. Before that, there was the Śiśunāga dynasty, and before which was the Pradyota dynasty and before that the Brihadrathas. The following table shows the periods of the reigns of these dynasties —

(1) Chandra Gupta's accessions	322 B C
(2) Nanda dynasty	100
(3) Śiśunāga	300
(4) Pradyotas	102
(5) Brihadrathas from the time of Chaidyauparī chāra	1000
Total	1612
Deduct from Chaidya to Sa- hadeva	171
Balance adding	1441, and 322
	= 1763 B C, the year of the Great War

The Mahābharata war took place when Sahadeva of Bārhadratha family was king. From Vasu Chaidya Uparichar upto Sahadeva there were 13 kings namely, (1) Vasu Chaidyauparichara, (2) Brihadratha, (3) Kusagra, (4) Vriṣabha, (5) Punjavān or, Puspavān, (6) Punya or Pusya, (7) Satyadhriti, (8) Dhanusa, (9) Saiva, (10) Sambhava, (11) Brihadratha, (12) Jarāsandha, (13) Sahadeva. After Sahadeva there were 19 or 32 kings (or 22 according to Mr. Pargiter), upto Kimpurjara, the last. The Great War, therefore, took place, on the above assumption, one thousand four hundred and forty one years before the accession of Chandra Gupta in 322 B C or in other words that the Great War took place in or about 1763 B C.

II But says a Western writer — "Duncker in his History of Antiquity (Vol iv pp 74-7) gives four calculations for the beginning of the Kali age, that is, approximately for the date of the great battle, viz, 1300, 1175, 1200 and 1418 B C" (as quoted by Mr Pargiter in J RAS for January 1910)

Our figure does not correspond with the figures of Duncker. But the last figure of Duncker corresponds with the following verse of the

Matsya Purāna (Chapter 273, verse 36) as we find it in ordinary printed text —

“महापद्ममभिषेकात्तु यावज्जन्मपरीक्षितः ।

एवं वर्षसहस्रं तु द्वेयं पञ्चाशदुत्तरम् ॥”

“Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is known as 1050 years ”

Now Mahāpadma, called also Nanda, the founder of the Nanda dynasty was crowned one hundred years before Chandra Gupta, according to the reading of all the Purānas. Consequently, the coronation of Mahāpadma took place in 422 B C or 100 years before the accession of Chandra Gupta Maurya in 322 B C. Adding this figure 422 to 1050 we get 1472. That was the time when Parikṣit was born (during the Mahābhārata war) as the posthumous son of Abhimanyu who was killed in that war, if we take the above verse as correct, which it is not as will be proved later on according to this calculation the Great War took place 1472 years before Christ. Our previous calculation gave us 1763 B C as the year of the Great War, while this gives us 1472 B C as the year of that war. Thus there is a difference of 291 years.

III But in the Viṣṇu P also occurs a similar verse (Book IV. ch 24 v 32)

“यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनस्य ।

एतद्वर्षसहस्रन्तु द्वेयं पञ्चदशोत्तरम् ॥

“From the birth of Parikṣit up to the inauguration of Nanda the interval is 1015 years ” Adding 1015 to 422 we get 1437, which is similar to the figure just obtained. The Great War took place in 1437 B C.

Shall we, therefore, take 1437 B C as the year of the Great war in preference to 1763 B C a figure arrived at by adding the periods of reigns from Somādhī up to Chandra Gupta's 322 B C ? This is the question that we have to consider next.

IV The next question that naturally arises is what kings reigned after this Great War. Some of the Purānas contain list of kings that reigned in various parts of India, at the time of the Mahābhārata war. Three such dynasties are important, though only one of them is useful as fixing the date of the Great War. The first dynasty is that of the Pauravas, whose capital was Indraprastha, subsequently removed to Kauśambi, on the banks of the Yamuna, thirty miles to the west of Allahabad. The second dynasty is that of the Ikṣvākus, whose capital was Ajodhya and in later times Kāśī.

was also included in its sphere. The third dynasty is that of the Bârahadrathas of Magadha, and then successors the Pradyotas and Śiśunâgas. This last is the dynasty, the historical existence of which is put beyond all reasonable doubt, by the rise of Buddhism at a time when Bimbisâra a Śiśunâga king was reigning in Magadha.

The Matsya Purâna gives a somewhat complete list of these kings of Magadha in chapter 271. Thus, it says —

"When the Bharata's battle took place and Śahadewa, the king of Magadha, was slain, his heir, Somādhi, became king in Girivraja."

He and his successors are named below together with their periods of reign.

	Name	Period of reign
1	Somādhi	58 years
2	Śrutasaṁvats	64 "
3	Ayutayus or Apratipī	26 "
4	Nirāmītra	40 "
5	Sukṣatra (or Purakṣa)	56 "
6	Bṛihatkarmā	23 "
7	Senājit	23 "
		<hr/> 220 years

The Vāyu Purâna then adds to the above list "Senājit Sampratam chāpi, etâ vai bhoksyate samāh" "Senājit is now enjoying the earth the same number of years." It was thus in the reign of this Senājit, that the Great sacrificial session took place in Naimiṣaranya. At that time, Adhisima Kṛiṣṇa of the Paurava dynasty was reigning in Indraprastha. About him, the Matsya Purâna in chapter 50 says —

"Adhisima Kṛiṣṇa dharmâtma Sampratam yo mahâyaṣāh" that is Adhisima Kṛiṣṇa was the reigning king, when this original of the Matsya Purana was recited by Sûta.

Thus this Adhisima Kṛiṣṇa of the Paurava dynasty, and Senājit of Bârahadratha dynasty, were contemporaries, and they flourished several years after the Great War.

Next arises the question — When these two kings were reigning in Indraprastha and Girivraja (Magadha,) respectively, who was their contemporary in Ayodhya? The answer is that Divākara of the Ikṣvâku family was the contemporary of Senājit and Adhisima Kṛiṣṇa. About this Divākara, the Matsya Purâna, in chapter 271 says —

"Tasyaisa Madhyadesetu
Ayodhyâ nagari Śubhâ
Divākaraṣya sahita

and Vāyu Purāna makes it clearer, by saying —

“Yascha sāmpratam adhyāste

Ayodhîm nagarîm nrîpâh”

Thus these three kings, Adhisîma Kṛishna in Hastinâpur of the Paurava dynasty, Divîkara at Ayodhya, of the Ikshvâku dynasty, and Senâjit in Girivraja of the Barbadratha dynasty were contemporaries

The list of the successors of Senâjit with the periods of their reign as given in the Matsya Purāna, chapter 271 may now be resumed, viz —

	40 years of reign.	
1 Śrutanjaya	28	" "
2 Vibhu	58	" "
3 Śuchi	28	" "
4 Keema	64	" "
5 Suvrata	35	" "
6 Sanetra	58	" "
7 Nirvriti	28	" "
8 Trinetra	48	" "
9 Dridasena	33	" "
10 Mahinetra	32	" "
11 Suchala	40	} Not in our text.
12. Sunetra	83	
13 Satyajit	20	
14 Visvajit	50	
15 Ripunjaya		

650 or 502 excluding
the three not men-
tioned in our text

The Matsya Purāna according to one text, then adds that these sixteen kings including Senajit are to be known as the future Brihadrathas, sixteen others had preceded him and their kingdom will last 723 years. But there is another reading which says that these 32 kings reigned for 1000 years. That reading is in harmony with the text of the Vishnu Purāna

In the Matsya Purana chapter 271, verses 29 and 30 say that these 32 kings will be the future Brihadrathas and they will reign for full 1000 years. The list given, however, enumerates only 22 kings. The word “Drâtrimśat” is perhaps a mistake for “Dravimsat” which appears to be the correct reading as given in the Brahmanḍa Purāna. Both readings are given below —

“द्वात्रिंशत्तु वृषा होत्रे भरितारो वृद्धद्रथाः ।

पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥”

“And these 32 kings will be the future Brihadrathas. Their kingdom will last full 1000 years.”

But the *Brahmāṇḍa Purāṇa* reading is —

द्वाविंशच्च नृपा ह्येते भवितास्तु बृहद्रथाः ।

पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥”

“These 22 kings are the future *Bṛhadrathas* Their kingdom will last for full 1000 years ”

This latter reading appears correct, because it corresponds with the reading of the *Viṣṇu Purāṇa* and the total of the reigns of these 22 kings comes up very nearly to 1000 years Or the fact may be that there were really 32 kings who ruled for 1000 years, though only 22 have been enumerated by name, the names of other ten forgotten as being insignificant

The *Viṣṇu* text is —

“जरासन्धसुतात् सहदेवात् सोमापिः, तस्मात् धृत-
वान्, तस्याप्ययुतायुः, ततश्च निरमित्रः, तत्तनयः सुशत्रस्तस्मादपि बृहत्कर्मा, ततश्च
सेनाजित्, तस्माच्च धृतञ्जय, ततो विप्रः, तस्य च पुनः शुचिनामा भविष्यति । तस्यापि
क्षेम्यः, ततश्च सुवतात् धर्मः, ततः सुधर्म, ततो हृदसेनः, ततः सुमतिः, तस्मात्
सुबलः, तस्य सुनीतो भविता । ततः सत्यजित्, सत्यजिने विश्वजित्, तस्यापि रिपुञ्जय
पुत्रः, इत्येते बार्हद्रथाः भूपतयो वर्षसहस्रेण भविष्यन्ति ॥

“*Jarāsandha's* son was *Sahadeva*, his son was (1) *Somāpi*, his son will be (2) *Śrutavat*, his son will be (3) *Ayutāyus*, his son will be (4) *Nirāmitra*, his son will be (5) *Suksattia*, his son will be (6) *Bṛhathakarman*, his son will be (7) *Senājit*, his son will be (8) *Śrutanjaya* his son will be (9) *Vipra*, his son will be (10) *Śuchi*, his son will be (11) *Ksemya*, his son will be (12) *Savṛata*, his son will be (13) *Dharma*, his son will be (14) *Sudharma*, his son will be (15) *Dridhasena* his son will be (16) *Sumati*, his son will be (17) *Subala*, his son will be (18) *Sunita*, his son will be (19) *Satyajit*, his son will be (20) *Viśvajit* his son will be (21) *Ripunjaya* These are the *Bṛhadrathas*, who will reign for a thousand years ”

Note —The opinion of Mr Paigitter that from the accession of *Senājit* to the end of this dynasty there were 16 kings who ruled for 723 years does not seem to be borne out by our text If thirty two kings ruled for 1000 years then 16 kings before *Senajit* ruled for 1000 723 or 277 years This would give an average reign of 17 years a very much shorter period than the average of forty five years per reign according to the previous reading The total figures of the reigns of the 16 kings from *Senājit* to *Ripunjaya* does amount however, to full 700 years The verse ‘trayo vims adhikam teṣāṃ rajyam cha sata saptakam’ may be a

wrong reading The Barhadratha dynasty was founded by the father of king Brihadratha

"This dynasty was founded by Brihadratha son of Vasu Chaidyoparichara, and he and his nine successors reigned down to the great battle From the battle to Senajit 6 kings are named excluding Senajit who is spoken of as the then reigning king and from and including him to the end 16 kings are mentioned. There were thus 32 kings altogether, 10 before the battle and twenty two after, or from the standpoint of Senajit's reign 16 past and 16 future Lines "Sodas-alte nripa jneya &c of Matsya Purāna take the stand point of his reign and speak of him and his successors as the 16 future kings, and say *primiti facie* their total duration was 723 years

Lines Davatimsac cha &c, of Matsya Purāna which are not in some manuscripts of Matsya Purāna reckon (in a way) from the beginning and speak of all the thirty two kings as future since most of them were posterior to the Battle and thus they say the whole dynasty lasted 1000 years These two statements are not contradictory but are hardly compatible because taken together they assign 723 years to the last 16 kings and only 277 to the first 16 The total of 1000 years for 32 kings is excessive and that of 723 years for 16 kings is absurd But if we can read lines "Sodas alte nripa jneya &c, as two independent sentences and treat *tesam* as applying not merely to those 16 future kings but to the Brihadrathas generally, their purport stands thus — "These 16 kings are to be known as the future Brihadrathas — and their kingdom [that is, the kingdom of the Brihadrathas] lasts 723 years [the total duration then 723 years, would be within possibility, for the average reign would be about 2½ years This rendering would of course discredit lines Davatimsac cha nripa &c, If we read Vāyu according to another manuscript of Matsya Purāna with that construction, the total period would be 700 years and would give an average reign of just under 22 years which would be *vims-adhikam*

This opinion of Mr Pargiter is however not borne out by our text of the Matsya Purāna Anandāśram series In chapter 50 of that Purāna we find the dynasty of Brihadrathas given in verses 26 33 namely, (1) Vasu Chaidyoparichara, (2) Brihadratha (3) Kusagra, (4) Vriṣabha, (5) Punyavān or Puspavān, (6) Punya or Pasya, (7) Satyadhriti,

Note — According to some manuscript there was no king like Punya or Pasya.

(8) Dhruva, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12) Jara-sandha, (13) Sahadeva

Note — This was the king who was killed in the great war mentioned in this chapter

(14) Somadhi, (15) Srutasarvas (16) Ayutayus or Apratipi, (17) Niramitra, (18) Suksatra or Puraksa, (19) Brihatkarma, (20) Senajit, (21) Sru-tanjaya, (22) Vibhu (23) Suchi, (24) Ksema, (25) Suvrata, (26) Sunetra, (27) Nirvriti, (28) Trinetra, (29) Dridasena, (30) Mahinetra, (31) Suchala, (32) Ripunjaya

— Thus from Senajit up to Ripunjaya there are only 19 kings, (and not 16 as held by Mr Pargiter), while from Vasu Chaidya Uparichara there are 19 kings up to Senajit, and not sixteen kings as mentioned by Mr Pargiter This arose very likely from an oversight of the learned author Excluding the three kings (Sunetra 40 years, Satyajit 83 years, and Vriṣajit 25 years or altogether 148 years), we find that Senajit to Ripunjaya there ruled 16

kings for 502 years, while from Chandya Uparichara to Brihatkarma the predecessor of Senajit, there ruled 19 kings for the remaining period of 1000 years, namely, for 498 years. We, however, think that the text giving 1000 years to 32 Brihadratha kings, from Somadhi to Ripunyaya is preferable as consistent with chapter 50 of this Purāna. Though it gives the average period of 31 years for each reign, yet that period is not excessive, remembering that men were longer-lived then than now or that the names of some insignificant kings have dropped out, though the total regnal period 1000 years has been correctly remembered and repeated.

Pulika—a minister of Ripunjaya assassinated his master and installed his son as king, which gave rise to the Pradyota family. There were five kings in this family, viz —

1 Pradyota	23 years of reign
2 Pālaka	28 " "
3 Visākhaṇḍa	53 " "
4 Ajaka (or Suryaka)	21 " "
5 Nandivardhana	30 " "
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	152 " "

This dynasty, however, lasted 152 years, according to other texts.

The Pradyotas were followed by the Śiśunāga family. Śiśunāga put an end to the last Pradyota king and was succeeded by nine kings mentioned below —

1 Śiśunāga	40 years of reign
2 Kākavarma	26 " "
3 Kṣemadharman	36 " "
4 Kātraṇḍas or Kṣemajit	24 " "
5 Vimbiśara or Vindhyaśena	28 " "
5a Kanvāyana	9 " "
5b Bhūmimītra	14 " "
6 Ajātasatru	27 " "
7 Darsaka (or Vansaka)	24 " "
8 Udāsin	33 " "
9 Nandivardhan	40 " "
10 Mahānandin	43 " "

344 " "

Our Purāna, however, gives the total period as 360 years. If however we take the above reigns, as given by Mr. Pargiter, and other Purānas, viz as 40+36+36+40+28+27+25+33+42+43 the total comes to 350 still a deficiency of ten years. The Matsya wrongly inserts two Kanvāyana kings viz, Kānvāyana 9 years and Bhūmimītra 14 years in the above list between Vindhyaśena and Ajātasatru. Even then the figures of the Matsya will come up to 344+23=367 years and not 360.

With these kings we come upon solid historical names. It was in the reigns of Vimbisara, the fifth king in the above list and of his son, Ajātāsattu, that the great Founder of Buddhism flourished. From the date of Buddha's preaching in Magadha in the court of Vimbisara and Ajātāsattu up to the Great War, the period that elapsed can be easily calculated from the figures above given.

Kamely from Somadhi up to Senājit	377 years
Srutanjaya up to Ripunjaya	562
Pradyota family	132 ,
Sisunāga	321 ,
	<hr/>
	1282 ,

This however does not tally with the statement that 1050 or 1015 years elapsed between Nanda and the Great War. There is a difference of more than two hundred years.

If, however, we take the figures from Mr Pargiter's dynasties of the Kali age, as given below, we find that from Somadhi to Ripunjaya, there were 22 kings who reigned for 920 years. The Pradyotas after Ripunjaya were 5 kings who reigned for 138 years. The Sisunāgas who came after the Pradyotas were 10 kings and reigned for 330 years; the text however says that the reign of the Sisunāgas was for 360 years. Adding up the above mentioned three figures, *i.e.*, 920 plus 138 plus 330, (or 360) we get the sum 1388 years or 1418. Thus, 1388 or 1418 years was the interval between the installation of Mahāpadma Nanda and the birth of Parikṣit or the Great War. Adding 422 B.C. the year of the installation of Mahāpadma Nanda, we come to the figures 1810 or 1840 B.C. as the date of the Mahābhārata War. Thus there is difference between 1810 B.C. or 1840 and 1472 B.C. of 388 years or 418.

Whether we take Mr Pargiter's figures which gives a difference of 388 years, or the figures based on the Matsya Purāṇa, which gives the date of the war as 1736 B.C. and according to which the difference is 291, it is, no doubt, a large one. How are we to reconcile this? The printed text of all the Purāṇas gives the interval between the inauguration of Mahāpadma Nanda and the birth of Parikṣit as 1050 years (with the variants 1015 or 1115), while the total of the reigns given in detail makes this figure, 1741 in our case, and, 1388 in that of Mr Pargiter. What figure are we to take? Is there any mode of reconciling the difference of about 300 years? What is the more reasonable alternative to take? Is it the aggregate arrived at, by adding the reigns of different kings or the total given in the printed texts of the Purāṇas? Or, does this verse of

the Purānas refer to some other Parikṣit than Parikṣit, the son of Abhimanyu? Or, is Parikṣit a misreading for some other king who reigned about 300 years after the Great War? It is a curious fact worth noting, that when the Purāna was recited in the Naimiśāranya by the Sūta, Senājit was the reigning king in the Barhadratha family and from Somadi to Senājit, six kings reigned for a period of 267 years, or, according to our figures 277 years. If, instead of calculating from the period of the birth of Parikṣit, the Purānas calculated from the time of Senājit, or, his contemporary Adhisima Krisna, in whose reign the Purāna was composed, then the above figure of 1050 years becomes reasonable, but this is merely conjectural, and there is no authority as yet discovered by us, for holding that the Parikṣit of the above verse is not the Parikṣit, son of Abhimanyu, or that Parikṣit is a misreading for Senājit or Adhisima Krisna.

V. Varāha Mihira, quoting Garga, fixes the date of the Great War at 2526 *before* Śāka era, which commenced in 78 A.D. According to him the date of the Great War is 2448 B.C. (Brihat Sainhita, Ch. XIII., v. 3) But he or rather Garga gives no clue how this figure was arrived at.

VI. It may also be noted here that though the Viṣṇu Purāna repeats the traditional verse that 1050 years was the interval between the inauguration of Nanda and the birth of Parikṣit yet, the total given by it, are approximately, the same as those given by the Matsya Purāna. It says the Barhadrathas reigned for 1000 years from Somadi (our figure is 920 years from Somadi to Ripuñjaya). It then gives the reign of Pradyotas as 138 years which coincides with our figure. The Sisunagas reigned for 362 years, according to the Viṣṇu Purāna. Thus the total of these three figures, is (1000 plus 138 plus 362) 1500 years. This would give the year of the Mahābhārata war as 1922 B.C. Thus whether we take 1922 B.C. of the Viṣṇu Purāna or 1763 B.C. according to one calculation, or 1810 B.C., according to Mr. Pargiter, we can fairly say, that the figure 1477 B.C., given in the datum of the above verse, is untenable. Therefore, we repeat that for the present, we take 1922 B.C., as the year of the Great War.

Another method of reconciling the discrepancy is, that, instead of reading the verse as given in printed text, if we read it as *पञ्चदश* then it would mean, that the interval between Nanda and Parikṣit was, in round numbers, 1500 years, instead of 1050 or 1015 years. This appears a more reasonable reading, and in this view, the figure of Mr. Pargiter, namely, 1388 (the interval between Nanda and Parikṣit) is nearer the figure of the Viṣṇu Purāna, with a difference of 112 years. As a

matter of strange coincidence, there is such a reading as is evident from Mr Pargiter's footnote given on page 58 of his *Dynasties of the Kali Age*. He says on verse एवं वपंसद्वन्तु जेवं पद्मशतेत्तरम् in his note, No 21 on the word panchasatuttaram "So Matsya generally, Vāyu, Brahmanda, Matsya, marked c, e, and j, the reading is panchasatottaram, In Mss marked l and m of Matsya and b and l of Viṣṇu, the reading is panchasatottaram"

This last reading removes all difficulties. According to it, the reading would be, "एवं (or एक्) वपंसद्वन्तु जेवं पद्मशतेत्तरम्" and the verse would then mean "Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is, indeed, known as 1500 years"

We shall take therefore, this reading of the verse and in all that we have said above, this is to be understood. Thus according to it, **the date of the Great War would be 1500 plus 422 equal to 1922 B.C.**

Here, in passing, we may mention a point noted by Mr Pargiter, regarding the two readings of the Matsya Chapter 271 verse 30. That verse according to one text is —

"That, 22, Brihadratha kings in future will enjoy the kingdom for full one thousand years" The other reading is that "sixteen Brihadratha kings in future will enjoy the kingdom for 723 years"

In the face of it, these two versions appear to be inconsistent, but, there is really no such inconsistency. The first verse takes its standpoint from the reign of king Parikṣit, who was contemporary of king Somadī and counts the future kings from that point, as the Viṣṇu Purāṇa has done. From Somadī upto Ripunjaya, the aggregate of the reigns is 1,000 years and the number of kings is 22 (or rather 32) though ten names have dropped, three of whom however have been supplied by Mr Pargiter, and others may be found if further search be made. The second verse takes its standpoint from Senājit's reign, consistently with its assertion, that the Purāṇa was recited towards the end of the reign of Senājit, or, to use its own words "Senājit, had just passed away," and the total number of kings is really, sixteen, from that date and their aggregate period of reign is 723 years. Thus both the figures 1000 and 723 years are correct, the starting points of counting being different.

VII *The Siddhānta view therefore, is that the Great War took place in 1920 B.C.* In this we are supported not only by Sridhara Svāmī the learned commentator on the Viṣṇu Bhāgāvata Purāṇa but we are corroborated by the Saptarṣi Era also. All the Purāṇas (as a rule) say that the Saptarṣis were in Maghā at the time of the birth of Parikṣit, some

of them say that they will be in the Krittikâ or the twenty fourth from Maghâ at the end of the Andhra dynasty, see Vāyu, Vol. II, (Bibliotheca Indica) Adhy 37, v. 417, and Matsya Ch. 273, v. 44. That dynasty lasted for 460 years. So deducting from 2400 (one hundred for each asterism) we get $2400 - 460 = 1940$. That is to say, that there were 1900 years roughly between the birth of Parikṣit and the rise of the Andras in 28 B.C. As the Saptarsi calculation is in centuries, this gives also 19 centuries B.C., for the year of the Great War.

ŚRIS CHANDRA VIDYARNAVA.

APPENDIX III .

[*Note*—Here we give the translation of three chapters namely of 271 273 of the Matsya Purāna, which give an account of the Dynasties of the Kali Age after the War, in order, to complete the chronology of the Indian kings and to elucidate the points discussed in Appendix II]

CHAPTER COLXXI

Rishi said —O Sūta, you have described to us the dynasty of Puru, along with the future kings in that dynasty Now tell us about those kings who will be in the Solar (Sūrya) dynasty. So also tell us here about those illustrious kings in that Yādava family, who will exist in the Kali-yuga And when those dynasties (Sūrya and Yādava) will come to an end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible —1-3

Note—The future Kings of Paurava dynasty have been described in Chapter 50
See p 153

Sūta said —Now, after this, I shall tell you, of the highsouled Ikṣvākus

Post Mahābhārata Aikṣākus or Solar Dynasty

(1) *Bṛhadbala's* heir [was (2) *Bṛhatkṣaya*, his heir] was the heroic king (3) *Urukṣaya* The son of Urukṣaya was the famous (4) *Vatsadroha* (*Vatsavyuha*) —4

[According to Mr Pargiter, the verse ought to be "Bṛhadbala's heir was the warrior king Bṛhatkṣaya his son was Urukṣaya"]

(5) *Prativyoma* was after Vatsadroha His son is (6) *Divākara* to whom in the Madhyadesa, belongs the beautiful city of Ayodhyā —5

Note—According to Vayu the reading is 'who now rules the city of Ayodhyā in Madhyadesa,' showing that Divākara was the ruling prince when this Purāna was recited

Divākara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvāśca*, the high minded —6

His (successor) will be the most lucky (9) *Bhātya* (*Bhānuratha* or *Bhāvyratha*) And his son will be (10) *Pratīpāśca*. The son of Pratīpāśva will be even, (11) *Supratīpa* —7

(12) *Marudeva* will be his (*Supratīpa's*) son, after whom was (13) *Sunakṣatra* After Sunakṣatra will be (14) *Kinnarāśca*, the hero of his foes —8

After Kinnarâśva will be the high minded (15) *Antarikṣa*. After *Antarikṣa* will be (16) *Susena*, and (17) *Sumitrâ*, the conqueror of his enemies (*Amitrajit* —9 .

Note.—According to another reading, *Susena* was the son of *Antarikṣa* whose son was *Sumitra Amitrajit*. Or after *Antarikṣa* will be *Suparna* (*Susena*), and after him *Amitrajit*.

(18) *Brihadrâja* will be the son of *Sumitra*. *Brihadrâja's* (son) will be (19) *Viryaân* (*Darmavân*). Again (20) *Kṛitanjaya*, by name, (will be) the virtuous (*Dharmika*) son of *Viryaân* —10

The son of *Kṛitanjaya*, will be the wise (21) *Ranejaya*, (22) *Sanjaya* the warrior king will come after *Ranejaya* —11

[*Sanjaya's* son will be (23) *Śākya*. After *Śākya* will be the king (24) *Śudhauḍana*. The son of *Śudhauḍana* will be (25) *Siddhârtha*, the eminent (26) *Puṣkala* or *Râhula* will be the son of *Siddhârtha*] —12

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After *Kṣudraka* will be (29) *Kulaka*. After *Kulaka* is remembered (30) *Suratha* —13

From *Suratha* was born (31) *Sumitra*. He will be the last king. These *Aikṣvâkus* have been declared who will exist in the *Kaliyuga* —14

These will be in the line of *Brihadbala* they will be the glory of their family. Here the following geneological verse is sung by ancient poets —15

This dynasty of the *Aikṣvâkus* will end with *Sumitra*. On reaching King *Sumitra* it will come to its close in the *Kaliyuga* —16

This is thus the dynasty of *Manu*, even as declared before. Hereafter I will relate the *Bârhadratha* (dynasty of *Magadha*) —17

Post Mahâbhârata Bârhadrathas

Listen about the kings, those past, those present, and those to come in future, from (the stock of) *Jarâsandha* (and) in the line of *Saladeva* —18

After (1) *Sahadeva* was killed, when the great war of *Bhârata* took place (2) *Somâdhi* succeeded him as his heir, and became king in *Girivajra* —19

He reigned for fifty-eight years and then (3) *Śrutastard* in his line reigned for sixty-four years —20

(4) *Apātapi* reigned for thirty-six years and (5) *Niramitra* after reigning for forty-years went to heaven —21

Afterwards (6) *Surakṣa* got the earth for fifty-six years and (7) *Bṛishâl armâ* reigned for twenty-three years —22

(8) *Senājit* has just passed away after enjoying the earth for fifty years
 Note—Another reading according to the *Vāyu Purāna* is “*Senājit* is now enjoying the earth the same number (23) of years”

He will be succeeded by (9) *Śrutanjaya* who will be for forty years
 Afterwards (10) *Vabhu* will obtain the earth and will reign for twenty eight years, and then (11) *Suchi* will rule the kingdom for fifty-eight plus six years (i.e. 64)—23 24

The king (12) *Kṣema* will enjoy the earth for twenty-eight years
 After whom the powerful (13) *Anurata* will reign for sixty four years—25

(14) *Sunetra* will enjoy the earth for twenty five (another reading thirty five) years (15) *Nirvṛti* will enjoy it for fifty-eight years—26

After that (16) *Trinetra* will enjoy the kingdom for twenty eight years. (17) *Dyumatsena* *Druḥrasena* will be for forty eight years—27

(18) *Mahintra* will be resplendent for thirty three years (19) *Achala* or (*Suchala*) will be king for thirty two years—28

(20) *Ripuñjaya* will obtain the earth for fifty years, and these 32 kings will be the future *Bṛihadraṭhas*—29

Note—The following three lines are omitted in our text of the *Matsya Purāna*, but supplied by Mr. Pargitor

“*Chatvarim sat samā rājā Sunetro bhoksyato tatah*
satyajit prithivim rājā try asitim bhoksyato samah”

Prapyaenam Viśvasjebhāpi pañcha vimān bhaviṣyati

King *Sunetra* will next enjoy the kingdom for forty years. King *Satyajit* will enjoy the earth for eighty three years (eighty years) And *Viśvasjit* will obtain the earth and be king for twenty five years—29A

Note—Our reading is *dvātrimsattu nripā hyeta* Another reading is “*So las-alto nripā jācyā bhavitāro Bṛihadraṭhāḥ*” And then the verse will mean—“these sixteen kings are to be known as the future *Bṛihadraṭhas*. Then there is further this line in the same manuscript—“*Trayo-vims-adhikam teṣām rājyam chāsata saptaṭam*” And it means—“and their kingdom will last seven hundred twenty three years. According to this reading the sixteen future *Bṛihadraṭhas* will reign for 723 years. Of course this includes *Senājit* also

Their kingdom will last full 1000 years indeed Then *Bilaka* (son of) *Palaka* will be the conqueror of *Kātriya*s.—30

NOTE.—The translation is according to the reading

यत्रिंशच्च नृपा होते भवितारो पृथग्दया ।

पूर्वं परिसहस्रं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 22 only The reading of the *Brahma Purāna* is “*संज्ञे*” “*These 22 kings*” This is more accurate

Here ends chapter 271 dealing with the genealogies of future
 It tells us of *Bṛihadraṭhas*

CHAPTER CCLXXII

Pradyota or Bâlaka Dynasty

Sûta said —When Bṛihadīrathas and Vitihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bâlaka) as king —1

He will instal, Bâlaka, born of Pulaka, in the very sight of the Keatriyas (by assassinating his master, Ripunjaya) That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy —2

That (*Pulaka*) the best of men will reign for 23 years, (2) *Pulaka* or *Bâlaka* will be king for 28 years (or 24 according to the *Vāyu*) —3

(3) King *Viśakhaṇḍa* will reign for 53 years (50 according to *Vāyu*) (4) and *Sūrya* will be king for 21 years (5) *Nardīnadhana*, his son will be king for 30 years (20 years another reading) These five kings after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish —4 5

Note—The *Viṣṇu* as well as the *Bhagavata Purāṇa* gives the aggregate as 151 years

Śisunāka Dynasty

Then *Śisunāka* destroying all their glory will place his son in Benares and himself go to Girivraja The King *Śisunāka* will reign for 40 years —6

His son *Kāṭavarṇa* will obtain the earth for 26 years, *Kṣemadharmā* will be king for 36 years —7

Kṣemajit will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years —8

Kānāyana will be king for 9 years, his son, *Bhūmimitra* will be king for 14 years —9

Note—This verse 9 is evidently misplaced here Its proper place is in the *Kāva* line

Ajitasatru will be king for 27 years, *Vamsa* will be king for 24 years —10

His son *Udāsi* will be king for 33 years, *Nandivardhana* will be king for 40 years —11

Mahānāṭh will be king for 13 years These will be the kings in the *Śisunāka* dynasty —12

The *Śisunākas* will be kings for full 360 years, and the kings will be low born Keatriyas (*Keatriabandhū*) —13

Note—According to the *Viṣṇu* and *Vāyu* the aggregate is 662 years. But adding the above figures we get 661 only

Early Contemporary Dynasties

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 Ikṣvāku kings, 27 Panchālas, 24 kings of Kāśī and 28 Haihayas kings —14-15

Then there will be 32 Kalinga kings, 25 Asmaka, 36 Kurava 28 Muthula, 23 Surasenas, and 20 Vitahotra kings. All these kings will endure the same time and will be contemporaries

The Nandas 422 B C —322 B C

Then, as an incarnation of Kālī will be born Mahāpadma, a son of Mahānandī from a Śūdra woman and he will be the exterminator of the Kṣatriya kings —16 18

Afterwards all the kings will be of the Śūdra origin. That Mahāpadma will be sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will uproot all Kṣatriyas through his ambition. His eight sons beginning with Sukalpa will be kings for 12 years. They will be kings in succession to Mahāpadma one after another. Kautilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by (Kautilya ?) for a hundred years (or then Kautilya, after enjoying the earth for hundred years, will go to heaven) —19 22

The Mauryas

His son Śatadhanva will be the king for 6 years. His son Brihadratha will reign for 70 years —23

For 36 years Aśaka will be king. His grandson will then be king for 70 years —24

His son Daśaratha will be king for 8 years. His son Saptatī will reign for 9 years (or his son will be for 79 years) —25

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas

NOTE — The text says that there are ten Maurya kings but its enumeration is short of that number. The following note from Mr. Pargiter is appropriate — "This dynasty is given by all five Purāṇas but the account of it has suffered more than that of any other dynasty. Three versions exist here: the earliest in the Matsya, the second in a Vāyu and the third in the Vāyu generally and the Brahmānda. They agree in general purport but have many differences. The second forms a stage of reconciliation intermedial between the first and the third and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced thus only 5 MSS mention Chandragupta the second king always omitted and the account

generally begins with that verse 23 putting the two kings first, and then mentions only four kings Asoka and his three successors

[Though the *Matsya* mentions only seven kings, and that also in a confused manner, the full list of ten kings is given in the *Viṣṇu Purāṇa* (Book IV Chap 24 verses 7-8)

The years of accession noted against their names are taken from Mr V A Smith's *History* page 197

	Date of ascension
(1) Chandra Gupta	371 B.C.
(2) Bindusāra Amratraghāta	298 B.C.
(3) Asoka	273 B.C.
Asoka died	232 B.C.
(4) Suyāsa	
(5) Dīśaratha	232 B.C.
(6) Saṅgata	224 B.C.
(7) Śālisuka	216 B.C.
(8) Somaśarman	206 B.C.
(9) Satadhanva	190 B.C.
(10) Brihadratha	191-185 B.C.

Sungas

Puṣyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years—27

After him Vasujyestha will be king for seven years After him Vasumitra will be for ten years—28

Note—Our text omits Agnimitra who was the immediate successor of Puṣyamitra and who reigned for 8 years as in the *Vāyu P*

Then his son Antaka will be (reign) for 2 years Then Pulindaka will be (reign) for 3 years—29.

Then Vajramitra will be king for 9 years Then Samābhaga will reign for 32 years Then after him his son Devabhūmi will reign for 10 years These ten petty kings will enjoy this earth for full 112 years And then the earth will go to the Kanvas—30-32

Note.—The *Purāṇa* enumerates only 8 kings while there ought to be ten This omission is supplied by the names of Agnimitra and Ghosavasu as given in the *Viṣṇu Purāṇa* The ten kings therefore are the following:—

(1) Puṣyamitra	185 B.C. (36 years)
(2) Agnimitra	149 B.C. (8 years)
(3) Sujyestha or Vasujyestha	141 B.C. (7 years)
(4) Vasumitra	134 B.C. (10 years)
(5) Antaka	124 B.C. (2 years)
(6) Pulindaka	122 B.C. (3 years)
(7) Ghosavasu	119 B.C. (8 years)
(8) Vajramitra	116 B.C. (9 years)
(9) Bhāgavata or Samābhaga	107 B.C. (32 years)
(10) Devabhūti or Devabhūmi	75 B.C. (10 years)

Assassinated in 65 B.C.

Total 120 years

[The aggregate of the reigns is, however, 120 years and not 112, but all the Purānas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Paṣyāmītra, who though *defacto* king always styled himself Senāpati or Commander-in-chief and so Agnimitra's name is not mentioned by the Matsya Purāna. There is much uncertainty about his reign as pointed out by Mr Pargiter. Or may it be that Agnimitra was practically a king during the life time of his father on certain parts of the vast empire. And the verse "tat suto 'gnimitra aṣṭau bhaviṣyati samāmrph" may be read as "tat-suto 'gnimitraṣṭau bhaviṣyati samāmrph". According to this calculation Sunga dynasty would appear to have come to an end not in 65 B C but in 73. The Matsya Purāna verse 32 is rather inaccurate. It says—

दशते क्षुद्रराजानो भोक्ष्यन्तीमा वसुधराम् । शतं पूर्वं शते द्वे च ततः शुक्लानामि-
ष्यति ॥ अमात्या वसुदेवस्तु प्रसह्य ह्यनर्नो नृप । देवभूमिमयोत्साद्य शोङ्गस्तु भरिता
नृप ।

"These ten Kaudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake. The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of *tataḥ Sungān gamiṣyati*, another reading is *tataḥ svargam gamiṣyati*, which may refer to the last king, namely, Devabhūmi who will go to heaven. This reading is more appropriate than *Sungān gamiṣyati*. Moreover who are these petty kings Kaudrarājanah which the text mentions. It only mentions 8 kings and not 10 for it does not mention Agnimitra and Ghosavāsa. We have therefore adopted Mr Pargiter's reading—*Daśante Sunga-rājāno bhokṣyanti-mām vasundharam śatam pūrṇam daśa dve cha tataḥ Kanvīn gamiṣyati*" This is in accordance with Viṣṇu Purāna also which in IV. 21. 11 says

इत्येते दश शुक्ल द्वादशोत्तरं पर्यंशतं पृथिवीं भोक्ष्यन्ति । ततः कण्वानेया
मूर्धस्यति ।]

The Kanvayanas

The minister Vasudeva forcibly overthrowing the dissolute king Devabhūmi will become king among the Sungas. He the Kanvayana, will be king for 9 years.—33

His son Bhumitra will reign 14 years. His son Nārāyaṇa will be for 12 years.—34

Suśarma, his son, will be for 10 years only. These are recorded as Sungabhṛityas, or Kānvāyana kings — 35.

These 40 (four) Kānyas are Brāhmaṇas and they will enjoy the earth for 45 years — 36

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras — 37.

Note.—The four Kānvāyana kings are shown in the following tabular form:—

(1) Vasudeva Kanva	... (9 years) 73 B.C.
(2) Bhāmimitra	... (14 years) 59 B.C.
(3) Nārāyana	... (12 years) 47 B.C.
(4) Susarma	... (10 years) 37 B.C.

Total .. 45 years.

[The last king Susarma was slain by the king Śiśuka about 27 or 28 B.C.]

Here ends chapter 272 describing the Pradyota, Śiśunāga, the Nanda, the Maurya, the Sungas and the Kānvāyana dynasties.

CHAPTER CCLXXIII.

Andhras

The Andhra Śiśuka (Śiśuka) with his fellow tribesmen, the servants of Suśarman, will assail the Kānvāyanas and him (Suśarman,) and destroy the remains of the Sungas' power and will obtain this earth — 1-2

Note:—The above translation is according to Mr. Pargiter's text. According to our text the reading is:—

“काण्वायनास्ततो भूपाः सुशर्माणः प्रसह्य ताम् ।

शुङ्गानां चैव यच्छेपं क्षपित्वा तु बलीयसः ॥

This would mean —“Then Kānvāyana nobles of Suśarma having assailed her (Earth) and putting to an end what remained of the Sungas will become powerful. This shows that the chieftains of the last Kanva King, Susarman, revolted against him and put an end to the Śunga power.

Their tribesman (a kinsman of these Kānvāyana chieftains (bhūpās) who had revolted against Suśarman) called (1) Śiśuka Andhra will get this earth For 23 years Śiśuka will be the king — 2.

His younger brother (2) Kṛṣṇa will be 18 years His son (3) Śrī-mallakārṇi (Śrī Śātakarṇi) will be 10 years Then (4) Pārṇotsanga will be king 18 years — 3

Note—Mr. Pargiter inserts (5) “Skandhastambhī will be king 18 years” after Pārṇotsanga.

(6) Śāntakarna will be 56 years His son (7) Lambodara 18 years —4

His son (8) Āpitaka (Āpīlaka) will be 12 years Then (9) Meghasvatī will be 18 years —5

Then (10) Svati will be king 18 years (11) Skandhasvatī will then be king 7 years —6

Then (12) Mrigendra Svātīkarna will be 3 years Then (13) Kuntala Svātīkarna will be king 8 years Then (14) Svātīvarna will be king for one year —7 8

Then (16) Arīktavarna will be 25 years After him (17) Hala will be king for 5 years —9

Note.—Before the verse and as part of verse 8 Mr Pargiter inserts ' saṭṭrimśadeva varjāni Pulomāvi bhaviṣyati which means then (15) Pulomāvi will reign 26 years Instead of Arīktavarna another reading is Arīstakarna

Then (18) Mandulaka will be king 5 years (another reading Mantalaka) Then (19) Purindrasena (Purikasena) will be king After him (20) Saumya will be king —10

Note.—The number of years of the reigns of Purindrasena and Saumya are not given in our edition Moreover it is doubtful whether Saumya is the name of a king Mr Pargiter says — Saumya cannot well be a king though the line says so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reigns. 'Saumyo bhaviṣyati is probably a corruption Mr Pargiter also points out that instead of the above the following verse is in the Vāyu — 'Pancha Pattalako rājā bhaviṣyati mahābalāḥ Bhāvyāḥ Purikasenas tu samāḥ sopy ekavimśatim' Thus according to this reading Purikasena will reign 21 years

Then (21) Sundara Śāntīkarna (Śātakarna) will reign 1 year Then (22) Chikora Svātīkarna (Śātakarna) will reign for 6 months —11

Then (23) Śivasvatī will be 28 years Then (24) King Gautami-putra will be king next 21 years —12

His son (25) Pulomā will be king 28 years

[Then (26) Śātakarna will be king 29 years]

This is a very doubtful line as pointed out by Mr Pargiter and it is not in our text

After Pulomā (27) Śivaśrī Pulomā will be king 7 years —13

Then (28) Śiva skandha after Śāntīkarna will be king as his son for (?) years

Note —Our text is सितकण्ठः कान्तिकर्णः पुलमाविराज्यन्तु इत्युक्ताः । But Mr Pargiter would amend it thus —

Note.—No number is given. Mr Pargiter would read it — Bhavīśmāt trayo samāḥ "and then the verse would mean "Śivaśkandhasāntīkarna will be king 3 years"

Then (29) Yajñashrī Śāntīkarnika will be 29 years —14.

Then after him (30) Vijaya will be king 6 years. Then (31) Chandaśri Śāntikarṇa, his son will be 10 years.—15.

Then (32) Pulomā, another of them, (viz, Pulomā II) will reign 7 years.—(16a.)

These 10 Andhras will enjoy the earth for 460 years. On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants.—16-17.

Note.—The Purāṇa mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr. Pargiter be taken into account.

[We give in a tabular form the list of the names of the kings with their reigns :—

(1) Śīśuka Andhra	... 23 years.	(17) Hāla	... 5 years.
(2) Kṛiṣṇa	... 18 "	(18) Mandulaka	... 5 "
(3) Śrīmalla-karṇi	... 10 "	(19) Parindresena	... 21 "
(4) Pārṇotsaṅga	... 18 "	(20) Saumya (a wrong name with no years).	
(5) Skandhastambhi	... 18 "]	(21) Sundara	... 1 "
(6) Śātakarṇi	... 56 "	(22) Chakora	... 6 months.
(7) Lambodara	... 18 "	(23) Śīvasvātī	... 28 years.
(8) Āpitaka	... 12 "	(24) Gautamīputra	... 21 "
(9) Meghasvātī	... 18 "	(25) Pulomā	... 28 "
(10) Svātī	... 18 "	[(26) Śātakarṇi	... 29 (doubtful)]
(11) Skandhasvātī	... 7 "	(27) Śīvaśrī	... 7 "
(12) Mrigendra	... 3 "	(28) Śīvaskaṇḍha	... 3 "
(13) Kuntala	... 8 "	(29) Yajñaśrī	... 29 "
(14) Svātivarṇa	... 1 "	(30) Vijaya	... 6 "
[(15) Pulomāvi	... 36 "]	(31) Chandaśrī	... 10 "
(16) Arikṭavarṇa	... 25 "	(32) Pulomā II	... 7 "]

Various Local Dynasties.

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Śrīpārvatīya Andhras.—17.

There will be 7 (kings in the line of the servants of) Andhras, 10 Ābhīra kings, also 7 Gardabbilas and 18 Śākas.—18.

There will be 8 Yavana kings, and 14 Tuṣāra kings and 13 Gurunḍa kings and 19 (or 11 Mauna) Hūna kings.—19.

The 8 Yavana kings will reign for 87 years. The 7 Gardabbilas will enjoy this earth again (no years given, 72 according to Vāyu).—20

The earth is recorded to have belonged to the Tuṣāras for 7000 years. And 18 kings for 183 years as well [printed text corrupt. Ought to be :—"Eighteen Śākas for 183 years."].—21.

For half four hundred years there will reign the 13 Gurup̄das of Mlec̄chbha origin along with Śūdra kings. (Or, the 13 future Gurup̄das along with low caste men, all of Mlec̄chbha origin, will enjoy it half four hundred years, i.e., 200 years.—22.

For 103 years the 11 kings will enjoy the earth (no name). (The word H̄na should be supplied to complete the verse, and it would then mean "the 11 H̄nas will enjoy the earth for 103 years"). The (seven) Śrīpārvatīya Āndhras will endure 52 years.—23.

The 10 Ābhira kings will be for 67 years. When they are overthrown by time, then there will be Kilakila kings.—24.

Note.—These local dynasties, with their periods of reign, may be thus shown in a tabular form:—

<i>Dynasties</i>	<i>Periods of Reign.</i>	<i>No. of Kings.</i>
(1) Āndhra-Bhṛityas (Śrī-pārvatī- yas).	52 years or twice 50 or 100 years...	7
(2) Ābhiras	67 years	10
(3) Gardabhillas	72 years (as in Vāyu)	7
(4) Śakas	183 years	18
(5) Yavanas	87 years	8
(6) Toṇḍras	7000 years (107?)	14
(7) Gurup̄das	200 years	13
(8) H̄nas	103 years	11 or 10
(9) Kilakilas ... ..	...	...

Note.—The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty, and the second states its duration, while the third adds certain subsequent kings. In the first part, the *Matsya*, *Vāyu*, and *Brahmaṇḍa* agree generally, but in the second, the *Matsya* has one version and the two others another. Here the dynastic matter in the *Matsya* ends.

"These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec. 42 E., and with reference to the middle of the 3rd century A.D. When the account was first compiled as preserved in the *Mt*, for the revised versions in *Vā* and *Bḍ* did not revise the periods. If those remarks be sound, the Śrīpārvatīya Āndhrabhṛityas had at that time reigned 52 years, or (if we read dvīpanchāśatam) possibly 100 roundly, according to *Mt*, while the *Vā* and *Bḍ* reading is no doubt corrupt and should perhaps be 112 or 102 years. The Ābhiras had then reigned 67 years, the Gardabhillas 72 years, the Śakas 183 years, the Yavanas 87 or 82 years, and the Toṇḍras 7,000 or 200 according to the proper construction of the sentences but perhaps 107 or 103 is really meant. The 13 Gurup̄das or Murup̄das had then reigned half of the quadruple of 100 years, that is 200, according to *Mt*, or 350 according to *Vā* and *Bḍ*, but the latter is probably a corruption of the former reading, for *Vā* and *Bḍ* say precisely 103 years. The 11 H̄nas or Mannas had then lasted 103 years.

"Mention of these races is found in the inscriptions, thus Ābhiras in Loder's List of Brāhmī Inscriptions, Nos. 923, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14, Sakas, Loder's list, Nos. 1123, 1125, 1127, 1145, 1149, 1157, and perhaps 1001-2, and

FGI p. 14, Yavanas, Luder's list, Nos. 660, 965, 1093, 1123, 1140, 1154, 1156, Murundas in FGI, p. 14. and Murundadevi, id., pp. 128, 132, 133 Hunas. FGI, pp. 56, 148, 206, A Vakataka, prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No. 622 (Eplg. Ind. v, Appendix) " (Pargiter's Kali Dynasty p. 44.)

THE EVILS OF KALI AGE.

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Āryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas).—25.

The people will steadily deteriorate by adopting a contrary course of life, so also the kings will be greedy and speakers of untruth.—26. . .

All will be overpowered (killed) everywhere by Kalki whether they be Āryas or Mlechchhas. They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere.—27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to coveteousness.—28.

The people will be unholy, unrighteous and oppressed with disease and sorrow; and goaded by failure of rain they will be eager to destroy each other.—29.

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers.—30.

When the royal families will be destroyed, the people, will desert their homes; and devoid of affection they will abandon their brothers and friends, and will have no one to protect them.—31.

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood.—32.

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age—33.

When the Kali Age will be exhausted, after having been on earth for full 1000 divine years together with the Sandhi periods, then on its end, the Kṛita Age will come—34

Chronological Particulars.

Thus have I declared in due order the entire series of gentology—

the kings who have passed away, and those who exist now and those who have not yet come to existence —35

Now from Mahāpadmas inauguration up till the birth of Parikṣit, this interval is indeed known as 1050 years (1015 according to Viṣṇu and 1500 according to our reading) —36

Note—In manuscripts of Matsya Purāna marked c, e, j the reading is *ṣaṭ-ottaram*. Similarly in *Ms* j, n of Matsya and V, l, of Viṣṇu the reading is *Pancha-sat-ottaram*, meaning 1500. This period of 1500 is the true interval obtained by adding up the periods of reigns of the Bāhadrathas, Pradyotas and Śiśunāgas as given in the Viṣṇu Purāna and other Purānas. Thus —

	1000 years
Bāhadrathas from Somāpi to Ripuñjaya	138 "
Pradyotas	" 362 "
Śiśunāgas	1500 "

Therefore the *Mss* of the Matsya referred to by Mr Pargiter are more correct than the printed text. This verse, therefore, should read

महापद्मभिषेकात्तु यावज्जन्म परिक्षितः । एवं वर्षसहस्रं तु श्वेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purāna. Mahāpadma Nanda was anointed in 422 B.C. Therefore, Parikṣit was born in 1022 B.C. which was the year of the Great War

Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years —36

Moreover in the interval which elapsed from the last Andhra King Pulomāvi to Mahāpadma—that interval was 836 years —37

The Cycle of 2700 years or Saptarṣi or Laukika Era

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purāna) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms) —38

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛttikā asterism)" —39

An equal space of time is still future, subsequent kings beginning from the end of the Andhras (till Parikṣit) are declared therein. They have been enumerated in the Bhaviṣya Purāna by Śrutarṣis who knew the ancient stories —38. (Pargiter)

Note—The reading in the Anandakrama edition of the verse 33 is —

सप्तविंशतिमायानामाध्यायां तु यदा पुनः ॥

It is evidently corrupt according to Mr Pargiter. Pradiptena in the above he would

among into Pratīpena and samāḥ should become samap. The verse therefore should read —

सप्तर्ष्यस्तदा प्रांशुप्रतीपेनाग्निना समम् । सप्तविंशतिभाव्यानामान्त्राणां न यदा पुनः ॥

Another reading is:—

सप्तर्ष्यस्तेषां ते स्युः प्रदीप्तेनाग्निना समम् ।

as given by the editor of Visṇu Purāṇa in Bk. IV, Ch. 24, p. 235.

The Seven Rishis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Kṛttikā) At the end of the future twenty seven Andhras the cycle repeats itself (Pargiter.)

Note —This Saptarshi or Laukika Era appears to be a contrivance of historians and is still in use in Kāśmīr as first pointed out by the late Dr Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—“Hindu Chronology,” and Dr. Bühler's Kāśmīr Reports pp 59 et seq.

“The Saptarshi reckoning is used in Kashmīr, and in the Kāngra district and some of the Hill states on the south east of Kashmīr; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as baptarshi samvat, “the year (so-and-so) of the Saptarshis,” and Śāstra-samvatsara, “the year (so and-so) of the scriptures,” it is found mentioned as Lokakāla, “the time or era of the people,” and by other terms which mark it as a vulgar reckoning. And it appears that modern popular name for it are Pahāri-samvat and Kachchā samvat, which we may render by “the Hill era, and “the crude era.” The years of this reckoning are lunar, Chaitrādi; and the months are puruṣānta (ending with the full moon). As matters stand now, the reckoning has its theoretical initial point in 3077 B.C.; and the year 4976, more usually called simply 71 began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

The idea at the bottom of this reckoning is a belief that the Saptarshis, “the Seven Rishis or saints,” Marichi and others, were translated to heaven and became the stars of the constellation Ursa Major, in 3076 B.C. (or 3077), and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 110 years for each nakṣatra or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years and the numbering of the years should run from 1 to 2700, and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmīr from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhana in his history of Kashmīr the *Rājataranginī*, written in A.D. 1149–1150, the numeration of the years has been continual; whenever a century has been completed, the numbering has not run on 101, 102, 103, &c, but has begun again with 1, 2, 3, &c. Almanacs indeed show both the figures of the century and the full figures of the entire reckoning which is treated as running from 3076 B.C. not from 376 B.C. as the commencement of a new cycle the second, thus, an almanac for the year beginning in A.D. 1793 describes that year as ‘the year 4869 according to the course of the Seven Rishis, and similarly the year 69. And elsewhere sometimes the full figures are found, sometimes the abbreviated ones; thus while a manuscript written in A.D. 1618 is dated in “the year 24” (for 4721) another, written in A.D. 1224 is dated in “the year 4800.” But,

as in the *Rajatarāṅgīnī*, so also in inscriptions, which range from A D 1204 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshi reckoning is a centennial reckoning, by suppressed or omitted hundreds, with its earlier centuries commencing in 3078 2976 B.C., and so on, and its later centuries commencing in A.D. 25 125, 225, &c., on precisely the same lines with those according to which we may use, e.g. 98 to mean A.D. 1798 and 57 to mean A.D. 1857, and 0 to mean A.D. 1900. And the practical difficulties attending the use of such a system cannot be allocated without some obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhana recorded his own date in the Saka era as well as in this reckoning and gave full historical details which enable us to determine unmistakably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India as an astrological detail, to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A.D. 800, the first recorded date in it is one of 'the year 89, meaning 3880 = A.D. 813-814, given by Kalhana. It was introduced into India between A.D. 925 and 1025 (Encyclopedia Britannica, Eleventh Edition, Vol. 13, pp. 499-500).

"The beginning of the Saptarshi era is placed by the Kashmirians on Chaitra sudi 1 of the twenty fifth year of the Kaliyuga and the twenty fourth year, in which Kalhana wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Saka era is	3 154
The distance between Saka samvat 1 and Kalhana's time	1 070
	<hr/> 4 224

Hence results a total of Saptarshi years

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayāram Jotsi gave me the subjoined verse, the origin of which he did not know —

Kaler gataih śāyakanetravarshaḥ saptarshivaryāś tridivam prayātāḥ
Lokēhi samvatsarapattirikāyām saptarshimānam pravadinīḥ santah

"When the years of the Kaliyuga marked by the arrows and the eyes (i.e. the five and the two, or, as Indian dates have to be read backwards 25) had elapsed the most excellent Seven Rishis ascended to heaven. For in the calendar (used) in the world* the virtuous declare the computation of the Saptarshi (years to begin from that point)."

Pandit Dāmodar explained the verse as I have done in the above translation and added that each Saptarshi year began on Chaitra sudi 1 and that its length was regulated by the customary mixing of the chāndra and saura māns.

The correctness of his statement is confirmed by a passage in P. Śiṣhebrāma's *Rajatarāṅginīsamgraha* (No. 176) where the author says that the Saka year 1786 (A.D. 1344) in which he writes, corresponds to Kali 426 and to Saptarshi or Lankika samvat 4210†. One of the copyists too who copied the *Dhvanjīṭka* (No. 275) for me in Sept. 1875, gives in the colophon, as the date of his copy the Saptarshi year 4221. These facts are sufficient to prove that P. Dāmodar's statement regarding the beginning of the

* The word *loka*, in the well, alludes to the application *Lokakāla* Lankika samvatara.

† *Rajatarāṅginīsamgraha* f. 1. 4b. 1. 7. (at the top) 1786 kaligato 4221 saptar-
śā chāndramāseṇa samvat 4240

Saptarshi era is not an invention of his own but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B C is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B C. But it seems to me certain that it is much older than Kalhana's time because his equation $44=1078$ agrees with it †. It may therefore be safely used for reducing with exactness the Saptarshi years months and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham who did use the right key." *Dr Buhler's Kashmir Report pp 59 and 60*

Note—Mr Pargiter, reads "saptarshayās tadā Pusey Pratipe rajni vaisamam" and he translates it thus—The Great Bear was situated equally with regard to the lunar constellation Pusey while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself.

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (conjoined with) each in turn' (10), (according to Pargiter)

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear (41a) (Pargiter)

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky—42 43 (Pargiter)

Thus is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghās in Parikṣit's time 100 years—44 (Pargiter)

The Brahmanas (the Seven Seers) will be in the 21th constellation 100 years (when) at the termination of the Andhras Pargiter—45

Note—The 21th constellation from Maghā counting retrograde is Chitrā. According to this calculation the interval between Parikṣit and the termination of Andhras is 2400 years. Subtracting 836 we get 1564, or the interval between Nanda and Parikṣit. Or in round number the Great War took place 1500 years before Nanda's time.

If however, the 21th No. in the order of reckoning the nakṣatras be taken then the line of the Saptarshis will be in Śatabhishā or 1400 years. Deducting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the termination of the Andhras. If however we read Andhrāṇāṁ instead of Andhrāṇto and this is the reading of Brahmanā then it will mean, "at the commencement of the Andhras. The Andhra dynasty lasted for 460 years or the interval

† The use of the Saptarshi era in Kashmir and the adjacent hill states which continues even in the present day, has first been pointed out by General Cunningham

between Vanda and the commencement of the Andhras was $835-460=376$ years. Deducting 376 (instead of 836) from 1400 we get 1024 years the interval between Parikṣit and Vanda. This figure is approximately correct, according to some texts

The Evils of the Kali Age (Resumed)

Thenceforward all this world will fall upon very bad times. Men will be hirs, greedy, and destitute of righteousness, affection and wealth. The religion of Śrutis and Smritis will become very lax, and so also will be destroyed the orders and castes—46

The people will be of mixed origin, weak in body and will be led astray and deluded. Brahmanas will sacrifice for Śūdras (or will study under Śūdras) and Sudras will take to teaching Mantras—47

Those Brahmanas will adore such Śūdras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the cruises which go towards the removing a man from his own caste—48

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction—49a

The duration of Kali

On that very day and in that very moment when Kṛṣṇa went to heaven, the Kali Yuga arrived on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years—50

Together with four times eight (32) thousand years according to human calculation (i.e., $100,000+32,000=132,000$). Or in other words its duration is 1000 divine years together with the twilights (i.e., $1000+200=1200$ divine years $=1200 \times 360=432,000$)—51

When the Kali Yuga comes to an end the Kṛtā Yuga will again come—52a

The Aila and the Ikṣvāku dynasties have been described along with their branches. The dynasty of the Ikṣvākus (the Suryavamśa) is remembered to have come to an end with Sumitra when Ikṣvāku Kṣatriyas will cease. The Aila Kṣatriyas (Chandrayamśa) were contemporary with these (or the last of the Aila Kṣatriyas was Ajemaka—Vayu,) so the knowers of the Somayamśa understand it—53

Note.—The text in verse 53 b is

इत्येतद्व्याख्यास्यते इत्येवमत्र

It apparently gives no meaning. The translation follows the reading of the Vāya:—

इत्येतद्व्याख्यास्यते इत्येवमत्र

All these are declared to be the glorious descendants of Vivasvat those who are passed, those who exist now and those who will be in the future —54

The Brahmanas the Kṣatriyas the Vaiśyas and the Śūdras are remembered to exist in this Vivasvata manvantara i.e., all the sons of Vivasvata Manu) Thus ends the genealogy of dynasties —55

A Prophecy

Devapi the Pauriṇa king and Maru, a king of Ikṣvāku dynasty, are both existing in the village, Kalāpa, through the force of their great Yoga —56

In the 29th Mahayuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvārchas the son of Manu (Maia?) will be the founder of the (future) Ikṣvāku line —57

In the 29th Mahayuga he will be the first founder of that dynasty. Similarly Satya, the son of Devapi, will be the (first) king (and the founder) of the Aila dynasty —58

These two (Devāpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahāyuga. Thus should be understood the characteristics of the dynasties in all the Yugas —59

Even after the close of the Kali Yuga the Seven Sages who continue to exist along with these two throughout the Kṛta Yuga then will incarnate in the middle of the (future) Tretā Yuga. They will take birth in order to be the seeds of Brāhmanas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating children in every Yuga. Thus the Brāhmanas know the close relationship of the Kṣatriyas with the Brāhmanas (and how several Kṣatriya dynasties had Brahman paternity) —62

Thus at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brāhmanas who cross over from one Yuga to another (in their full consciousness), are called Santānas in the Śruti or founders of future human races. They become the origins of (the future) Brāhmanas and Kṣatriyas —63

The Seven Sages know thus the rise, and fall, and the longevity of these founders of dynasties, as well as the decline and rise of the dynasties. —64

Thus in their due order the Ailā and the Ikṣvāku kings take their birth in the Tretā and come to an end in the Kali age—65

Note—Thus in the Kṛta or Satya Yuga and upto the middle of Tretā there exists no four fold caste, or only one caste that of the fighters or warriors (Kṣatriyas who are the pioneers of emigration and open up new lands. It takes $4000+1500=5500$ years to settle fully and completely for a new race. After that the four fold division takes place

These kings will follow in due succession (through Tretā and Drīpārā and Kali according to the characteristics of the age till the Manvantara comes to an end)—66a

When Paraśurāma, the son of Jamadagni, annihilated the Kṣatriyas, then the whole world became destitute of Kṣatriya born world rulers. They all belonged to mixed dynasties (Brāhman and Kṣatriyas or Ilā and Ikṣvāku kings). All the kings owed their origin to double paternity, Brahmanas and Kṣatriyas. I shall declare that now the cause of double dynastic paternity. Hear it from me—67

The dynasties of Ailā and Ikṣvāku are said to be the origin of all kings who belonged to a certain class (who ruled in dynastic succession), as well as other Kṣatriyas on earth who were not rulers—68

The descendants of the Ailā family were numerous, not so however the kings of the Ikṣvāku dynasty. They gave rise to full 100 famous dynasties—69

Similarly the extent of the Bhoja dynasty was double that of the above, and double of the Bhojas were the other Kṣatriya dynasties, who spread on all quarters, and the Bhoja clan became divided into four branches—70

Now those who are past and those who were their contemporaries together with their names I shall declare. Listen to me—71a

There will be 100 kings of the dynasty of Prativindhya 100 Nagas, 100 Hayas, 101 Dhātarastras and 80 Janamejayas. 100 in the family of Brahmadatta and 100 hero kings in the Kaurava family (or 100 Sivi and Viri kings or Sivi and Karna kings)—72

Then 100 were Panchīla kings 100 Kāśī kings then 2000 Niyas and Śatavindas—73

All these were performers of sacrifices and all of them were givers of rewards of gold coins in feasts to the Brāhmanas. Thus hundreds and thousands of royal Rishi kings have passed away. They belonged to the family of Lord Vaisvānara Manu and they exist in the present day also. Their births and deaths are for the sake of the maintenance of the world—74-75

Even in one hundred years I cannot finish the recital of the descendants of these kings and the mutual co-relationship to each other.—76.

In the Vaivasvata Manvantara 27 Mahâyugas have passed away and the current one is the 28th Mahâyuga. Those Sistas (the Holy Seeds), along with the Devas who are their companions are now to be declared. Listen to that.—77.

In the remaining portion of the Mahâyuga of the Vaivasvatamanvantara there will be (or there are existing) 43 Mahâtmas.—78.

Thus have I declared to you fully and briefly the whole history and I cannot repeat it in its entirety on account of its being too large.—79

I have declared all the Râjarâis who have passed away along with the passing away of the Yugas, as well as the kings belonging to the dynasty of Yayâti and those belonging to the dynasties of the Lord of the Viśas.—80.

All these illustrious ones have been declared to you. He who hears the recital of this history obtains all the five worldly-blessings, so difficult of attainment here.—81.

He gets long life, fame, wealth, heaven and progeny. By hearing and committing to memory this genealogy of kings, one verily goes to the highest heaven.—82.

Here ends Chapter 273 dealing with the chronology of future kings.

NOTE

Brahmanda III.—74, Verses 225, et seq.

When the moon and the sun and the (constellation) Tigya and Brihaspati shall come together in the same zodiacal sign, then may the Kṛta age be.—225.

This is the entire series of dynasties which has been declared to you in due order—the dynasties which have passed away, and those which exist now, and those which are in future.—226

From the birth of Parikṣit up to the end of the inauguration of Mahānanda—this period is to be known as 1050 years.—227.

Similarly to speak of the duration which (elapsed) after Mahāpadma, eight hundred and thirty six years are remembered to be the interval.—228.

This future interval of time is declared to be the year beginning with the end of the Andhras, and enumerated in the Bhaviṣya, by the Śrutarâi (versed in the Vedas) knowers of the Purānas.—229.

Note.—836 years is therefore the interval beginning from the end of the Andhras to Mahāpadma reckoning backward.

(At the time of the birth) of Parikṣit the seven Rîsis had obtained (entered) them (into the beginning of) the hundred years in the constellation sacred to the Pitris (i.e., Maghâ). (And after finishing their cycle) by 3700 years with the end of the Andhras,

they (the Seven R̥is̥is) commence again their future revolution —230

In the entire circle consisting of the 27 lunar constellations, the Seven Seers remain for 100 years in each in turn —231

This is the Cycle of the Seven Seers (consisting of 2700 human years) And reckoned in the terms of Divine years (360 human years equal to 1 Divine year) this period is equal to 6 divine months together with 7 divine years (i.e., 2700 divided by 360 equal to 1) divided by 2 equal to 7½) —232

According to those (constellations) Divine time proceeds by means of the Seven Seers —233a

The two front stars of the Seven Seers, which are seen in the northern region, the lunar constellation which is seen situated equally between them in the sky, the Seven Seers are to be known as conjoined with that constellation 100 years in the sky. —233b 234

This is the length of the period of enjoyment of the (Seven) Seers with each lunar constellation —235a

The Seven Seers then yet disunited, after enjoying for 100 years in the epoch of Parksit, (and moving on) they will be for hundred years in the 24th (lunar constellation) at the beginning of the epoch of the Andhras —235b-236a.

Note —The Andhra epoch commenced when the line of the Great Bear was in the 24th Nakṣatra or Satabhiṣā.

Bhāgavata Purāṇa, XII, II, 26 32

"From your birth (Parikṣit is addressed by Suka) to the inauguration of Nanda, 1115 years will elapse.

Of the Seven R̥is̥is two are first perceived rising in the sky, and the asterism which is observed to be, at night, even with the middle of those two stars is that with which the R̥is̥is are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghā

When the splendour of Viṣṇu, named Kṛiṣṇa departed for heaven, then did the Kali age during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy foot, so long the Kali age was unable to subdue the world.

When the Seven R̥is̥is were in Maghā, the Kali age, comprising 1200 (divine) years (42 000 common years), began, and, when, from Maghā, they shall reach Pārvāṣāḍhā, then will this Kali age attain its growth, under Nanda and his successors "

Viṣṇu Purāṇa, Book IV, Chap. XXIV.

As it is said — "When the sun and moon, and (the lunar asterism) Tisya, and the planet Jupiter are in one mansion, the Kṛita age shall return."

Thus, most excellent Mani, the kings who are past, who are present, and who are to be have been enumerated. From the birth of Parikṣit to the coronation of Nanda it is to be known that 1015 years have elapsed. When the two first stars of the seven R̥is̥is (the Great Bear) also in heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven R̥is̥is continue stationary, in that conjunction, for a hundred years of men. At the birth of Parikṣit, they were in Maghā, and the Kali age then commenced; which consists of 1200 (divine) years. When the portion of Viṣṇu (that had been born from Vāsudeva) returned to heaven, then the Kali age commenced. As long as the earth was touched by his sacred foot the Kali age could not affect it. As soon as the incarnation of the eternal Viṣṇu had departed, the son of Dharmā, Yudhiṣṭhira, —with his brethren,

abdicated the sovereignty. Observing unpropitious portents, consequent upon Kṛṣṇa's disappearance, he placed Parikṣit upon the throne. When the seven R̥ṣis are in Pāṇḍava's hall then Nanda will begin to reign, and thenceforward the influence of the Kali-waṅmanant.

The day that Kṛṣṇa shall have departed from the earth will be the first of the Kṛṣṇa-āy, the duration of which you shall hear. It will continue for 360,000 years of mortal life. After twelve hundred divine years shall have elapsed the Kṛṣṇa-āy shall be renewed.

Note.—Interval between the Birth of Parikṣit and the Accession of Nanda.

We have mentioned above that this important period—the interval between Parikṣit and Nanda—is absolutely necessary to determine accurately the chronology of Indian History. The Purāṇas are not absolutely unanimous on this point. They, the most of them, mention that this interval was 1015 years or 1050 years, and the Viṣṇu-Bhāgavata says that it was 1115 years. But most of these Purāṇas give also the aggregate periods of reigns of the dynasties. But the sum of these aggregates does not generally coincide with the figures given above. Thus the Viṣṇu Purāṇa Bk. IV, Ch. 24, verse 32 says that from the birth of Parikṣit to the coronation of Nanda 1015 years have elapsed. Yet according to the duration of the different intermediate dynasties as enumerated by it in Chs. 23 and 24 the duration comes to 1500 years, namely

Magadha kings	1000 years
Pradyota &	128 years
Sisunāga, &c	362 years
	<hr/> 1500 years

Similarly though the Bhāgavata in Bk. 12 Ch. 2, verse 25 says that this interval is 1115 years yet in the dynasties given by it the total comes up to a larger figure. This point struck the commentator, Śrīdharaśvāmī, and he says—“Vastutas tu Parikṣita Nandayor-antaram dvābhyām nyūnam varṣāṇāṃ sārḍha sahasraṃ bhavati. Tataḥ Parikṣit samakālam Māgadhān Mārjārīn ārabhya Ripunjayaṅtā vimsatī rājānah sahasrasamvatsaram bhokṣyanti ityuktam Navamaskandhe. Ye Barhadhrathābhi ūpālā bhāvyaḥ sahasravatsaram iti. Tataḥ param pancha Pradyotānā aṣṭatimsottara śatam Sisunāgāś cha saṣṭhyuttara śata trayam bhokṣyanti prithivīm ita ātra-eva uktatvāt.”

As a matter of fact the interval between Parikṣit and Nanda is 1500 years less 2 years, that is 1498 years. Because beginning with Marjari king of Magadha who was contemporary of Parikṣit up to the end of Ripunjaya 20 kings will enjoy the earth for 1000 years, has already been mentioned in the Purāṇa in its 9th Book in the following verses—“The Barhadhratha Kings of the future will endure for 1000 years and after them the five Pradyotas will enjoy the earth for 128 years after whom the Sisunagas will enjoy it for 362 years.”

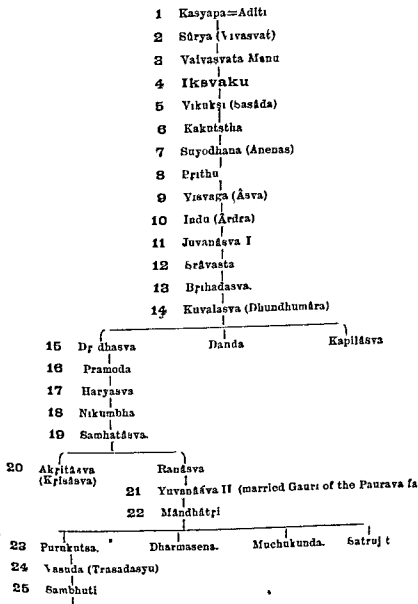
Thus we have then the authority of Śrīdharaśvāmī for holding that 1500 years, more accurately 1498 years is the interval between Parikṣit and Nanda. The great war therefore took place 1498 plus 422 years in all 1920 years B.C. according to Śrīdharaśvāmī.

APPENDIX VI.

TABLE No 1

THE SŪRYA VAMŚA or THE SOLAR DYNASTY

(Pre Mahābhārata War)



26. Tridhanvan.
 27. Trayyārūpa.
 28. Satyavrata
 29. Satyāratha (Trisāṅku).
 30. Harischandra.
 31. Rohita.
 32. Vrka.
 33. Bahu.
 34. Sagara, two wives Bhānumati and Prabhā (d. of Yada ?) Prabhā produced 60,000 sons.

34. Sagara=Bhānumati.

35. Asamañjas

36. Améumat.

38. Dilipa I.

39. Bhagiratha.

40. Nabhāga.

41. Ambariṣa.

42. Sindhudvīpa.

43. Ayutāyus.

44. Rituparna.

45. Kalmāṣapāda.

45. Sarvakarman.

46. Anarahya.

47. Nighna.

48. Anamitra.

48. Raghu.

50. Dilipa II

51. Aja—(ka)

52. Dirghabāhu.

52. Ajapāla

53. Daśaratha.

54. Sri Rama Chandra

55. Kusa

Lava

57. Atithi.

58. Nigadha.

59. Nala.

60. Nabhas.

61. Pundarika.

62. Ksemadhanvan.

63. Devānka.

64. Abhigagu.

65. Sahasrāsra.

66. Chandrāvaloka.

67. Tārāpīḍa.

68. Chandragiri.

69. Bhānuśchandra.

70. Śrutāyu (killed in the

(several generations omitted)

75. Brihadbala.

(killed in the Bhārata War according to some).

TABLE No II.

THE CHANDRA VAMSA or THE LUNAR DYNASTY—*Matsya*, Chap 24

(Pro Mahābhārata War)

1. Dakṣa

2. Kāśyapa—Aditi

3. Vivasvat—Samjñā

4. Vaisvasvata Manu

5. Ilā Budha (son of Chandra by Tārā, wife of Brihaspati)

6. Pururavas Urvasi

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
7. Ayus	Dṛghāyus	Asvāyus	Dhannāyus	Dhṛitimat	Vasu	Suchividya	Śatāyus

(1)	(2)	(3)	(4)	(5)
8. Nahuṣa	Vṛiddhasarman	Raji	Dambha	Vipāpman

100 sons, became followers
of Jina and latterly des-
troyed by Indra

(1)	(2)	(3)	(4)	(5)	(6)	(7)
9. Yati became ascetic in youth	Yoyāti (Married)	Samyāti	Udbhava	Pāchi	Saryāti	Meghayā

and

(2)
Sarmisthā (d of
Vṛisaparvan)(1)
Devayāni (d of
Sukrāchārya)

(3)	(4)	(5)	(1)	(2)
Drahyu	Anu	10. Puru= Kausalyā	10. Yadu	Turvāsu

11. Janamejaya=Anantā d of Madhu

12. Prachitvat=Anmāki of the Yadu family

13. Manasyu (Samyāti=Varāngi, d of Dṛisadvata),

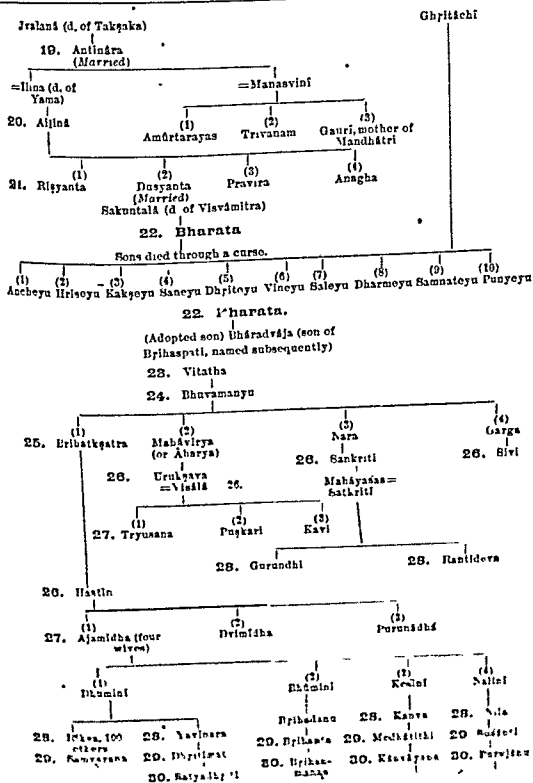
14. Pitāyudha (Vātayudha or Ahamyāti)=Bhānumati d of Kṛitavīrya

15. Dhundhu (Sārvaśauma)=Suanandā (of Kekaya family)

16. Samyāti (Samprati or Jayatsēna)=Susruvā (of Videha)

17. Rahamavarchas (Avāchīna)=Maryādā (of Videha)

18. Bhadrāśva
(Married)



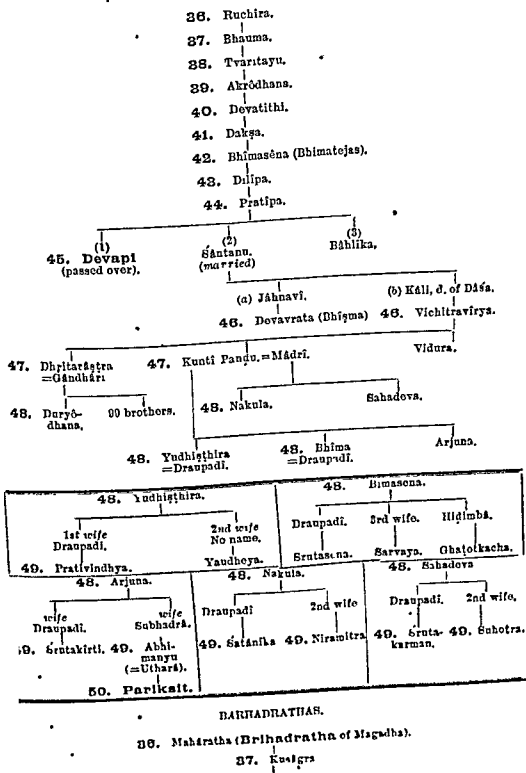
31. Dridhanuṃ	31. Dṛiḥaddhanus	Became Brāhmaṇas	31. Pṛithu See page LX
32. Sudharman	32. Dṛiḥadiṇu		
33. Sārvabhauma	33. Jayadratha		
34. Mahāspauravanadana	34. Aśvajit		See page LX
35. Rukmaratha			
36. Supārasva			
37. Sumati			
38. Samnatimat			
39. Rita			
40. Ugrāyudha (Kārti)			
41. Kṣema			
42. Sunitha			
43. Nripanjaya			
44. Viratha.			

30. Kuru, the founder of Kurukṣetra

	(1)	(2)	(3)	(4)			
31.	Sudhanvan	Jahnu	Parikṣit	Prajana			
32.	Suhōtra						
33.	Chyavana						
34.	Kṛiti (Kṛiti from Rikṣa)						
35.	Vasu (Chalidyoparichara= Girikā						
	(1)	(2)	(3)	(4)	(5)	(6)	
36.	Mahāratha or Bṛiḥadratha (founder of Magadha line)	Pratyasravas	Kusa	Harivāhana	Yaju	Matsya	Ku
37.	Kuśāgra.						

(The line of Jahnu)

31. Jahnu.
32. Suratha
33. Viduratha.
34. Sārvabhauma.
35. Jatyatsena.



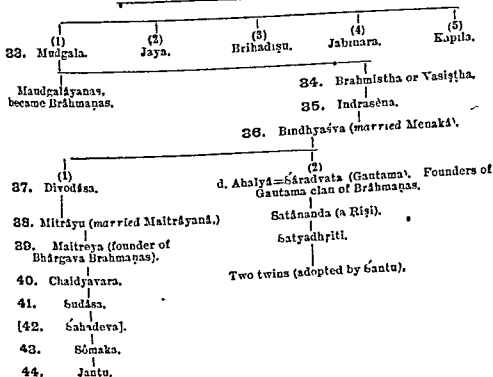
38. Vṛṣabha ||
 39. Puṇyavat
 40. Puṇya
 41. Satyadhṛitī
 42. Dhanuṣa,
 43. Sarva
 44. Sambhava
 45. Brihadratha II
 46. Jarāsandha,
 47. Sahadeva (killed in the Mahābhārata War). 1920 B.C.
 48. Sōmavit (Sōmādha)
 49. Śrutāsrayas

THE LINE OF ASVAJIT.

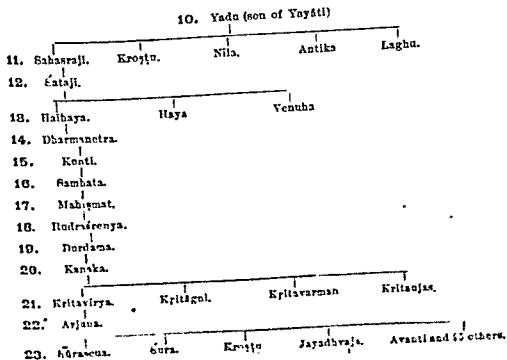
34. Asvajit
 35. Senajit
-
- | | | | | |
|-----------------|--|-----|-------------|----------|
| 36. Ruchirāśva | 36. Kāvya | (2) | (3) | (4) |
| | | | Dridharatha | Vatsa. |
| 37. Prithusena. | 37. Samara | | | |
| 38. Paura | | | | |
| 39. Nipa | 38. Pāra | (1) | (2) | (5) |
| (100 Nipas), | | | Sampāra | Śadaśva. |
| Śrīmat, | 39. Pritha. | | | |
| | 40. Sukṛita | | | |
| | 41. Vibhrāja. | | | |
| | 42. Anuha (married Kṛitvi, daughter of Śuka) | | | |
| | 43. Brahmadatta | | | |
| | 44. Yagadatta or Viśvaksēna (Vibhrāja) | | | |
| | 45. Udalasena | | | |
| | 46. Bhullāṭa | | | |
| | 47. Janamājaya | | | |

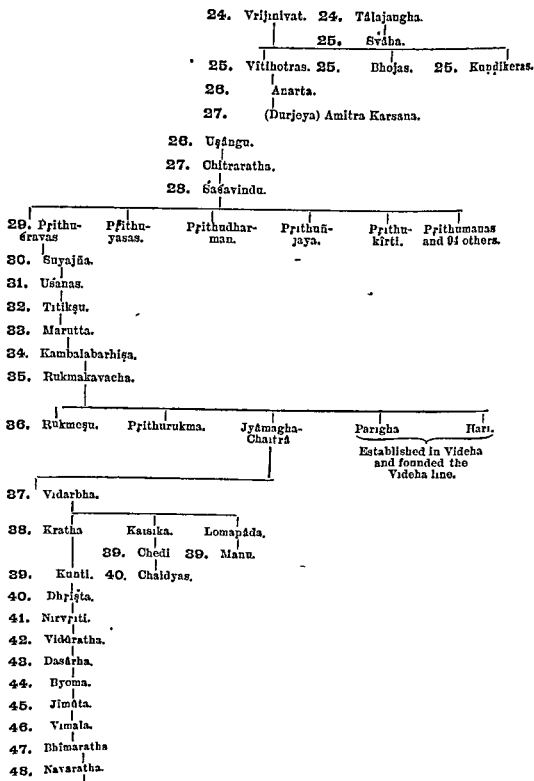
THE LINE OF PRITHU

31. Prithu
 32. Bhadrāsava (two sons, founders of Pañchāla line)



LINE OF YĀDAVAS.





49. Dīdharatha.

50. Sakuni.

51. Karambha

52. Devārātha

53. Devaksatra

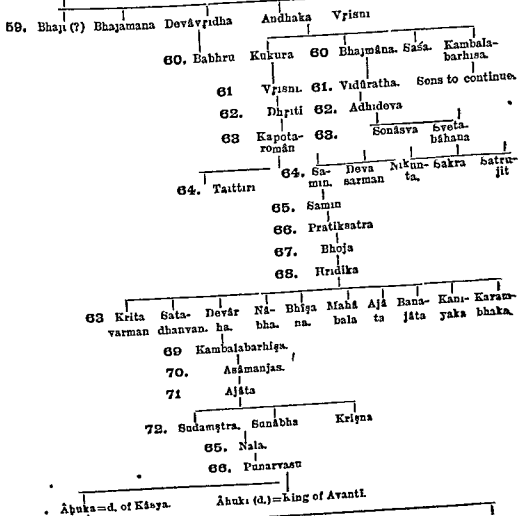
54. Madhu

55. Puravasa

56. Purudvat=Bhadrāsani of Vīdarbha

57. Jantu=Ikṣvāki

58. Sātvata=Kausalya



68. Devaka

69. Devavat Upadeva Sudeva Devarakṣita Devakī Śrutadevī

70. Śrī Kṛṣṇa

Mitradevī Yaśodharā Sudevī Satyadevī Satapā

69. Kamsa Vyāghrodha Śunāman Kanka Samku Ajābhū Rāstrapāla

Yudhamusti Sumustida Kamsā Kamsavatī Sunantū Rāstrapālī Kamlā

Post Mahabharata.

TABLE No III .

Post-Mahābhārata Aikṣvāku Matsya Purāṇa (Ch 271 v 4-17)

(a) Brihadbala (killed in the Great Battle in 1920 B C)

- 1 BriLatkṣaya
- 2 Uruksaya
- 3 Vatsadroha (or Vatsavyūha)
- 4 Prativyoma
- 5 Divakara (contemporary of Adhishṭma Kṛṣṇa of Pauravas, and
of Senajit of Magadha, 1640 B C to 1590 B C)
- 6 Sahadeva
- 7 Dhruvāśva (or Brihadāśva)
- 8 Bhānuratha
- 9 Pratītaśva or Pratīpāśva
- 10 Supratipa
- 11 Marudeva or Sahadeva
- 12 Sunakṣatra
- 13 Kinnarāśva or Puskara
- 14 Antarikṣa
- 15 Susena (Suparna or Suvarna or Sutapas)
- 16 Sumitra (or Amitrajit)
- 17 Bhṛadīāja (bhrajā, or Bharadvāja)
- 18 Dharma (or Viryavān)
- 19 Kṛtāñjaya
- 19a Vrāta
- 20 Raneñjaya (Dhanastraya)
- 21 Sañjaya
- 22 Śākya
- 23 Śudhaudana (Kruddhodana)
- 24 Siddhārtha
- 25 Rāhula (or Ratula, Bāhula, Lāngala, Puskala)
- 26 Prasenajit (or Senajit)
- 27 Ksudraka
- 28 Kulaka (Kulika, Kuṇḍaka, Kuḍava, Ranaka)
- 29 Suratha
- 30 Sumitra

Note—The last king apparently killed in the Great Revolution of Mahāpadma
Banda in 422 B C. The Purāṇa says there were 21 Aikṣvākus ch 272 (verse 15) but it
enumerates 30

TABLE IV

Post Mahābharata Pauravas Matsya Purāṇa (Ch 50 v 57, 65 66 78-89)
 (Abhimanyu, son of Arjuna killed in the Great Battle in 1920 B C)

Yudhisṭhira 1920 B C —1884 B C (36 yrs)

1 Parikṣit son of Abhimanyu 1884 B C —1860 B C (24 yrs Died at the age of 60)

2 Janamejaya

3 Śatānīka²(II)

4 Aśvamedhadatta

5 Adhīśomalakṣṇa or Asimakṣṇa (In whose reign the Purāṇa was recited Contemporary of Senajit 1640 B C to 1590 B C)

6 Nichaksu (or) Viraṅgu (Va Nirvakra Bh Nemichakra)

7 (Uṣṇa or) Bhūri

8 Chitraratha

9 Śuchidrata or °rava (or Bh Kaviratha)

10 Vṛṣṇimat (or Vṛṣṭimat Dhṛṣṭimat)

11 Susena

12 Sunitha (or Sutirtha)

13 Rucha Not in Mt

14 Nṛichaksu (or Trichakṣa)

15 Sukhībala (or Vs Sukhabala Sukhīnala)

16 (Pariplava or Paripluta or) Pariṣṇava

17 (Sunaya or) Sutapas

18 Medhāvin

19 (Nṛipanjaya) Purañjaya

20 (Durva or) Urva (Mridu Hari)

21 Tigmātman

22 Bṛihadratha

23 (Vasudāna) Vasudāman (Sudānaka Sudāsa)

24 Śatānīka III

25 Udayana (or Udana Durdamana)

26 Vahinara (or Mahinara Ahinara)

27 Danḍapani (or Khandapani)

28 Niramitra (or Naramitra)

29 Kṣemaka

Note.—The last king Kṣemaka, was probably killed in the great revolution of Mahāpadma Nanda in 4th B C The Purāṇa give the number as 25 Kings but they are here 29

TABLE No V

Post-Mahābhārata Magadha Kings

I Barhadratha Dynasty (1920 B C to 920 B C) Sahadeva killed in the Great Battle in 1920 B C

- 1 Somādhi (Māṛjārī) 58 d 1862 B C
- 2 Śrutaśravas 67 d 1795
- 3 Apratipin (Ayutāyus) 36 d 1759 B C
- 4 Niramitra, 40 d 1719 B C
- 5 Surakṣa (Suksattra) 56 d 1663 B C
- 6 Brihatkarman (Brihatsenā), 23 d 1640 B C

Total six kings, 280 years

7. Senājit, 50 d 1590 B C In his reign the Purāṇa was recited
Contemporary of Divākara and Adhiśomakṛiṣṇa

- 8 Śrutañjaya, 40, d 1550 B C
- 9 Vibhu (Vipra) 28, d 1522 B C
- 10 Śuchi, 58 d 1464 B C
- 11 Ksema, 28 d 1436 B C
- 12 Anuvrata (Suvrata), 64 d 1372 B C
- 13 Sunetra (or, Dharmanetra 5), 35, d 1337 B C
- 14 Nirvritti, 58 d 1279 B C
- 15 Trinetra (or Suśrama) 38, d 1241 B C
- 16 Dyumatsena (Dṛiḍhasena), 48, d 1193 B C
- 17 Mahinetra (or, Sumati) 33 d 1160 B C
- 18 Achala (Suchala), 32, d 1128 B C
- 19 Sunetra (Sumitha) 40 d 1038 B C
- 20 Satyajit, 83, d 1005 B C
- 21 Viśvajit (or, Virajit), 35, d 970 B C
- 22 Ripuñjaya (Ariñjaya or Iṣuñjaya), 50 d 920 B C

Note —The last 16 kings ruled for 720 years Or the entire 22 kings, 1000 years
The dynasty ended in 920 B C. The reading in one text of Mt is that the reign of these sixteen kings lasted for 720 years —

“Vayovimsādhī kam teṣām rājyam cha śata saptakam”, which means—(These 16 kings are to be known as the future Bārhadhrathas) and their kingdom will last 720 years

We take the reading ‘vayo instead of trayo, as suggested by Mr Pargiter, because the aggregate period of the reigns, from Senājit to Ripuñjaya comes up to 720 years, and thus corroborates this reading. Thus there is no reason to change the reading given in Mss J to 720. The manuscript appears to be correct. The reign did not last 723

years, but 720 years only. The periods of reign, where they differ from Matsya, are taken from other Purāṇas or Mss as in Mr Pargiter's Book "The Kings of Kālī age"

II Pradyota Dynasty. Began in 920 B C when Pradyota killed Ripunjaya in that year and ended in 782 B C

1 Pradyota 23 d 897 B C

2 Palaka 24 d 73 B C

3 Viśikhāyāpa 50 d 823 B C

4 Ajaka (or Bh Rajaka or Vś Janaka Or Mt Suryaka) 21 d 802 B C

5 Nandivardhana (or Va Vartivardhana) 20 d 782 B C

Note.—5 Kings Total reign 138 years. Ended in 782 B C

III Sisunaga Dynasty (782 B C—422 B C)

1 Sisunāga 40 d 742 B C

2 Kakavarna or V Śakavarna 36 d 706 B C

3 Ksemadharmān 36 d 670 B C

4 Kṣatriaujas (or Bh Kṣetriyāna Or Mt Ksemajit) 40 d 630 B C

5 Vimbisara Bd 38 d 592 B C

6 Ajātasatru Mt, 27 d 565 B C

7 Darśaka (or Bd, Vś, Bh Darbhaka, or Vamsaka) 25 d 540 B C

8 Udayin (or Vś Udayasīna Or Mt, Udāsīn Or Bh Ajaya) 33

Founder of Kusumpura d 507 B C

9 Nandivardhana Va, 42 d 465 B C

10 Mahānandin (Bd Sahānandin) 43 d 422 B C

Note.—10 Sisunāgas 360 years or 362 according to Vāyu and Viṣṇu This dynasty ended in 422 B C when Mahāpadma Nanda killed Mahānandin in that year

Dārhadraṭhas

Pradyotas

Sisunāgas

Years

1 000

138

360

The grand total

1 498

Nanda's abhiṣeka or inauguration took place in 1,498 or roughly 1,500 years after the birth of Parikṣit

Post NANDA Magadha Dynasties

I Nanda Dynasty commenced in 122 B C

1 Mahāpadma Nanda 88 (28, d 331 B C

2 Sukalpa (Sukalya or, Vś Sumatya or, Bh Sumaly others), 12 d 322 B C

Note.—9 Nandas 100 years Exterminated by Chandraguṭṭa Maurya in 322 B C

(1) **Maurya Dyhasty** (according to Vāyu).

1. Chandragupta 24. Ascended 322 B. C. d. 298 B. C.
2. Vindusāra 25. asc. 298 B. C. died 273 B. C.
3. Aśoka 36 (26). asc. 273 B. C. died 247 B. C.
4. Kunāla (or Daśaratha Vs. Suyāsa) 8.
5. Bandhupālita (or Sangata) 8 (Va. B. d. 10).
6. Daśona 7 (10).
7. Daśaratha 8.
8. Samprati 9.
9. Śāliśuka 13.
10. Devadharman 7.
11. Satadhanvan or (e Va. Śatamdhanus) Mt. 6, 8.
12. Brihadratha e Va. 87 70. (B. d. 7)

Note.—10 Mauryas 137 years. Ended in 183 B. C. But the regnal periods ~~summed~~ together are 160

The Maurya Dynasty.

Note.—The Matsya Purāṇa gives a very mutilated list of this family, as shown below:—

1. Śatadhanvan, 6.
2. Brihadratha, 7.
3. Aśoka, 36
4. His grandson, 70.
5. Daśaratha, 8.
6. Samprati or Saptati, 9.

Then it adds: "These ten Mauryas will enjoy the earth for 137 years." It names only 6 kings, and the total of their reigns comes to only 136.

(2) The Vāyu, Bibliotheca Indica Edition, gives, however, the following list in Ch. 37, v. 425 et seq.—

1. Chandragupta, 24 years.
2. Bhadrāsāra, 25 years.
3. Aśoka, 26 years.
4. Kunāla, 8 years.
5. Bandhupālita, 8 years.
6. Indrapālita, 10 years.
7. Devavarmā, 7 years
8. Śatadhara, 8 years
9. Brihadāsava, 7 years.

Then it adds "these nine kings should enjoy the earth for full 137 years," but the total comes to 123.

Mr. Vincent Smith, in his chronological table of the Maurya dynasty, gives the same list, and then adds, "The names of the successors of Aśoka are taken from the Viṣṇu Purāṇa, omitting Suyāśas, for the reasons given in the text. Other names are given in Jain books and the Buddhist Aśokavadāna. The Vāyu, which is one of the oldest of the Purāṇas, gives only nine names for the dynasty, as in brackets, and also states the duration of each reign. The approximate dates given are assigned accordingly, on the assumption that the reign of Aśoka lasted for about forty or forty-one years. Its duration, according to the Vāyu Purāṇa, was thirty-six, and, according to the Mahāvamsa, thirty-seven, years, both of which periods probably should be reckoned from the coronation. The Purāṇas agree in assigning 137 years to the Maurya dynasty, but the total of the lengths of reigns according to the Vāyu Purāṇa, is only 133. The difference of four years may be accounted for by the interval between the accession and coronation of Aśoka. For further details see Pargiter, "Dynasties of the Kali Age." The variant readings are numerous."

The Matsya Purāṇa, however, is incomplete and, moreover, it has misplaced verse 23, which ought to come after verse 24 and not before it. Therefore the Matsya list should stand thus:—

1. Aśoka
2. His grandson.
3. Dasaratha.
4. Samprati.
5. Śatadhanvā.
6. Brihadratha

The names in the Viṣṇu Purāṇa are:—

1. Chandragupta 24 years.
2. Vindusāra 25. "
3. Aśokavardhana 26 "
4. Suyāśas (Kunāla) 8 "
5. Daśaratha (Bandhupālita) 8 years.
6. Sangata (Indrapālita) 10 "
7. Śālisuka 13 "
8. Somaśarman (Devavarman) 7 "
9. Śatadhanvan (Śatadhara) 8 "
10. Brihadratha (or Brihadaśva) 7 "

The names within brackets and the regnal periods given above are taken from the Vāyu P. The Viṣṇu Purāṇa ends by saying "these ten

Mauryas will reign for 137 years' It is the only Purana that gives the correct ten names neither more nor less The total of reigns (taken from Vāyu), comes up to 136 years

Comparative Table of Maurya Kings

	Viṣṇu	Brahmānda	Vāyu Mes marked e	Vāyu generally
1	Chandragupta	Chandragupta 24	Chandragupta 24	Chandragupta 24
2	Bṇḍusāra	Bhadrāsāras 20	Nandasāra 20	Bhadrāsāra 25
3	Aśokavardhana	Asoka 20	Asoka 20	Asoka 26
4	Suyasa	Kunāla 8	Kulāla 8	Kunāla 8
5	Dasaratha	Bandhupālita of Kunāla 8	Dasaratha 8	Bandhupālita 8
6	Sangata	Indrapālita 10	Sampratip 9	Indrapālita 10
7	Śālisūka		Śālīsuka 13	
8	Somasarmā	Devavarman 7	Devadharma 7	Devavarma 7
9	Satadhanva	Satadhanus 8	Satamdhanu 8	Satadhara 8
10	Bṛhadratha	Bṛhadratha 7	Bṛhadratha 7	Bṛhadāsava 7
	Total 10 Kings 137	9 Kings 137 actual 133 years	9 Kings 137 actual total 145 years	9 Kings 137 actual total 123 yrs

The above comparative table requires a little explanation The Viṣṇu Purāṇa gives the names of ten kings but not their separate regnal periods It gives the total as ten kings who ruled for 137 years The Bhāgavata Purāṇa agrees with the Viṣṇu generally but omits Dasaratha It says at the end that there were 10 kings who ruled for 137 years As it is exactly like Viṣṇu it has not been shown in the above table Brah māṇḍa gives 9 kings omitting Śālīsuka It says at the end that these 9 kings ruled for 137 years But the aggregate of the actual regnal periods comes up to 133 years The Vāyu e names all the 10 kings with two more, as given by Mr Pargiter but which are really misreadings It gives the last king Bṛhadratha's reign as 87 years which is evidently a mistake for 7 years The table is given with these emendations It also says at the end that these 9 kings reigned for 137 years though the actual total comes up to 145 years The Vāyu generally requires no explanation The actual total here is 123 years

Now all the Purāṇas agree in giving 137 years as the total period of this dynasty They agree also in giving the same regnal periods for the first three kings and the last three kings It is only with regard to

the middle three or four kings, that there is a difference of opinion among them. To reconcile this is not very easy. One may take it, however, as a fact that Aśoka really reigned for 40 years and not 36. The difference is due to the fact that the 4 years between his coronation and accession have been omitted. Or, it may be explained on another ground, that Kunāla or Suyāśas, the son of Aśoka, never actually reigned on account of his blindness. If 8 years of his alleged reign be deducted from 145 years, then the text of the Vāyu becomes harmonized, and then the revised list would stand as follows :—

1. Chandragupta 24 years (322-298 B.C.)
2. Binduśāra 25 years (298-273 B.C.)
3. Aśoka 36 years (273-237 B.C.)
4. Daśaratha 8 years (237-229 B.C.)
(Bandhupālita)
5. Sampratīpa 9 years (229-220 B.C.)
(Sangata or Indrapālita)
6. Śālisuka 13 years (220-207 B.C.)
7. Devadharma (Devavarma or Somadharma) 7 years (207-200 B.C.)
8. Śatadhanva 8 years (200-192 B.C.)
9. Brihadratha 7 years (192-185 B.C.)

This last king was killed by Puṣyamitra, who ascended the throne in 185 B. C.

Sunga Dynasty.

1. Puṣyamitra 36 yrs. (Va., Bd., 60) (185 B.C.-149 B.C.)
2. (Agnimitra 8 years.)
3. Vasujyestha (or Va. Bd., Vs., Bh., Sujyestha) 7 years (149 B.C.-142 B.C.)
4. Vasumitra 10 years (142 B.C.-132 B.C.)
5. Andhraka (Āntaka), or Bd., Bh., Bhadraka or Vs. Andhraka) 2 years (132 B.C.-130 B.C.)
6. Pulindaka 3 years (127 B.C.-124 B.C.)
7. Ghoṣa (or Ghosavasu, or Mt. crp Yomegha) 3 years.
8. Vajramitra 9 years (Bd., 7 years) 124 B.C.-115 B.C.)
9. Samabhāga or Bhāgavata Mt 32 years (115 B.C.-83 B.C.)
10. Devabhūmi (or Va Kṣemabhūmi) 10 years (83 B.C.-73 B.C.)

Note.—10 Sungas for 112 years. Total 145 B.C.

Kanvayana (Sungabhritya) Dynasty.

1. Vasudeva 9 years (Bd. 5) (73 B.C.-64 B.C.)
2. Bhumimitra 14 years (Va., Bd, 5 years) (64 B.C.-50 B.C.)
3. Nārāyaṇa 12 years (50 B.C.-38 B.C.)
4. Śuśarman 10 years (Bd., 5 years) (38 B.C.-28 B.C.)

Note.—4 Kings for 45 years, from 73 B.C. to 28 B.C.

Andhras.

1. Śiśuka, or Simuka, (Va, Bd Sindhuka Vs Sipraka), 23.
2. Kṛiṣṇa, 10 (Mt, 18).
3. Śrī-Śātakarṇi, 10.
4. Pūrṇotsanga, 18.
5. Skandhastambhi, 18.
6. Śātakarṇi, 56.
7. Lambōdara, 18.
8. Apilaka, 12.
9. Meghasvāti, 18.
10. Svāti (or Ati), 18 (or 12).
11. Skandasvāti, 7.
12. Mrigendra Svātikarṇa, 3.
13. Kuntala Svātikarṇa, 8.
14. Svātivarṇa, 1.
15. Pulomāvi, 36 (Va, Bd, 24).
16. Ariṣṭakarṇa, 25.
17. Hāla, 5 (Va, Bd, 1).
18. Mantalaka (or Pattalaka, Bh Talaka, Va Saptaka), 5.
19. Purikṣena (Mt Purindrasena), 21.
20. Sundara Śātakarṇi, 1.
21. Chakōra Śātakarṇi, 6 mo.
22. Śivasvāti, 28.
23. King Gautamiputra, 21.
24. Pulomā (Pulomavi), 28.
25. (Śātakarṇi, 29).
26. Śivasri Puloma, 7.
27. Śivaskandha Śātakarṇi, 3.
28. Yajñasri Śātakarṇika, 20 (Va, Bd, 10)
29. Vijaya, 6
30. Chandaśri Śātakarṇi (Va, Bd Dandasri), 10 (3).
31. Pulomāvi, 7.

Note.—These thirty Andhra kings will enjoy the earth 420 years (Bd, 420). Or from 23 B.C. to 432 A.D.

It may be mentioned here that the Purāṇa states that Śiśuka (Simuka) was the first Andhra king, who was the slayer of Śuśarman, the last of the Kanvas, in 28 B C. But from the evidence of coins it appears that Simuka reigned long before that period, not of course in Magadha but in Andhra. The slayer of the last Kanva was very likely one of the three kings, nos 11, 12, or 13 in the list of the Andhras. The reasons for differing from the Paurāṇic accounts may be found in Mr Vincent Smith's *The Early History of India*, 3rd edition, pp 206-208.

We make only this short extract from page 207—'The Udayagiri or Hathigampha inscription of Kharvela, the Jain king of Kalinga, has been the subject of much discussion and archaeologists used to believe erroneously that it was dated in the year 163 of the Maurya era. The latest and most authoritative account of the mutilated document is the abstract translation published by Prof Luders in *Ep Ind*, vol x, App, p 160. We learn that Kharvela, surnamed Māha Meghavahana the third of the Cheta dynasty of Kalinga, was anointed as Maharaj when twenty four years of age having been already Crown Prince (Yuvaraja) for nine years. In his second year he defied Satakarni, by sending an army to the west. In his fifth year he repaired an aqueduct which had not been used for 103 years from the time of king Nanda, and in the same year harassed the king of Rājagriha i.e., of Magadha. In his twelfth year he watered his elephants in the Ganges, and compelled the king of Magadha to bow at his feet. In his thirteenth year he erected certain pillars.

"The reference to king Nanda gives the approximate date. The latest date for the last Nanda king, according to my chronology, is 322 B C. Deducting 103 we get 219 B C. for the fifth year of Kharvela, and consequently 223 B C. for his accession, some nine years after the close of Asoka's reign. The Andhra king alluded to can only be Śri Satakarni, No 3 of the Puranic list, who is commemorated by a defaced, but happily inscribed relief image at Nanaghat, a pass leading from the Konkan to the ancient town of Junnar in the Poona District Bombay (*A. S. W. I*, vol v, p 59).

"The synchronism of Satakarni I with Kharvela proves conclusively that the Andhra dynasty cannot have begun with the death of the last Kanva king. The date assigned to Satakarni I is in full accord with the script of the Nanaghat inscriptions, which include similar records of the first and second Andhra kings, Simuka and Kṛṣṇa (Luders op cit., Nos 1113, 1114 1144). The king of Magadha whom Kharvela defeated was one of the later Mauryas, probably Śaṣisuka (c 223-211), in or about 212 B C."

ŚRĪŚA CHANDRA VIDYARNAVA
LALIT MOHAN KĀLYĀTIRTHA, M A., B L

APPENDIX VII.

(Pre Mahabharata War Kings. (Extract from Mr. Pargiter's paper in J R A S. January 1910)

	I YADAVAS	II HAIHAYAS	III PAURAVAS	V KANTAKURJA.	
1	Manu		Manu		
2	Ila		Ila		
3	Pururavas		Pururavas		
4	Ayus		Ayus	Amavasu	
5	Nahusa		Nahusa		
6	Yayati*		Yayati*		
7	Yadu		Puru		
8	Kroṣṭu	Sahasrajit	Janamejaya I	Bhima	
9	Vrijunivat	Śatajit	Prachinvat		
10			Pravira		
11			Manasyu		
12		Haihaya	Abhayada	Kāñchanapra-	
13	Svahi		Sudhanvan	bha	
14		Dharma	Bahugava		
15			bamyati		
16	Rusadgu	Dharmanetra	Ahamyāti		
17			Randrasva	Suhotra	
18			Richeyu		
19	Chitraratha	Kunti			
20			Matirara		
21	Śasatindu*	Sahanji	Tamsu		
22	Prithuyasas			Jahnu	
23	Prithukarman			Sumanta	
24	Prithojaya	Mahismat		Ajaka	
25	Prithukirti			Balakaasva	
26	Prithudana			Kusa	BHARGAVA
27	Prithusravas	Bhadrasreya		Kusasva	BRAHMANA.
28	Prithusattama			Kusika	
29		Durdama		Gadhi	
30	Antara	Kanaka			Richika
31	Suyajña	Kṛtavirya			Jamadagni
32	Uśanas	Arjuna*		Vishvamitra	
33	Sineyu	Jayadhva			
34	Marutta	Talajangha		Astaka	Rama
35	Kambalabarhis	Vitibotra		Paravasus	
36	Rukmakavacha	Vṛisa			
37	Paravrit	Madha			
38	Jyimagha	Vṛiṇi			
39					
40	Vidarbha		Ailina		
41	Kṛatha				
42	Kunti		Dasyanta		
43	Dhṛiṣṭi		Dharata*		
44	Vṛiṣṭi				
45	Vidūratba		Vitatha		
46	Dasdrha		Dhṛimanyu		
47	Vyoman		Śrībhakṣatra		
48	Jmūta		Suhotra		
49	Vikṛti		Hastin		
50	Bhimaratha				

VI.	VII.	VIII.	IX.	X.
KASI LINE.	SOLAR LINE.	VIDEHA LINE.	DISTA'S LINE.	ANU'S LINE
Manu Ilā Purūravas	Manu Ikṣvāku		Manu Dīṣṭa	Manu Ilā Purūravas
Ayus Nahusa Kṣatrapadha	Śaśāda Kakutstha Anenas Pṛithu	Nimi Mithi-Janaka	Nābhāga Bhalandana	Ayus Nahusa Yayati* Anu
Su(na)hotra	Viśvagaśva Ardra			8
Kāsa	Yuvanāśva I Śravastā	Udāvasu	Vatsapri	Śabbhānara 9
Kāsipa	Bṛihadāśva Kuvālāśva		Prāṁśu	Kālānala 10
Dīrghatapās	Dṛidhāśva Pramoda	Nandivardhana		11
	Haryāśva I Nikumbha	Suketu	Prajāni	12
Dhanya	Samhataśva Kṛpāśva			13
Dhanyantari	Prasenayit Yuvanāśva II	Devarātā	Khanitra	14
Ketumat	Mandhātṛ* Purukutsa	Bṛihaduktha	Kṣupa	15
	Trasudasyu Sambhūta		Vimśa	16
Bhīmaratha	Anaranya Pṛiṣadaśva	Mahāvīrya		17
Divodāsa I (Aṣṭaratha)	Haryāśva II Vasumanas	Sudhṛiti	Vivimśa	18
	Tridhanvan Trayyārūpa	Dhṛiṣṭaketu	Kharinetra	19
...	Trisanku Harischandra		Karandhama	20
...	Rohita	Haryasva	Avikṣit Marutia*	21
...	Harita			22
(Haryasva)	Chanču	Maru	Narīṣyanta Dama	23
(Sudeva)	Vijaya			24
	Ruruka		Rājyavardhana Sudhṛiti	25
Divodāsa II Pratardana	Vṛika	Pratardhaka		26
Vatsa	Bahu			27
Alarka	Sagara*	Kṛtīratha	Nara Kevala	28
	Asamañjas			29
Sannati	Amsumat	Devamīdha	Bandhumat Vegavat	30
	Dilipa I			31
Sunitha	Bhagīratha*			32
	Śruti			33
	Nābhāga			34
	Ambarīṣa*			35
Kṣema	Sindbudvīpa Ayutayus	Vibudha	Rudha Tṛinarindu	36
				37
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	I. YADAVAS.	II. DVIWIDHAS.	III. PAURAVAS.	IV. N. PANCALA.	V. S. PANCALA.
51	Navaratha		Vikupñhana ?		
52	Dasaratha	Dvimiḍha	Ajamidha		
53	Śakuni	Yavinara	...	Nila	Bṛihadīgu
54	Karambha	Dhṛitimat	...	Susānti	Bṛihadvasu
55	Devarāta	Satyadhrīti	...	Puruṣjāti	Bṛihaddhanus
56	Devakṣatra	Dṛidhanemi	...	Arka	...
57	Madhu	Sudhanvan	...	Bhṛimyaśva	Bṛihatkarman
58	Kuruvaśa	Sārvabhauma	...	Mudgala	Jayadratha
59	Anu	...	...	Brahmīṣṭha	Viśvajit
60	Purudvat	...	...	Yadhryasva	Senajit
61	Puruhotra	...	...	Divodāsa	Ruchirāśva
62	Amsu	...	...	Mitrayu	Prithuṣeṇa
63	Satvat	...	...	(Devavāta)	Pāra I
64	Satrata	...	...	Śrīṣi aya	Nīpa
65	Andhaka	...	...	Chyavana	Samara
66	Kukura	...	...	Somadatta	Pāra II
67	Vṛṣni	...	...	(Piṇavana)	Prithu
68	Dhṛti	...	...	Sudāsa	Sukṛiti
69	Kapotaroman	...	...	Sahadeva	Viśhrāja
70	Viloman	...	...	Sonaka	Anuha
71	Tittiri	...	...	Jantu	Brahmadatta
72	Taittiri	...	...	...	Viśvaksena
73	Nala	...	...	...	Udaksena
74	Abhijit	Bhallaṭa
75	Punarvasu	Janamejaya
76	Ābuka
77	Ugrasena
78	Kaṁsa
79	Kṛṣṇa
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THE BATTLE BETWEEN THE

Parīkṣit II
Janamejaya III
etc.

VI.	VII.	VIII.	IX.	X.	
KASI LINE.	SOLAR LINE.	VIDEHA LINE.	DISTA'S LINE.	ANU'S LINE.	
Kotumat	Rituparna		Viśāla	Anapāna	51
	Sarvakāma	Mahādhr̥ti	Homachandra		52
Suketu	Sudāsa				53
Dharmaketu	Kalmāṣapāda		Suchandra	Diviratha	54
	Asmaka	Kṛtīrāta	Dhūmrāśva		55
Satyaketu	Mūlaka				56
	Sataratha	Mahāroman	Śrīñjaya	...	57
Vibhu	Vṛddhasarman		Sahadeva		58
Suvibhu	Viśvasaha I	varṇaroman	Kṛiśāśva	Chitraratha	59
	Dīlīpa II*		Somadatta		60
Suvibhu	Dirghabāhu	Hrasvaroman			61
	Raghu				62
Sukumāra	Aja		Janamejaya		63
	Daśaratha	Śīradhaja	Pramati	Lomapāda	64
Dhṛiṣṭaketu	Rāma*	Bhīnumat			65
Venuhotra		Śatadyumna		Chaturaṅga	66
Bharga	Kuśa	Suchi			67
	Atithi	Urjavya		Prithulākṣa	68
	Niṣādha	Sanadvāja			69
	Nala	Kunī		Champa	70
MAGADHA LINE	Nabhas	Añjana			71
	Pundarika	Kulajit		Haryaṅga	72
Kuru	Kṣemadhanvan	Aṛiṣṭanemi			73
Sudhanvan	Devāṅika	Śrutayus		Bhadraratha	74
Suhotra	Ahīnagu	Supārsva			75
Chyavana	Pāripātra	Saṅjaya		Bṛihatkarman	76
	Dala	Ksemāri			77
Kṛita	Sala	Aśenas		Bṛihadratha	78
Vasu Chaidya	Uktha	Samaratha			79
	Vajranābha	Satyaratha		Bṛihadbbhānu	80
Bṛihadratha	Sankhana	Sātyarathi			81
	Vyuṣitāśva	Upaguru		Bṛihanmanas	82
Kuśāgra	Viśvasaha II	Upagupta			83
Riṣabha	Hiranyanābha	Śvāgata		Jayadratha	84
	Pusya	Svanara			85
Puspavat	Dhruvasandhi	Suvarchas		Vijaya	86
Satyabhita	Sudarśana	Subhāsa			87
	Agnivarṇa	Susruta		Dhṛiti	88
Urja	Śighra	Jaya			89
Jahnu	Maru	Vijaya		Dhṛitavrata	90
	Prasusruta	Rita			91
Sambhava	Susandhi	Śunaya		Satyakarman	92
Jarāsandha	Amara	Vitahavya		Adhiratha	93
	Mahasvat	Dhṛiti			94
Sahadeva	Viśrutavat	Babulāśva		Karna	95
	Brhadbala	Kṛiti			96
PANDVAS AND	KAURAVAS.				
Somādhi	Bṛhatkṣana				
Śrutasarvas	Urūkṣepa				
etc.	etc.				

APPENDIX VIII. PAURĀNIK CHRONOLOGY

It is said that Indians have no history, and that they do not possess any historical instinct. This erroneous opinion about the Hindus, owes its origin to the fact, that the first literature to which the West came in contact was either the poetical or sacerdotal literature of India, in which one would not naturally expect much of historical knowledge. Though the *Parīnas* were also before the public, yet, owing to their popular character, they never attracted much attention to the historical treasures buried in them. The literature of the *Brāhmanas* was always supplemented from the earliest times by the literature of the *Kṣatriya* Kings or the Court literature. Every prince, worth the name, had his court bard or *Sūta* or *Māgadhī*, to commemorate the events of his reign and of his ancestors. These were compiled in *Vamśāvalis*, which were popular with the public, though not of much interest to the sacerdotal class. The existence of these *Vamśāvalis* or chronicles is proved, beyond doubt, by *Kalhana* in his *Introduction to Rājatarāṅgiṇī*, wherein he says that he drew his materials from the *Vamśāvalis* of *Kāśmīrī* Kings extending over a period of 3,000 years. Now, where historic periods were of such great lengths as thousands of years, it was necessary to fix an epoch in which calculation would proceed not by years or decades, but by centuries. One such fixed epoch was already in existence in the astronomical era, called the beginning of the *Kali* age, which was fixed on astronomical grounds at a point 3,100 years B C. It was, however, not convenient for historical purposes, as it was used mostly by astronomers and by sacerdotal classes. Moreover, it was not an historical era, because its starting point was not any memorable historical event. Its epoch depended on an event which took place in the heaven, in the conjunction of certain planets observable only by the initiates in astronomy. It was, therefore, necessary to fix the popular epoch in some historical event, which was well known to the public and even to the ignorant masses and which was preserved in legends and traditions of all Hindu nations throughout India. That memorable event was the battle of *Mahabhārata*, between the *Kauravas* and *Pāṇḍavas* which lasted for eighteen days. After the end of this battle, which was short but sharp, *Yudhiṣṭhira* was appointed as King. And it was during this battle, that, *Uttarā*, the wife of *Abhimanyu*, son of *Arjuna*, gave birth to a still born child after six months.

gestation, owing to the shock she received on hearing the sad news of her husband's death who had been killed by foul means, by the combination of seven chiefs against him. This tragic death of Abhimanyu was the subject of popular legend with the Hindus. Thus, these two important events—the still-born birth of Parikṣit—who was resuscitated by the divine powers of Śrī Kṛiṣṇa, and the coronation of Yudhiṣṭhira, were naturally most appropriate for fixing the starting point of the historical epoch. This epoch, is, therefore, called the *Laukika* or the secular epoch, to distinguish it from the religious or astronomical epoch. This starting point is, indifferently, called the epoch of the birth of Parikṣit, or the epoch of the coronation of Yudhiṣṭhira.

When was this epoch really started, it is not easy to determine; and Varāhamihira, who flourished in the sixth century, A. D.; in his *Bṛhat Saṃhitā* says, that this *Saptarṣi* or *Laukika* era was noted by an astronomer before him, called *Garga*. This conventional era supposed that *Saptarṣis* were in the *Maghā* asterism, on the date of the coronation of Yudhiṣṭhira which coincided with the birth of Parikṣit. The theory is that the *Saptarṣis* slowly move through the asterisms at the rate of 8 minutes of the arc of a circle in one year, thus completing one asterism in a century, or, the total circle of the 27 asterisms in 2,700 years. Thus, in this conventional method, was started a convenient mode of indicating large times. The asterisms being 27 in number—each 27th part of a circle represented a century. Thus, $\frac{360^\circ}{27}$, or, $\frac{4^\circ}{3}$, degrees, or, $\frac{4^\circ}{3} \times 60$ minutes = 800 minutes. An asterism being equal to a hundred years, thus, a part of a circle measuring 8 minutes becomes equal to one year. This was a brief and convenient method of indicating years in an abbreviated way. Each hundredth part of an asterism, called an *aṃśa*, or a part, represented a year. So, if one said, 24th *aṃśa* of *Purva Phālguni*, it would mean that the full asterism of *Maghā* was passed, and 24th year in *Pūva Phālguni* was the time indicated; or, in other words, 124 S. E. (*Saptarṣi* or secular era). Similarly, 24th *aṃśa* of *Revatī*, will mean 1,724 secular era. This *Saptarṣi* era is the historical era of the Hindus. The commentator of Varāhamihira, named, *Bhaṭṭotpala*, quoting *Garga*, gives the following rule for converting any *Śāka* era into *Saptarṣi* era. He says.—

“Add 2,526 to the *Śāka* era, and divide it by 100, the quotient will represent the number of asterisms fully crossed by the *Saptarṣis*, and the remainder will be the number of years spent in the asterism in that century. This remainder, deducting from 100, will represent the number of years still remaining up to the end of the century.”

A want of knowledge of this rule led to curious interpretation of the following verse of the Vāyu Purāṇa :—

सप्तयंशे मयायुजाः कावेः पारीक्षिते शतं ।

अध्वारो स चतुर्धिशे भविष्यति मते मम ॥

(Bibliotheca Indica Series Vol. II, Ch. 37 V. 417.)

One such curious explanation is, that it means that in the 24th year of the century, in the commencement of which the Āndhra dynasty was found reigning, that dynasty will come to an end, and, after finishing that century, a new cycle of 2,700 years will commence. Remembering that the Saptarṣi cycle begins with the first point or Aṃśa of Aśvini and ends with the last point or Aṃśa of Revati, which is the last of the 27th asterisms, for Abhijit is never counted, it means that the Andhra dynasty came to an end when the line of the Saptarṣis was in the 24th Aṃśa of Revati. Therefore, from the date of the coronation of Yudhiṣṭira or the birth of Parikṣit, both referring to the same epoch or time, upto the end of the Andhra reign, the Saptarṣis travelled through the following asterisms in their due order. Maghā, Pūrva Phālguni, Uttara Phālguni, &c., up to Revati, 24 points or Aṃśas, or 1,724 years, after the birth of Parikṣit, which we have previously fixed at 1,920 B C. This Saptarṣi calculation, therefore, is a check on that calculation, for, according to it, 1,724 years elapsed after Parikṣit's birth. According to our calculation, the Andhra dynasty came to an end in 414 A D or $1920 + 414 = 2,334$ years after Parikṣit's birth. The difference, between these two calculations, is, therefore, a very large one. How is this to be reconciled?

This can be done by applying the rule given above. The Andhra dynasty came to an end in 414 A. D, corresponding to $414 - 78 = 336$ Śāka Era. Add to this 2,526, and we get 2,862, which means that one complete circle of 27 asterisms was made, and the first asterism, namely, Aśvini, was also crossed, and the Saptarṣis were in the second asterism, where they had passed 62 years already, for 2,862 means one full revolution of 2,700 years, and 162 years over and above it. The correct interpretation of this verse, therefore, is that at the time of the end of the Andhra dynasty, the line of the Saptarṣis was in the 24th asterism calculated from Maghā. In other words, that 24 centuries had elapsed between the birth of Parikṣit and the end of the Andhras in 414 A. D. This would thus give the date of the birth of Parikṣit as 19 centuries before Christ.

Kṣatriyas, the progenitors of the Brāhmanas.—Another startling statement made by the Matsya Purāṇa (Ch. 273. V. 57 *et seq*) is that in the next cycle (Mahāyuga) the progenitors of the human race will be the two great yogis—both Kṣatriyas—named Dovāpi and Mara, who are still existing in their physical bodies in the village, Kalāpa. From them will arise the future Solar and Lunar dynasties. Throughout the Satya Yuga, all the people of the earth will be Kṣatriyas, (or fighters and warriors). In other words, the beginning of every new race, is with Kṣatriyas who go to a new country, colonise it, and, settling there, start a new civilization. It is in the middle of the Tretā Yuga, that the seven Rīṣis take their birth in these Kṣatriya families, and start the Brāhmaṇa class, when, theocracy begins. Something like this happened in the present cycle also. The history of the Pauravas, given in this Purāṇa, as well as in others, shows clearly that many Brāhmaṇa clans had Kṣatriya origin. This will appear clear from the genealogical table of the Pauravas given in a separate appendix. The Matsya Purāṇa uses the term Brahma—Kṣatriya generally in this sense of Brahmanas having a Kṣatriya origin; and not that of Brahmanas who have become Kṣatriyas as given by Mr. V. Smith in his history 3rd Ed., pages 419—420.

As a matter of fact, most of the Brāhmanas are the spiritual descendants of Kṣatriyas. They learnt the Brahma Vidyā (Theosophy) from the Kṣatriyas, as the Upaniṣads distinctly declare it. The daily prayer which they recite—the noble Gāyatri—owes its enunciation to the Kṣatriya prince, Viśvāmitra. The Matsya Purāṇa, therefore, states a natural law of the growth of civilization, namely, that new races begin with warriors, and that the intellectuals, that is Brāhmanas, come after the age of the warriors, namely, in the middle of the Tretā. It is hinted in the Māhābhārata Upaniṣad II 1., also that the Brāhmaṇism arose in the Tretā Yuga.

In this connection, it should be remembered that the four Yugas, for historical purposes, should not be confounded with the astronomical Yugas. The four historical Yugas are :—

1. The Kṣatriya Yuga, or the Warrior age.
2. The Brāhmaṇa Yuga, or the Intellectual age.
3. The Vaiśya Yuga, or the Commercial or the Capitalist's age.
4. The Śūdra Yuga, or the age of Laborers.

These distinct ages may have definite periods during which they flourish, but about the length of which we have found no distinct statement in the Purāṇas. As the astronomical ages are based upon divine

years, one year being equal to 360 human years, so, by analogy, we may come to the following periods —

- 1 The Labour Age, 1,200 years
- 2 The Capitalist's Age 2,400 years.
- 3 The Intellectual Age, 3,600 years
- 4 The Military Age, 4 800 years

Total life of a race, 12,000 years

If this surmise of ours be correct, the Aryan civilization will come to an end after it has flourished on Earth for twelve thousand years, and the post-Aryan civilization, the seed of which has already been sown, will last the same number of years

That the four ages were not always astronomical, even in our Hindu books, will be found borne out from the statement as quoted by Mr Bentley in the Asiatic Researches, and as is reproduced in this Appendix, and which shows considerably smaller number of years for each Yuga, than the astronomical figure 4,32,000 and its multiples.

Manus and Manvantaras

Constant Reference is made in the Purānas to Manus and Manvantaras. It is desirable, therefore, to have a general idea about Indian cosmic chronology. A universe comes to an existence by the birth of a Brahmā, from the cosmic egg, called Brahmānda. Our present universe came into existence from our Brahmā, called the Chaturmukha, or the four faced. There are other universes which owe their life to other Brahmās, having larger number of faces. The life of a Brahmā consists of a hundred years. 50 such years of his life have passed. We are in the 1st day of his fifty first year. The year consists of 360 days or 12 months. Each month consists of 30 days. Each day is called a Kalpa. Thus a month consists of 30 Kalpas. A different name is given for every one of these 30 Kalpas, or days of a month of Brahmā. They are given below —

- | | |
|---------------------|------------------|
| 1. Sveta kalpa. | 16. Nārasimha. |
| 2. Nīlāhita | 17. Kāśīna. |
| 3. Vāmadeva | 18. Agneyah |
| 4. Rathantara. | 19. Bōma |
| 5. Raurava. | 20. Mānava |
| 6. Prāna or Deva | 21. Pūmāna |
| 7. Bhīshat kalpa. | 22. Vaikuntha |
| 8. Kandarpa. | 23. Lakṣmī |
| 9. Sadya | 24. Sāvitrī |
| 10. Isāna. | 25. Ghora. |
| 11. Tamah or Vyāna. | 26. Varāh. |
| 12. Gīrasvata | 27. Vārāja |
| 13. Uśīna | 28. Gauri |
| 14. Gāruda | 29. Māhesvara |
| 15. Kaurma. | 30. Pitri kalpa. |

Each Kalpa consists of 1,000 chatu-yugas or Mahâyugas, and each Mahâyuga consists of 4 minor yugas, called—

1	Kṛta or Satya yuga	consisting of	4n
2	Tretâ	"	3n
3.	Dvâpara.	"	2n.
4.	Kali.	"	1n
Total			10n—

where n is equal to 432,000 human years Thus a Mahâyuga consists of the following human years :—

1	Satya yuga	...	...	...	...	1,728,000
2.	Tretâ yuga	...	...	...	...	1,296,000.
3	Dvâpara yuga	...	...	...	...	864,000
4.	Kali yuga	...	...	...	...	432,000
Total						4,320,000,
						Or 432×100 .

A kalpa has 1000 such Mahâyugas, or 432×100 .

A kalpa is also divided into 14 Manvantaras. Each Manvantara, therefore, consists of 1000 divided by 14 Mahâyugas Each Manvantara therefore has 713 Mahâyugas

The names of these 14 Manus are .—

1. Svayambhu.	8 Savarnya.
2 Svarochisa.	9 Rauchaya.
3 Auttamiya..	10. Bhantya
4 Tamasa	11 Merusavarnya.
5. Raiyat.	12. Rita
6 Chaksusa.	13 Ritadhama.
7 Vaivasvata.	14 Visvakesna.

We are in the 7th or Vaivasvata Manvantara Of the 71 odd Mahâyugas, of which each Manvantara consists, we are in the 28th Mahâyuga. We are, therefore, in the 28th Kaliyuga When this Kaliyuga will expire, the 29th Mahâyuga of Vaivasvata Manvantara will commence A different system of yugas prevailed before this as mentioned by Mr. Bentley, as given below

The Ten Avatâras. See also p 126 of the of English translation of the Matsya Purâna.

The Matsya Purâna gives a different list of the ten Avatâras See p 138 Each Avatâra or king is always accompanied by the Avatâra of a priest. The king and his priest are thus the two founders of

race and the rulers of the world. This is shown in a tabular form below:—

<i>The King or the Atatāra.</i>		<i>The Priest or the Teacher.</i>	
Avatars in divine evolution.	(1) Dharma.	(1) Brahmā.	
	(2) Nṛsiṃha.	(2) Rudra.	
	(3) Vāmana.	(3) Dharma.	
	(4) Dattātreyā.	(4) Mārkaṇḍeya.	
	(5) Mādhātṛi.	(5) Uttānga.	
	(6) Parāśu Rāma.	(6) Viśvāmitra.	
	(7) Śrī Rāma Chandra.	(7) Vasiṣṭha.	
	(8) Veda Vyāsa.	(8) Jātukarnya.	
	(9) Buddha.	(9) Dvaipāyana Vyāsa.	
	(10) Kalki.	(10) Pārāśarya (Maitrēya?).	

In addition to these, there were others, as at page 126, viz., (1) Varāha, (2) Indra, (3) again Indra, (4) Śiva, (5) Śiva, (6) Vritrāri, etc.,

We have mentioned above that a kalpa or a day of Brahmā consists of 1,000 Mahāyugas. We are in the Varāha Kalpa, which is the 26th day of the month of Brahmā. In this Varāha Kalpa, six Manvantaras have already passed away and seven more are in future, when this Kalpa will come to an end, and the next Kalpa called, Vairāja, will commence. In chapter 9, verse 37 of the Matsya Purāṇa we find that 991 yugas have already elapsed.

Two ancient systems of Yugas. Asiatic Researches Vol VIII (Bentley)

Most of the Eastern nations, and the Hindus in particular, appear to have employed, from time immemorial, artificial systems, not only in astronomy, but also for chronological purposes. Therefore, to form a just idea of the Hindu history and its antiquity, a knowledge of these systems, and of the various changes that have taken place from time to time, is absolutely necessary.

Two of the most ancient Hindu systems now known, and which in early times were applied to the purposes of chronology, are contained in an astronomical work entitled the *Graha Manjari*. This work is extremely valuable, as it enables us to fix, with precision, the real periods of Hindu history, with their respective durations; and to show from thence the alterations that have since taken place by the introduction of new systems.

The first system mentioned in this work consisted of 1000000 years, which was called the Kalpa.—This period was divided into Manvantaras and Yugas*, as follows:

A Satya Yuga consisted of ..	..	900 years.
A Trētā, ..	..	720
A Dwāpara, ..	..	480
A Kali, ..	..	240
A Mahā Yuga, ..	..	170400
71 Mahā Yugas, ..	..	1129600
with a Satya Yuga	..	171200
A Manvantara, ..	..	2700000
14 Manvantaras, ..	..	3780000
which, with a Satya at beginning, ..	..	900
Form the whole Kalpa, ..	..	2700000

* The Kalpa is also divided into 1000 Mahā yugas, of 2160 years each.

The years expired of the above system, at the era of Vikramāditya, were 1190637; which being reduced into Mahwantaras and Yugs, we shall have

A Satya at the beginning,	=	960
6 Manwantaras complete, * ... ..	...	1028160
67 Mahā Yugs of the 7th Manwantara, ... ..	...	160800
Thence to the era of Vikramāditya ... ..	...	707
Total years expired, ... ..	...	1190637

Hence it appears that the Kali Yuga, of the 67th Mahā Yuga, of the 7th Manwantara of this system, ended 707 years before the era of Vikramāditya, or 764 years before Christ—Therefore.

The Satya Yuga, or golden age, began B. C.	8164
The Trētā Yuga, or silver age,	2204
The Dwāpara Yuga, or brazen age,	1484
The Kali Yuga, or iron age,	1004
And ended,	764
Making in all 2400 years.	

During the first period of 960 years, called the golden age, the Hindus have no real history; the whole being fabulous, except what relates to the flood, which is allegorically represented by the fish incarnation.

With the second period, or silver age, the Hindu empire commences, under the Solar and Lunar dynasties; and from Budha, the son of Sōma, the first of the Lunar line, they reckon about fifty reigns down to the end of the Dwāpara, which make, at an average, twenty-four years to a reign*.

Towards the close of the fourth period, this system appears to have been laid aside, as the repeating the same names over again, would, in time, cause a confusion in history.

The next system mentioned in the Graha Munjari, consisted of 887600000 years, which was called the term of Brahmā's life. This period is divided and subdivided in the following manner:

A Kalpa is called a day of Brahmā, which in this system contains,...	5000 years.
And his night is of the same length,	5000
A day and night therefore,	= 10000
80 of such days and nights make a month,	= 800000
And 12 such months a year,	= 8600000
And 107 such years and eight months make the full period of Brahmā's life,	= 88760000

The Kalpa, or day of Brahmā, is divided into Manwantaras and Yugas, in the following manner: †

	Years.	Months.
A Satya contains,	2	0
A Trētā,	1	6
A Dwāpara,	1	0
A Kali,	0	6
A Mahā Yuga,	5	0*
71 Mahā Yugas,	855 years	
With a Satya of,	2	
Make a Manwantara of,	857	

* The Trētā and Dwāpara together make 1200 years, which, divided by 50, give 24 years to a reign. It is somewhat remarkable, that the principal Eastern nations date the commencement of their empires from nearly the same time. Thus we find the Chinese empire began under the dynasty of Hia, according to Playfair, B. C. 2207

The kingdom of Egypt, 2207

The kingdom of Assyria, 2221

The empire of India under the solar and lunar lines, 2201

† This Yuga of five years is to be met with in many books.

14 such Manwantaras	4998
Which with a Satya at the beginning	2
Make a Kalpa or day of Brahmā	5000 years
The years expired of this system at the beginning of the Satya or golden age of the former system were	212560000
Add thence to the Christian era	3164
Total years expired at the Christian era	212563164
After 19379286 years had been expired of Brahmā's life he for the first time created the Earth and ordained that at the end of every Kalpa, or 5000 years it should be destroyed and again reproduced	212563164
Therefore from the years elapsed	= 19379286
Take the years at the first creation	= 18763878
Remain	

The years from the first creation to the Christian era—which being divided by 5000, the quotient will be the number of times the world has been destroyed and created and the remainder will shew the years expired since the last creation.

Thus $\frac{18\ 63878}{5000} = 3736$ times destroyed and created and 3878 years from the last creation to the Christian era.—Now since there are 357 years in each Manwantara, we have the date of the commencement of each as follow

	B C	3878 years
The first Manwantara		3571
The second		8164
The third		2807
The fourth	"	2450
The fifth	"	2093
The sixth	"	1736
The seventh	"	1379
The eighth		1022
The ninth		665
The tenth		308
The eleventh	A C	49
The twelfth	"	466
The thirteenth	"	863
The fourteenth	"	1260
and ended		

Making in all about 1000 years with the Sundhi of two years

Having thus exhibited the periods of ancient history according to both systems the annexed table will now shew at one view the commencement of each period by which the corresponding times in each system may be more easily seen and understood

By this table it will appear that the Satya or golden age as we may call it of the first system began on the same year that the third Manwantara of the second system did that is, the year before Christ 3164 And that the ninth Manwantara of the second system began the year B. C. 1066 only eighteen years after the commencement of the Kuli, or Iron age of the first system

The Saptarsi Era (Collected As Re Vol IX)

* I have purposely reserved for separate consideration the seven Rishi who give name to seven stars in Ursa Major not only because their positions are not stated by Brahmagupta, Bhaskara and the Sūryasiddhānta but also because the astronomers who give their positions ascribe to them a particular motion or variation of longitude

different from other stars, and apparently unconnected with the procession of the equinoxes

Varāha Mihira has a chapter in the *Vārāhisanhitā* expressly on the subject of this supposed motion of the Rasis. He begins by announcing the intention of stating their revolution conformably with the doctrine of Vriddha Garga and proceeds as follows "when king Yudhisṭhira ruled the earth, the Munis were in Maghā and the period of the era of that king is 226 years. They remain for a hundred years in each asterism being connected with that particular Nakṣatra, to which, when it rises in the east, the line of their rising is directed*"

The commentator, Bhaṭṭōpala, supports the text of his author by quotations from Vriddha Garga and Kāśyapa "At the junction of the Kali and Dwāpara" ages says Garga, "the virtuous sages, who delight in protecting the people, stood at the asterism, over which the Pitris preside. That is at Maghā. 'The mighty sages, says Kāśyapa, "abide during a hundred years in each asterism, attended by the virtuous Arundhati."

The author next states the relative situation of the seven Rasis, with Arundhati near her husband, Vasistha and the remainder of the Chapter is devoted to astrology.

The revolution of the seven Rasis, and its periods, are noticed in Purāṇas. The following passage is from the Śrī Bhāgavata †

'From your birth (Parikṣit is addressed by Sūka) to the inauguration of Nanda, 1115 years will elapse.

"Of the seven Rasis, two are first perceived rising in the sky; and the asterism, which is observed to be at night even with the middle of those stars, is that, with which the Rishis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghā

"When the splendour of Viṣṇu, named Kṛiṣṇa, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet; so long the Kali age was unable to subdue the world.

"When the seven Rasis were in Maghā, the Kali age, comprising 1200 [divine] years† began; and when, from Maghā, they shall reach Purvāṣādhā, then will this Kali age attain its growth under Nanda and his successors."

The commentator Śrīdhara Swāmi remarks, that the constellation consisting of seven stars, is in the form of a wheeled carriage. Marichi he observes is at the extremity, and next to him Vasistha, in the arched part of the yoke; and beyond him Angiras next to whom are four stars in a quadrangle. Atri at the northeast corner; south of him, Pulastya, next to whom is Pulaha, and Kratu is north of the last. Such being their relative position the two stars, which rise first, are Pulaha and Kratu; and whichever asterism is in a line south from the middle of those stars is that with which the seven Rasis are united, and they so remain for 100 years.

* आसन् मघासु मुनयः शासन्ति पृथ्वीं युधिष्ठिरे नृपते ॥

पञ्चद्विकपञ्चद्वियुतः शककालस्तस्य राज्यस्य ॥

एकैकस्मिन् ऋक्षे शतं शतं ते चरन्ति वर्षाणाम् ॥

प्रागुदयन्तेऽस्तविषराहज्जुदयन्तः सयुताः

According to a different reading noticed by the commentator, the concluding hemistich signifies "they constantly rise in the north-east; together with Arundhati."

प्रागुत्तरतश्चैते सदादयन्ते सप्तधोवा. †

† Book 12 C. 2.

† 432000 common years.

A similar passage is found in the *Viṣṇu Purāṇa*,* and a similar exposition of it is given by the commentator, *Ratnagarbha*: but the period, there stated to elapse between the birth of *Parikṣit* and the inauguration of *Nanda*, is 1015 years only.

The *Matsya Purāṇa* contains a passage to the like effect; but allows 1030 years from the birth of *Parikṣit* to the inauguration of *Mahāpādma*; and the seven *Rishis* are stated as being in a line with the constellation sacred to fire (that is *Kṛttikā*), 830 years later, in the time of the *Andhra* kings.

In the *Brahma siddhānta* of *Sākalya*, denominated from its reputed author, *Sākalya* *śaṅkhā*, the supposed motion of the seven *Rishis* is thus noticed †: "At the commencement of the yuga, *Kṛatu* was near the star sacred to *Viṣṇu* (*Śravanā*), at the beginning of the asterism. Three degrees east of him, was *Pulaha*; and *Pulastya*, at ten degrees from this; *Atri* followed at three degrees from the last; and *Angiras*, at eight degrees from him; next came *Vasistha*, at the distance of seven degrees, and lastly *Marichi* at ten. Their motion is eight *līptas* (minutes) in a year. Their distances from the ecliptic, north, were respectively 55°, 50°, 50°, 56°, 57°, 60° and 60°. For, moving in the north into different positions, the sages employ 2700 years in revolving through the assemblage of asterisms, and hence their positions may be easily known at any particular time."

Lalla, cited by *Muniśwara* in his gloss on the *Siromani*, says: "If the number of years of the *Kali* age, less fourteen, be divided by 100, the quotient, as the wise declare, shows the asterisms traversed by *Marichi* and other celestial sages, beginning from the asterism of *Viśin-hi* (*Brahmā*).

Here *Lalla* is generally understood to mean *Rohini*, which is sacred to *Prajāpati* (or *Brahmā*). But *Muniśwara* has remarked, in another place, that *Lalla* may intend *Abhijit* which is sacred to *Vidhi* or *Brahma*; and consequently may mean *Śravanā*, of which *Abhijit* forms a part: and thus *Lalla* and *Sākalya* may be reconciled.

Most of the commentators on the *Surya siddhānta* and *Siromani* are silent on the subject of the seven *Rishis*. But *Nṛsiṅha*, in his *Vārtika* to the *Vāsanī Bhāṣya*, or gloss on the *Siromani*, quotes and expounds the *Sākalya* *Sanhitā*, and rejects *Varāha*'s rule of computation, as disagreeing with *Parāṇas*. *Muniśwara*, in his commentary on the *Siromani*, cites some of the passages above noticed, and remarks, that *Bhāskara* has omitted this topic on account of contradictory opinions concerning it, and because it is of no great use.

The same author, in his own compilation entitled *Siddhānta Śārabhaṅga*, has entered more fully into this subject. He observes, that the seven *Rishis* are not, like other stars, attached by spikes to the solid ring of the ecliptic, but revolve in small circles round the northern pole of the ecliptic, moving by their own power in the ethereal sphere above *Saturn*, but below the sphere of the stars. He places the *Rishis* in the same relative positions, which *Sākalya* had assigned to them; states in other terms the same distances from the ecliptic and the same annual motion; and directs their place to be computed by deducting 600 from the years of the *Kali* age, doubling the remainder and dividing by fifteen the quotient, in degrees, is divided by 50, to reduce it into signs. *Muniśwara* supports this mode of calculation on the authority of *Sākalya*, against *Varāhamihira* and *Lalla*; and affirms, that it agrees with the phenomena, as observable at the period of his compilation. It appears, however, to be a correction of *Sākalya*'s rule.

Kaṃalākara, in the *Taṭṭvavivēka*, notices the opinion delivered in the *Siddhānta Śārabhaṅga*; but observes, that no such motion of the stars is perceptible. Remark-
 ing,

* *Īrt 4 Ch 23 v 22 &c.*

† *Praṇa 2 ch. 2.*

however, that the authority of the Purānas and Sanhitas, which affirm their revolution, is incontrovertible, he reconciles faith and experience by saying, that the stars themselves are fixed; but the seven Rishis are invisible deities, who perform the stated revolution

• In the period specified

If Camalākara's notion be adopted, no difficulty remains yet it can hardly be supposed, that Varāhamihira and Lalla intended to describe revolutions of invisible beings. If then it be allowed, that they have attributed to the stars themselves an imaginary revolution grounded on an erroneous theory, a probable inference may be thence drawn as to the period when those authors lived, provided one position be conceded namely, that the rules, stated by them, gave a result not grossly wrong at the respective periods when they wrote. Indeed, it can scarcely be supposed, that authors, who, like the celebrated astronomers in question, were not mere compilers and transcribers, should have exhibited rules of computation, which did not approach to the truth, at the very period when they were proposed.

If this reasoning be admitted, it would follow, that Varāhamihira composed the Varāhi sanhita about 2800 years after the period assigned by him to the commencement of the reign of Yudhisthira, or near the close of the third century after the expiration of Yudhisthira's era, as defined by him. For the circle of declination passing between Kratu and Pulaha (the two first of the seven Rishis), and cutting the ecliptic only 2° short of the beginning of Maghā, was the solstitial colure, when the equinox was near the beginning of, Krittikā; and such probably was the reason of that line being noticed by ancient Hindu astronomers. It agrees with the solstitial colure on the sphere of Eudoxus, as described by Hipparchus*. A similar circle of declination, passing between the same stars, intersected the ecliptic at the beginning of Maghā when the solstitial colure was at the middle of Aśleṣā; and a like circle passed through the next asterism, when the equinox corresponded with the first point of Maghā. An astronomer of that period if he were apprized of the position assigned to the same stars by Garga reputed to have been the priest of Kṛiṣṇa and the Pandus, might conclude with Varāhamihira, that one revolution had been completed, and that the stars had passed through one Nakṣatra of the second revolution. In corroboration of this inference respecting the age of Varāhamihira's astrological treatise, it may be added, that he is cited by name in the Panchatantra, the original of the fables of Pilpay, which were translated for Nushirvān more than 1200 years ago †

The theory being wholly unfounded, Varāhamihira's rule of computation soon ceased to agree with the phenomena, and other rules have been successively introduced by different authors, as Lalla Śākalya and, lastly, Muniswara; whose rule, devised less than two hundred years ago, does not yet grossly betray its insufficiency.

This pretended revolution of the stars of Ursa Major is connected with two remarkable epochs in Indian chronology the commencement of the Kali yuga, or sinful,

* Hipparchus tells us, that Eudoxus drew the colure of the solstices, through the middle of the Great Bear; and the middle of Cancer; and the neck of Hydrus, and the star between the poop and mast of Argo, and the tail of the South Fish; and through the middle of Capricorn, and of Sagitta; and through the neck and right-wing of the Swan; and the left-hand of Cepheus and that he drew the equinoctial colure through the left-hand of Arctophylax; and along the middle of his body; and cross the middle of Chelæ; and through the right-hand and fore-knee of the Centaur; and through the figure of Eridanus and head of Cetus, and the back of Arles across, and through the head and right hand of Perseus." Sir I Newton's Chronology, § 23 Hipparch. ad Phinom. in Petavi Uranologia, pp 207, 208 Bailly, Astr. Anc. p 506 Costard p 136

† Preface to the Sanscrit edition of, the *Hippodamia*, p xl

aga, in the reign of Yudhisthira, and its prevalence, on the failure of the succession of Kshatria princes and establishment of a different dynasty, 1015 years after the birth of Parikshit, according to the Vishnu Purana, or 1115 years, according to the Bhāgavata, but 1498 years if a correction, which has been proposed by Śrīdhara Swāmi and some other commentators be admitted. The subject has been already noticed by Capt Wilford in his essay on Vikramāditya, and it is, therefore, unnecessary to enlarge upon it in this place

ŚRISĀ CHANDRA VIDYĀRNAYA

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† Preface to the Sanscrit edition of, the *Hitopadesa*, p xl.

and "honey" "sugar," and "wine," &c. The spiritualists and mystics affirm the existence of such spheres surrounding our earth, in which dwell beings of different orders of existence, than those on earth. These beings are certainly not incarnate, like terrestrial beings, but their existence cannot now be denied, after the researches of the Psychical Society, and the writings of scientific men like Crookes and Lodge. Man passes a very large portion of his disincarnate life in these spheres or *dvipas*, before his re-birth on earth.

Whenever the Puranas speak of the earth in general terms, it is not always to be taken as co-extensive with the physical earth. The latter is always denoted by the word *Bharatavarsa* or the region of gravity 'Bhârata' the same word etymologically as the English word *burthen* or weight). The other *Varsas* are spiritual and beyond the region of *Bhârata* of gravity. It is only *Bhârata* where souls do acquire good or bad karma and therefore it is called *karmabhumi* or the land of responsible actions. The other "lands" are not *karmabhumi* but *bhogabhumi* or the land of enjoyment and suffering, where the soul, after death, as a general rule, reaps the fruits of its actions done on earth, and where it does not generate any new karmas. When the force of the accumulated karmas is exhausted, the soul falls down from the higher regions to gather a fresh store of karmas on earth. In this mystic view, the *Ātadvīpa* or the White Island is the highest sphere, or the seventh heaven, where the Lord himself dwells, and which the purest souls only can reach.

As regards the ordinary *Bhârata*, it certainly means India, and its mountains and rivers, as given in the Puranas have been ably identified, to a very large extent, in his edition of the *Markandeya Purāna* by Mr. Pargiter to whom the Hindu community is deeply indebted for his sympathetic treatment of the Purānas.

The attention of the readers may also be drawn to the Theory of Great Men as expounded by the Purānas and Hindu law books as *Yājñavalkya Smṛiti*. The modern view is that great men and geniuses are products of their age, but opposed to this is the Pauranic theory that these are the creators of their age. All great men have been divided by the Purānas into two great classes, men of actions and men of contemplation *grahamedhins* and *urddharetas*, men who look upon their family life as a sacred duty done for the sake of humanity, and the celibates who devote the whole of their physical life to the uplift of humanity in different sphere of activity. The number of these souls whether householders or celibates is limited. They are 88,000 in number in each class. They

• APPENDIX IX.

PAURÂNİK GEOGRAPHY.

Another subject, which the present part treats of, is about *geograp* and cosmography or Bhuvanakośa. The last few chapters of this part are exclusively of this subject. If the literal sense of the verses be taken, the whole subject is open to the strictures passed upon it by unfriendly critics of Hindu scriptures. There are certainly no seas of "milk" or of "honey" and "wine" on this earth, as explored by the labours of the geographers. No more are there lions and eagles, bears and porpoises, chairs and tables in the starry firmament, as revealed by the telescope. But astronomers are never confounded with mythologists when they speak of the constellations of the ram and the bull, the crab and the goat, of the fish and the water-jar. May not therefore the Hindu Pauraniks be credited with common sense, when they speak of the seas of milk and honey, of sugar and wine. May not these be merely technical names of certain seas and oceans, like the Red Sea and Black Sea of the modern geographers? The latter are certainly not flowing with blood or with ink. Taking this rational view of the Pauranik geography, Col. Wilford tried to identify the seas and rivers, more than a hundred years ago. No doubt some of his identifications may appear to be fanciful, but a large mass of them were based upon traditions preserved by the Pandits of Benares, who communicated them to him. Some of his maps published in the volumes of the Asiatic Researches are reproduced here.

It may be objected, and rightly objected, that the figures dealing with the size of the earth are preposterous. The Hindu astronomers certainly knew the true size of the earth, and its diurnal motion on its axis and on its being suspended in space by its own force and that it does not rest on some mythological tortoise or elephants of quarters, as will appear from the extract from Mr. Colebrooke's essays given elsewhere.

But are these figures really preposterous? Does the word "Earth" really mean this earth only, or is it not a symbol for the whole solar system, and do not the vast figures given in the Purānas represent the distances between the earth and the other planets? or, may it not be that the seven *dvīpas* mentioned in the Purānas are, what the Modern Mystics profess to have seen, the seven spheres which surround this earth as a nucleus? One such sphere we know, namely, the atmosphere. The other spheres consist of still more rarified matters, represented by the words "milk"

and "honey" "sugar," and "wine," &c. The spiritualists and mystics affirm the existence of such spheres surrounding our earth, in which dwell beings of different orders of existence, than those on earth. These beings are certainly not incarnate, like terrestrial beings; but their existence cannot now be denied, after the researches of the Psychical Society, and the writings of scientific men like Crookes and Lodge. Man passes a very large portion of his disincarnate life in these spheres or *dīpas*, before his re-birth on earth.

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ordinarily dwell in higher planes, but a stream of them, without any break, flows down on this earth and incarnates as kings, warriors, statesmen, poets, artists, sages and saints. When the first class of soul comes down on earth, they act like ordinary men, with all human weaknesses and frailties, but with extraordinary powers in some particular department of human activity. The second class of souls, the celibate souls are born as great spiritual teachers, the Bhaktas and the Bhāgavatas. The same idea is expressed in the verses 186 *et seq* of the Yājñavalkya, Prāyascittā Adhyāya, with the commentary of Vijñānesvara which elucidate the somewhat brief account of these two classes of souls, as given in the Matsya Ch. 124.

EXPLANATION OF FIGURES 1 to 10.*

Colonel Wilford published in the Asiatic Researches a series of papers on the Sacred Isles in the West. These were illustrated with maps which are reproduced on the plate facing this page. Regarding the map-making of the Hindus, he wrote:—

“Besides geographical tracts, the *Hindus* have also maps of the world, both according to the system of the *Pauraniks*, and of the astronomers: the latter are very common. They have also maps of *India*, and of particular districts, in which latitudes and longitudes are entirely out of question, and they never make use of a scale of equal parts. The sea shores, rivers, and ranges of mountains, are represented in general by straight lines. The best map of this sort I ever saw, was one of the kingdom of *Nepal*, presented to Mr. HASTINGS. It was about four feet long, and two and a half broad, of paste board, and the mountains raised about an inch above the surface, with trees painted all round. The roads were represented by a red line, and the rivers with a blue one. The various ranges were very distinct, with the narrow passes through them: in short, it wanted but a *scale*. The valley of *Nepal* was accurately delineated: but toward the borders of the map, every thing was crowded, and in confusion.”

Colonel Wilford's explanation of the figures on the plate is reproduced below.

No 1, represents the worldly *Lotos*, floating upon the waters of the Ocean, which is surrounded, and its waters prevented from falling into the vacuum by the *Surarna-bhūmi*, or land of gold, and the mountains of *Lokilokas*.

* A.B.—In these figures, the letter C should be pronounced as K.

No 2, represents the globe of the Earth, according to the *Hindu* astronomers. It is projected upon the plane of the equator, and the southern hemisphere expanded in such a manner, that the South pole, instead of a point, becomes the largest circle of this projection. They also represent the two hemispheres, separately upon the plane of the equator.

No 3, represents, the same, projected upon the plane of a meridian. These two projections are against the tenor of the context of the *Purāṇas* a Southern hemisphere being then absolutely unknown.

Here I have placed the three ranges of mountains, according to the documents of *Hindu* astronomers but not according to their usual delineations for, according to these, the three ranges should be represented by three concentric half circles, parallel to the meridians of the projection. It is acknowledged, that these ranges are in the direction of as many parallels of latitude. In that case the outermost ranges must be the longest and this is the opinion of the *Jainas* as I observed before, in the sixth paragraph of the first chapter of an *Essay on the Sacred Isles in the West* in the Asiatic Researches, Vol VIII.

No 4, exhibits the old Continent, projected upon an imaginary circle passing through the North pole and just grazing the equator in the South. Instead of a circle, it should be an oval, with the longest diameter East and West. But as the tracing of an oval would be attended with some difficulty, the indolent *Paurāniks* have adopted the circle in its room, and seldom use the other. As such a delineation would be useless, I have, of course, omitted it.

The chasm in the North West, through the mountains surrounding the world, was made by KRISHNA, when he went to see his prototype VISNU, or the great spirit the *Paramātmā* of the world, whose abode is among waters, in the land of darkness. Several heroes have passed since through this chasm.

No 5, explains the true system of the known world, according to the *Purāṇas*, and the *Jainas*, reconciled with that of the astronomers of India.

Here the *Mêru* of the *Paurāniks* is brought back to its proper place, whilst the *Meru* of the astronomers remains under the North pole. The zones between *Jambū* or *India* and the *Mêru* of the astronomers are obviously our seven climates, and the points where the astronomical zones intersect the zones of the *Paurāniks* round their respective centres, equally called *Meru* shew the true situation of the *dvipas* or countries, from which these zones, according to the system either of the astronomers

or of the *Paurāniks*, are equally denominated, whether they are reckoned relatively to the North pole, or, to a central point in the elevated plains of *Tartary*.

No 6, is a delineation of the country of *Bhārata*, in the fullest acceptation of that denomination. Its nine divisions with *Kuru*, or *Siberia*, and the Northern parts of *Europe*, making in all ten districts, were all destroyed by a violent storm, and inundation, except one. Thus the ten divisions of the *Atlantis* were all destroyed by a flood, except one, called *Gades*, which probably included *Spain*.

Some also are of opinion, that, out of the seven *diwīpas*, six were likewise overwhelmed by a flood. This circumstance is also noticed in the third volume of the *Ayīn Akbarī*. But I believe that this notion originated with the *Paurāniks*, who unable to point out these wonderful countries, described in so extravagant a manner in their sacred books, found that the best way was to swear, that they had disappeared.

In the figures 7, 8 and 9, the map of *Jambu* is represented under three different projections. The first is according to the ideas of the *Paurāniks*, in which one half of the equator is obviously combined with another half of the meridian, on the plan of which the map is projected. I have marked the degrees of longitude upon the equator, and the degrees of latitude north, upon an arch of the first meridian. No notice is ever taken of these particulars by the *Paurāniks*, but a little reflection will show the original design of this diagram, though the projection be ever so disguised.

The true projection of it should be in the shape of what the ancients called the bottom part of a sling, and this was admitted by *Dionysius Periegetes*. *Posidonius* before him admitted of it also but he insisted, that the greatest length of this projection was in a north and south direction. This sort of projection is represented in the figure 9. Number 8 represents the same portion of the globe, that is to say, the northern part of the old continent, as projected in the usual form, upon the plan of the first meridian.

In the seventh and eighth numbers, the two *Tri-kūṭādris*, or islands, abounding with *Kirana* or resplendence are represented diametrically opposite, with all due symmetrical arrangement in every part, to which the *Hindus* will always sacrifice truth. There are, however some general outlines, which are strictly true. There are really three islands, or *diwīpas* in the south east and as many in the north west quarter of the old continent corresponding exactly, or nearly so, to each other, and they have also the same names. The rest of the superstructure owes its origin to the fertile

and inventive genius of the *Hindus*. The idea however, is by no means a modern one, nor was it confined to *Indja* for ancient writers in the west acknowledged two islands, called *Cerne* one in the east and the other in the west the latter, called also *Olyene*, was placed near the straits of *Hercules*, and was said to consist equally of three islands. The eastern *Cerne*, it is true, was said to be near the eastern shores of *Africa*. This mistaken notion arose through the information of the *Hindus*, who will have it that the *dicipa* of *Lankā* really joins the shores of *San̄kha*, *Zeng*, or *Africa*. The *Nubian* geographer adopted this idea, as well as *Arabian* writers in general.

In explaining the figure 10, Colonel Wilford quoted the following from the *Harī Vamśī* —

“*Viṣṇu* for the good of mankind, having assumed the shape of a boar, rescued the earth from the waters, and secured it on all sides. Upon it he made *Meru* of solid gold towards the east he placed the *Udaya* mountain, with others. He then went towards the south and there framed beautiful mountains of gold and silver these are the gold and silver peaks or islands of *Lanka*, *Milaya* and *Sumatra*. In the west he made a mountain 100 *yojanas* high, quite beautiful, with large and variegated peaks, abounding with gold, with golden caves with trees beautiful and resplendent like the sun (that is to say, they were of gold) there are the *Tri-Vēdika*, or the three mountains, with seats for the three gods. There, in the west, is *Varāha dūtpa* there *Varāha*, or the Boar made 60,000 mountains like *Mēru*, of gold, and dreadful to behold. Among them is another *Mēru*, from which flow a thousand streams. There are all sorts of *Tīrthas* or holy places. This mountain, called *Varāha*, is 60 *yojanas*, long and high, or about 300 miles, and it is like *Varāha* himself. He made also *Vaidurya* (*Scotland*), *Rajata* (*England*), *Kānc̄hana* (*Ireland*), high and divine mountains. He then made the *Chakravān*, or *Chakramān*, a very high mountain (this is *Puṣkara*, or *Iceland* like a ring, or quoit, as implied by the appellation of *Chakra*). Like a shell and abounding with shells, with a thousand peaks is *Rajata*, or the silver peak, hence it is called *San̄kha parvata* or the mountain of shells. The trees there are all white the juice of the *Pārijāta* tree is like liquid gold. There is the *Gṛīṭadharā* river its waters are like clarified butter. *Prabhu* or *Viṣṇu*, made many rivers, called *Varāhasan̄ita*, or the streams of the boar, and these are most holy. Thus he made a mountain the name of which is omitted, but it is obviously *Śiceta*, with a thousand peaks abounding with jewels, the *Tāmra*, or *Vaidurya* peak of copper, and a mountain of gold. *Kānc̄hana*, according to rule. Thus in the north he made the

or of the *Paurâniks*, are equally denominated, whether they are reckoned relatively to the North pole, or, to a central point in the elevated plain of *Taitary*.

No 6, is a delineation of the country of *Bhārita*, in the fullest acceptation of that denomination. Its nine divisions with *Kuru*, *Siberia*, and the Northern parts of *Europe*, making in all ten districts, were all destroyed by a violent storm, and inundation except one. Thus the ten divisions of the *Atlantis* were all destroyed by a flood, except one, called *Gades*, which probably included *Spain*.

Some also are of opinion, that, out of the seven *dwīpas* six were likewise overwhelmed by a flood. This circumstance is also noticed in the third volume of the *Ayın Akbari*. But I believe that this notion originated with the *Paurāniks*, who unable to point out these wonderful countries, described in so extravagant a manner in their sacred books found that the best way was to swear, that they had disappeared.

In the figures 7, 8 and 9, the map of *Jambu* is represented under three different projections. The first is according to the ideas of the *Paurāṇiks*, in which one half of the equator is obviously combined with another half of the meridian, on the plain of which the map is projected. I have marked the degrees of longitude upon the equator, and the degrees of latitude north, upon an arch of the first meridian. No notice is ever taken of these particulars by the *Paurāṇiks*, but a little reflection will show the original design of this diagram, though the projection be ever so disfigured.

The true projection of it should be in the shape of what the ancients called the bottom part of a sling, and this was admitted by Dionysius Periegetes Posidonius before him admitted of it also but he insisted, that the greatest length of this projection was in a north and south direction This sort of projection is represented in the figure 9 Number 8 represents the same portion of the globe, that is to say, the northern part of the old continent, as projected in the usual form, upon the plain of the first meridian

In the seventh and eighth numbers, the two *Tri-kūṭadras*, or islands, abounding with *Kirana* or resplendence, are represented diametrically opposite, with all due symmetrical arrangement in every part, to which the *Hindus* will always sacrifice truth. There are, however, some general outlines, which are strictly true. There are really three islands, or *disipas* in the south east and as many in the north west quarter of the old continent, corresponding exactly, or nearly so, to each other, and they have also the same names. The rest of the superstructure owes its origin to the fertile

and inventive genius of the *Hindus*. The idea, however, is by no means a modern one, nor was it confined to *Indja* for ancient writers in the west acknowledged two islands, called *Cerne*, one in the east, and the other in the west the latter, called also *Clyene*, was placed near the straits of *Hercules*, and was said to consist equally of three islands. The eastern *Cerne*, it is true, was said to be near the eastern shores of *Africa*. This mistaken notion arose, through the information of the *Hindus*, who will have it that the *diwipa* of *Lanka* really joins the shores of *Santha*, *Zeng*, or *Africa*. The Nubian geographer adopted this idea, as well as Arabian writers in general.

In explaining the figure 10, Colonel Wilford quoted the following from the *Harī Vamsa* —

“Vishnu for the good of mankind, having assumed the shape of a boar, rescued the earth from the waters, and secured it on all sides. Upon it he made *Meru* of solid gold towards the east he placed the *Udaya* mountain, with others. He then went towards the south, and there framed beautiful mountains of gold and silver these are the gold and silver peaks or islands of *Lanka*, *Malaya*, and *Sumatra*. In the west he made a mountain 100 *yōjanas* high, quite beautiful, with large and variegated peaks, abounding with gold, with golden caves, with trees beautiful and resplendent like the sun (that is to say, they were of gold) there are the *Tri-Vēdika*, or the three mountains, with seats for the three gods. There, in the west, is *Varāha diwipa* there *Varāha*, or the Boar, made 60,000 mountains, like *Mēru*, of gold, and dreadful to behold. Among them is another *Mēru*, from which flow a thousand streams. There are all sorts of *Tīrthas* or holy places. This mountain, called *Vardha*, is 60 *yōjanas*, long and high, or about 300 miles, and it is like *Varāha* himself. He made also *Vaidurya* (*Scotland*), *Rajata* (*England*), *Kīnchana* (*Ireland*), high and divine mountains. He then made the *Chal* ravine, or *Chakramān*, a very high mountain (this is *Puykari*, or *Iceland*, like a ring, or quoit, as implied by the appellation of *Chakra*). Like a shell and abounding with shells, with a thousand peaks, is *Rajata*, or the silver peak, hence it is called *Santha parrata*, or the mountain of shells. The trees there are all white the juice of the *Pīrijita* tree is like liquid gold. There is the *Okritadīrd* river its waters are like clarified butter. *Prabhu*, or *Vishnu*, made many rivers, called *Varāhasrita*, or the streams of the boar, and these are most holy. Thus he made a mountain, the name of which is omitted, but it is obviously *Sūcta*, with a thousand peaks, abounding with jewels, the *Tāmbra*, or *Vaidurya*, peak of copper; and a mountain of gold, *Kanchana*, according to rule. Thus in the north he made the

Saumya giri (*Sôma* or *Chandra*), towering to the skies the mountain of gold, *Kâncana*, has a thousand peaks, with many places of worship. Thus he made the *Triṣṭhām*, or mountain with three peaks, at the *Puṣkara* mountain, with many rivers producing everything good and desirable." The north quarter is again omitted, because as my learned friends inform me, the north pole is inaccessible, and by no means a place of delight. The word, *north*, mentioned in this legend relates to the situation of *Soma giri*, or the *White Island*, in the northern parts of the *White Sea* an expression very common in the *Purāṇas* every legend relating to the *White Island*, and adjacent parts, generally beginning thus *Kṣurôdé uttara tīrame*, in the north of the *White Sea*, &c."

MAHISMATI

In ancient India *Māhismati* was said to have been an important town and so its identification has taxed the ingenuity of many Sanskrit scholars and Indian antiquarians. The first European to study the Paurāṇik history and geography was Colonel Wilford. According to him it was to be identified with Chauli Maheswara* on the Narmada (*Asiatic Researches* Vol IX p 105)

General Cunningham, in his *Ancient Geography of India* (pp 488-489) is inclined to identify it with Mahesmatipura on the Upper Narbada.

Mr Pargiter (Introduction to his translation of the *Mārkaṇḍeya Purāṇa*, p IX) writes —

"The modern town of Mahesar, some fifty miles lower down the river, claims to be the ancient *Māhismati*, but does not satisfy the allusions. *Māhismati* was situated on an island in the river and the palace looked out on the rushing stream (*Raghu* V vi 43). This description agrees only with *Māndhātā*."

There would have been little difficulty experienced by scholars and antiquarians in identifying this place, had they turned their attention to the description of *Mahismati* as given in the *Matsya Purāṇa* Chapter XLIII verses 26-36 (see the translation pp 113-114). There it is stated that Kārtavīrya Arjuna "founded the city of *Māhismati* after conquering the Naga King, son of Karkotaka. That city was later *was* of the

* Dr Fitz Edward Hall says that he "ascertained on the spot invariably called Maheswar simply" (*Wilson's translation of* II i 16").

ocean during the rains wherein the king played in the waves, as it ebbed and flowed in the beach.

"He alone, with his thousand arms, swelled it (the river Narmadâ) by putting the water of the sea into it and increased it, as it increases in the monsoon; and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet."

From the above description, there can be little doubt that the ancient Mâhismatt was the modern town of Broach, where Arjuna built dockyards and by establishing his sea-power, was enabled to subdue Itâvana, the ruler of Lankâ and made his influence felt in the Pâtâla (antipodes) which some consider to be Australia.

The ancient name of Broach is Bhrigu-kachchha. This may be explained by the legend mentioned in the same Purâṇa as Paraśu Râma, the descendant of Bhrigu defeating Arjuna and capturing his dominions. He seems to have changed the name of Mâhismati to Bhrigu-Kachchha to glorify his ancestry.

ŚRIŚA CHANDRA VIDYÂRNAVA.

THE DATE OF THE MATSYA PURĀṆA.

The Sacrificial Session.

THE Great War had come to an end and the militarism of India, too, came to a close with it. The legends say that out of the eighteen akṣaulinis or army corps, engaged in this internecine war, ten chieftains only survived—seven on one side and three on the other. The flower of Indian manhood perished in this war. Though the militarism was crushed for the time being, and the Kṣatriya lay prostrate at the feet of the Brāhmaṇa, another militarism, and that not of India, but of outsiders (bahischaras) or foreigners, soon made its appearance. India lay open to them as an easy prey. Barbarians, like Ābhiras and others, overran the country, and the Brāhmaṇas who had expected, that with the downfall of Kṣatriyadom, intellectual classes would come to the front, were disappointed, and the servile Sūdras and the hated Mlechchhas were in power on all sides; the intellectual Brāhmaṇas retired from the courts of the Rajas and started a long sacrificial session in the holy places of India. After Yudhiṣṭhira had abdicated his throne, to which he had ascended through the sanguinary war, Parikṣit, the grandson of his brother, Ārjuna, became king. He lost his life at the hands of the barbarian invaders of the Nāga race led by their chief, called Takṣaka, and the central power of the Pauravas at Hastinapura really passed to these Takṣaka-led Nāgas, and the kings of Delhi were merely nominal sovereigns, as were the Moghul emperors after Shah Alam. Long before Parikṣit had ascended the throne, Yudhiṣṭhira, in his lifetime, had the mortification to see his famous brother, Ārjuna, defeated by the outsiders, Ābhiras; and to witness the delicately brought up ladies of the household of Kṛiṣṇa taken away in captivity by these Ābhiras. The weak son of Parikṣit, Janamejaya, tried to stem the tide of the Takṣaka invasion, whose totem was a snake. He killed many of them, but he had not the diplomacy or the wisdom to please the Brāhmaṇas. He quarrelled with the hereditary priest of his family, Vaiṣampīyana, and favoured a stranger, in the person of Yājñavalkya—a person who posed as a reformer and said that he had got a revelation from the Sun, and who promulgated a new recension of the Yajur Veda called the Vajasaneyi Sūkhita. Seeing Janamejaya taking sides with this new reformer (Yājñavalkya), Vaiṣampīyana, with other Brāhmaṇas, left his court. But Janamejaya was not allowed to live in peace. Whether

it was through the fresh inroads of the Nāgas, helped by the intrigues of the Brāhmanas, or whether Janamejaya was disgusted with his kingdom, or, like his great grandfather, Yudhiṣṭhira, abdicated his throne in favour of his son, Satānika, and went to the forest. It was in the reign of his grandson, Adhisimakriṣṇa, that Brāhmanas started the great sacrificial congress, which was moving about from one seat of pilgrimage to another. Three years of the session of this congress were passed at Puskara, near Ujjain. Two sessions of this congress were held at Naimisāranya, in Etāpur district. It was at the fifth or sixth of this session, when the Brāhmanas had finished the labours of their deliberations, in the long drawn sacrifice, that they relaxed their strain and asked the bard, Sūta, to rehearse the stories of the past kings. It was then that the original Purāna was recited which expanded into 18 Puranas, amongst which the Matsya Purāna is not the least.

The original Purāna.—The original Purāna is one which exists in the Devaloka, and contains ten millions of stanzas, as mentioned in Chapter III. A portion of it is revealed from time to time, as necessity arises. In other words, the real Purāna, which would contain a full account of the cosmogony of the universe, and a history of all the rulers of the world, must be a very concisely written work to be finished within the scope of ten millions of stanzas. But we have not to deal with the history of the universe, but only of India and of Vaivasvata Manu; hence our Purānas are smaller in bulk.

What is a Purāna?—In the beginning, there was only one Purāna, which may be called the original Purāna. It treated of five subjects, viz. :

- (i) Sarga, or Creation, or Evolution of the world, or Flux.
- (ii) Pratisarga, or Destruction, or Involution of the world, or Reflux
- (iii) Vamśa, or Genealogy of Devas, patriarchs and kings
- (iv) Manvantaras, or cosmic chronology, or history of Manus.
- (v) Vamśānucharita, or the chronicles of dynasties of rulers

The Revealer of the Matsya Purāna.—This Purāna was revealed by the Lord Viṣṇu himself to Vaivasvata Manu. A great deluge was to destroy the whole creation, and the Lord wanted to save Manu for the future race. He assumed the form of a fish, and the story of the deluge—the original account of which is to be found in the Śātapatha Brāhmana given below—is made the opening thesis of this Purāna

“In the beginning, they brought to Manu water for washing, as men are in the habit of bringing it to wash with the hands. As he was thus washing, a fish came into his hands (which spoke to him) (P—

that the Purāṇas were recited, and the future kings are taken from date

Regarding the Matsya Purāṇa, Professor H H Wilson writes Matsya Purāṇa "That in which, for the sake of promulgating the Vishnu, in the beginning of a Kalpa related to Manu the story of Harasimha and the of seven Kalpas; that O sages, know to be the Matsya Purāṇa, containing thousand stanzas

We might, it is to be supposed admit the description which the Matsya gives to be correct, and yet, as regards the number of verses, there seems to be a mistake. Three very good copies—one in my possession, one in the Company's library, and the Radcliffe library—concur in all respects and in containing more than between ten and fifteen thousand stanzas. In this case the Bhāgavata is nearer the truth when it assigns to it fourteen thousand

The first subject (in the Purāṇa) is the creation, which is that of Brahmā patriarchs. Some of the details are the usual ones, others are peculiar, especially relating to the Pitṛis or progenitors. The regal dynasties are next described, and follow chapters on the duties of different orders. It is in relating those of the house in which the duty of making gifts to Brahmanas is comprehended, that we find specification of the extent and subjects of the Purāṇas. It is meritorious to have made of them, and to give these away on particular occasions. Thus it is said Matsya. Whoever gives it away at either equinox along with a golden fish and cow gives away the whole earth, that is he reaps a like reward in his next world. Special duties of the householder—Vratas or occasional acts of piety—are then dealt with at considerable length with legendary illustrations. The account of the universe is in the usual strain. Saiva legends ensue as the destruction of Tripurāsūrā, the the gods with Taraka and the Daityas, and the consequent birth of Kārtikeya. Various circumstances of Umā's birth and marriage, the burning of Kāmadēva, and events involved in that narrative, the destruction of the Asuras Maya and Andha, origin of the Mātrīs and the like, interspersed with the Valanava legends of the Aśvins. Some Māhātmyas are also introduced, one of which the Narmadā Māhātmya contains some interesting particulars. There are various chapters on law and morals, which furnishes directions for building houses and making images. We then have account of the kings of future periods, and the Purāṇa concludes with a chapter on the Matsya Purāṇa. It will be seen even from this brief sketch of its contents that it is a miscellaneous compilation but including in its contents the elements of a genuine Purāṇic class and upon examining it carefully it may be suspected that it is indebted to various works not only for its matter but for its words.

Although a Śaiva work it is not exclusively so, and it has not such sectarian duties as the Kūrma and Linga. It is a composition of considerable interest, but has extracted its materials from the Padma—which it also quotes on one occasion in specification of the Upsapurāṇas—it is subsequent to that work and, therefore not ancient.

But modern scholars consider this Purāṇa as one of the old Purāṇas. In fact, the Padma Purāṇa seems to have borrowed from the Matsya and not the reverse.